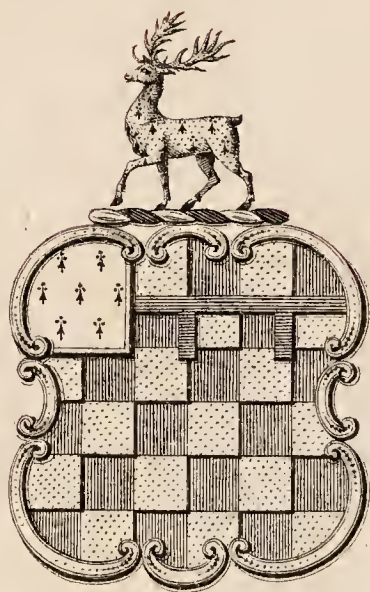




JAMES RAINE.



4 vols. in 2.

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ORIGINES HEBRÆÆ:

THE
ANTIQUITIES
OF THE
HEBREW REPUBLICK.

In **FOUR BOOKS.**

I. The Origin of the *Hebrews*; their Civil Government; the Constitution of the *Sanhedrim*; Forms of Trial in Courts of Justice, &c.

II. The *Ecclesiastical* Government; the Consecration of the High-Priests, Priests, and Levites. The Revenue of the Priesthood. The Sects among the *Hebrews*, *Pharisees*, *Sadducees*, *Essenes*, &c.

III. Places of *Worship*. The Use of *High-Places*; a Survey of the *Tabernacle*, and the *Proseucha's* of the *Hebrews*. A Description of the *first Temple* from the Scriptures, and of the *second* from the *Rabbinical* Writings. The sacred *Ustensils*. The Institution of *Synagogues*, &c.

IV. The Religion of the *Hebrews*. Their Sacrifices; and their Libations. The burning of the *Red Heifer*, and Ceremonies of *Purification*. Their *Sacraments*, *Publick Fasts* and *Festivals*, &c.

Design'd as an Explanation of every Branch of the *Levitical* Law, and of all the Ceremonies and Usages of the *Hebrews*, both Civil and Sacred.

By THO. LEWIS, M. A.

V O L. I.

L O N D O N:

Printed for **SAM. ILLIDGE** under Serle's Gate, Lincoln's Inn-New-Square; and **JOHN HOOKER** at the Flower-de-luce over-against St. Dunstan's Church in Fleet-street.
MDCCXXIV.





THE
PREFACE



I would be ill Nature, I think, if any severe Censure should pass upon this Work, unless there appears an evident Disproportion between the Design and the Abilities of the Writer, or a notorious Defect of Method and Order in the Execution.

For, to do full Justice to a Subject so divine and extensive, to explain with Learning and Judgment the Antiquities of so renowned a Part of Mankind as the *Republick of the Hebrews*, is so far from wanting a Defence, that it affords large Improvements to the History of humane Nature, and admirably serves the Interest of Christianity itself; inso-

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in

P R E F A C E.

in the Doctrines and Discipline of the Gospel, without searching into the Customs and Ceremonies of the Law, is a preposterous Pursuit, and must end in Ignorance and Disappointment: For example, how can the Merits of the Death and Sufferings of the *Messiah* be understood without enquiring into the System of the legal Sacrifices? And how can the most sagacious Student in Divinity be able to conceive the true Sense of the eloquent Epistle to the *Hebrews*, except he has been also thoroughly conversant in the Writings of *Moses*?

Now, whether my Strength has been equal to the Undertaking, should be decided properly by those who have engag'd in the same Studies, who have turn'd over the Rubbish, and are acquainted with the absurd Fables, the affected Darkeness, and unaccountable Riddles of the *Jewish* Doctors; and such will have the Candour to consider, how long and untrodden, and almost indiscernable is the Way, that the Guides to direct are few, their Language rough and frightful, their Method so confus'd, their Matter so empty and sophistical, so abounding with Trifles as if they were never to be read, and with Obscurities as if they never design'd to be understood

Besides,

P R E F A C E.

Besides, how perplex'd and almost unintelligible are some Parts of the *Levitical Law* as it stands reveal'd? What seeming Oppositions in many Places, what sudden and abrupt Transitions, what frequent Repetitions, and other discouraging Circumstances run through the whole? So that to fail in the Management of a Subject so full of Difficulties can be no Surprise; nor can I apprehend any great Scandal or Disreputation to follow from it. In short, such as peruse the following Volumes to search for real Faults and raise pertinent Objections, I am confident may find them in abundance, and I should rejoice to see them under Correction; but for those who shall assume a Liberty of making Faults where there are none, and without being able to judge of the Work condemn it, upon the account of an imaginary Meanness and Insignificancy in the Character of the Author, I shall despise the Rudeness and Malignity of such Treatment, having the old Maxim before me:

*Hi præ cæteris solent aliena liberius carere,
qui nihil Proprium ediderunt.*

But whatever Mistakes I have committed, and whatever Qualifications I have wanted, I am apt to believe that

the Method in disposing the Materials is regular and unexceptionable; because I had no Hand in contriving the Model, but have follow'd the Order observ'd generally by all who have written with Success upon this Subject.

The Authorities from whence these Collections have been made are many and of various kinds; for I have call'd in freely all the Assistance I could obtain, in every Language I understood or could procure Help in, as well from the Ancients as from Writers of a more modern Date and uniform Design. The two *Talmuds*, that of *Babylon* and *Jerusalem*, as they contain the Substance of the *Jewish* Divinity, and treat of the Religion and Ceremonies of that Nation, have been consulted and made use of, but with great Caution and Reserve; because so much Bigotry and Folly, such a Mixture of *Pharisaism*, Allegory, and traditionary Superstition, prevail in those Paraphrases, that the Difficulty was to form a Judgment of what was proper to be inserted, and what would give the clearest Light to Revelation, without blending the idle Trifles and ridiculous Glosses of the Rabbins with the Purity, the Majesty, and the divine Testimony of the Scriptures.

Among the Rabbins, *Maimonides*, the great Oracle of the *Jews*, has been particularly

ticularly applied to upon many Occasions; an Author, as *Cunæus* observes, above our highest Commendation; the only Man of that Nation who had the good Fortune to understand what it is to write seriously and to the Purpose.

The Civil and Ecclesiastical Polity of the *Hebrews* is taken from the short Tracts of *Bertram*, *Sigonius*, and *Cunæus*. I have been obliged to *Braunius* for the Account of the Pontifical and Sacerdotal Vestments; to *Buxtorf* chiefly for the Description of the Tabernacle and the Worship of the Synagogue; for the Survey of the first Temple to *Ribera* and *Arias Montanus*; and of the second, to a Countryman of our own, the most judicious and indefatigable *Lightfoot*, the most inexhaustible Treasure of Oriental Learning, and without whose Labours it had been impossible for me to have attempted upon this Subject. From *Dr. Outram* I have given the Account of the Sacrifices and Rites of sacrificing among the *Hebrews*.

I have received much Information from *Josephus*, *Schickard*, *Menochius*, *Leusden*, *Hospinian*, and *Reland*; and I have been eas'd of great Trouble by *Mr. Weemse*, *Mr. Godwyn*, *Mr. Broughton*, *Mr. Ainsworth*, *Mr. Selden*, *Mr. Mede*, *Mr. Thorndike*, *Bishop Kidder*, *Bishop Patrick* in his most excellent *Commentaries*, and *Dr. Prideaux*

in his learned *Connection*. From these and many more I have collected the Antiquities that follow, always taking the Liberty to translate, to imitate, or even literally to introduce any Parts of them, if I found them really conducing to the Use or Ornament of the Design; for I could never discover any Merit or Cunning in varying the Style and Sense of an Author, for no other Purpose than to conceal the Ignorance of the Transcriber, or to destroy an Obligation of Gratitude which ought to be confess'd to all Mankind.

After this Pompous Account, it is possible that the Expectation of the Reader may be rais'd, and therefore I am still ready to acknowledge as much Ignorance and Inadvertency as the most innatur'd can demand of me; and among very many more, I am sensible of one great Imperfection in this Work, arising from the want of Copper-Plates and Tables to illustrate the Variety of Buildings, Utensils, &c. which perhaps remain obscure after all Endeavours to explain them. But yet it must be allow'd to be a difficult Task to describe Structures, and Places, and Things at a Distance and unseen; and I was conscious how small a Figure this Performance would make, and therefore it would have been base and unfaithful to

to have led the Undertakers into such an Expence.

If any Degree of Favour or Encouragement should chance to attend this Work, I shall go on chearfully, by God's Aid, to finish it in another Volume; which I propose to begin, with inquiring into the *Idolatry* and false Worship of the *Hebrews*; and then, when I have given a short Description of the City of *Jerusalem*, I shall proceed to explain the *Municipal Laws*; such as respected the Subjects in their private and domestick Capacities; such as belong'd to the Publick and the Commonwealth, relating to Contracts, Bargains, Estates, and Inheritances; such as concern'd Strangers and Matters of a foreign Nature, as the Laws of Peace and War, of Commerce and Dealing with Persons of other Countries; and such as secur'd the Honour and Interest of Religion from Idolatry and Apostacy, from Blasphemy and Sacrilege. Then likewise will be consider'd the Method of measuring Time among the *Hebrews*; their Learning, particularly the Number, Division, Language, and Authority of the Canonical Scriptures; their Historiography, Poetry, Painting, Sculpture, Architecture; their Weights, Measures, and Coins; their Pastoral Art, Agriculture,

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P R E F A C E.

ture, and other Miscellaneous Rites and Usages, both publick and private, which were peculiarly calculated for that People, and by which they were remarkably distinguish'd from other Nations.





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THE
ANTIQUITIES
OF THE
Hebrew Republic.

BOOK I.

CHAP. I.

*The Rise, Progress, and Decay of the
Hebrew State.*



TO search into the Origin of States and Kingdoms, as it is the most noble and delightful Part of History, so it is generally attended with great Discouragements, occasion'd by the loss of Books and Records, destroy'd either by Ignorance or Time, which makes the Difficulties appear formidable, and not to be overcome. But the present Design has no Misfortune of this kind to contend with; for as the *Hebrews* were always distinguished as the Favourites of Heaven, so the Care of Providence was seen in nothing more than in preserving the sacred Writings of that People, and transmitting them uncorrupt to Posterity.

Book I.

By those Oracles of Truth we are told, that the Patriarch *Jacob*, who was called *Israel*, gave the Name of *Israelites* to his Family; who were likewise called *Hebrews*, from *Heber*, one of the Progenitors of that Patriarch, and of the fourth Generation after *Noah*. This was no more than a Family of Shepherds, who lived by feeding of Cattle in the Land of *Canaan*, and distress'd by Famine were obliged to remove into *Egypt*; where God in a miraculous manner had advanced *Joseph*, one of the Sons, to be Vice-Roy of that fertile Country, and rais'd him to that State of Grandeur by many strange and unsearchable Methods of divine Providence. By his two Wives, the Daughters of his Uncle *Laban*, and his two Handmaids, *Jacob* had twelve Sons, who afterwards became Founders of the twelve Tribes of the *Jewish* Nation. This Patriarch, after an Age of an hundred forty-seven Years, died in *Egypt*. His Posterity for some time underwent a miserable Servitude in that Country; till God, remembring the Covenant he had made with their Fathers, rescued them from the iron Furnace, and conducted them through the Wilderness into the Land of Promise, formed them into a Commonwealth, and settled them under a more fix'd and certain Dispensation.

The Person appointed by Providence for this purpose was *Moses*, the Son of *Amram*, the Son of *Cobath*, the Son of *Levi* the third Son of *Jacob*, the Founder of the *Hebrew* Polity. The wonderful Preservation of this Person, when an Infant, presaged him to be born for great and generous Undertakings. When he came to a mature Age, he was restored by his Mother to the *Egyptian* Princess, the Daughter of *Pharaoh*, who had preserved him. This Lady adopted him for her own Son, bred him up at Court, where he was polish'd with all the Arts of a noble and ingenuous Education, instructed in the Modes of Civility and Behaviour, in the Methods of Policy and Government, and in all the Learning and Wisdom.

Wisdom of the *Egyptians*. This great Personage, thus excellently qualified, was made choice of to be the Commander and Deliverer of the *Hebrew* Nation; and not only freed them from Bondage, but loaded them with the Riches of the Country; and in an amazing manner, by the Power of Providence, destroy'd the King and his enraged Army. After he had obtain'd their Freedom, he led them into the Desarts of *Arabia*, where, upon Mount *Sinai*, he convers'd with God, and receiv'd the divine *Pattern*, after which the Ecclesiastical and Civil Government of the *Hebrews* was to be modell'd. The Code and Digest of those Laws consisted of Moral, Ecclesiastical, and Political Precepts, and will be particularly explain'd in the Prosecution of this Work. *Moses*, after he had settled the Church Discipline, and obtained many Victories over *Arad*, *Amalek*, *Sehon*, and *Og*, in his Passage towards *Canaan*, was not permitted to lead the People into the Land of Promise; but before he died, he committed the supreme Authority to *Joshua* after his Decease, and implored the Spirit of God to qualify him for it. This was done by the solemn Ceremony of *laying on of Hands*; for Power to execute any Office among the *Jews* was given by *Imposition of Hands*, whereby the Person was ordained and appointed to it; and this was a Rite of Prayer likewise, as many have observed, for the obtaining the Gifts of the Spirit which were necessary for the Discharge of that Office. *Moses*, a short time before his Death, presented *Joshua* to God by his own Command, and he succeeded him in the Government.

Joshua, an *Ephramite*, extended the Conquests of his Predecessor by the Overthrow of one and thirty Kings, settled the *Israelites* in the promised Land, and divided it among them according to their Tribes. He is supposed to have written the last Chapter of *Deuteronomy*, and his own Acts, containing the space of fourteen Years; seven employ'd in the Conquests, wherein many of the *Canaanites* fled for Fear, and settled themselves (ac-

A. M. 2554.

according to Mr. Selden) in *Africa*; and the other seven were spent in the Division of the Land. He held the first Council in *Sichem*, with *Eleazar* the High Priest, for abolishing strange Worship; and burying the Bones of *Joseph*. He settled the Tabernacle in *Shiloh*, where it continued three hundred sixty-nine Years, till the Time of *Eli*. This great General died honourably, but left the Nation without a Governor; for there was an Interregnum and a State of Anarchy for eight Years, till God raised up *Othaniel* to be a Judge and an Avenger of his People. And thus was introduc'd

The Government of the Hebrews by J U D G E S.

- A. M. 2599. *Othaniel*, of the Tribe of *Judab*, was the first: He led the *Israelites* against *Cushan-Rishathaim*, King of *Mesopotamia*, whom he overthrew, and settled Peace among his Countrymen till his Death. His Successor was
- A. M. 2679. *Ehud*, a *Benjamite*: He slew *Eglon*, the King of *Moab*, by a Stratagem, under whose Yoke the *Israelites* had fallen, upon the account of their Idolatry. After him were,
- A. M. 2719. *Deborah* the Prophetess, and *Barak* the *Nephtalite*, who routed the mighty Army of *Jabin* King of the *Canaanites*. This Prince was become formidable to the *Israelites*, upon the account of the Valour of *Sisera* his General, and the Terror of nine hundred iron Chariots, which he employ'd in his Wars. But he was overthrown, and *Sisera* slain by *Jael*, a weak Woman, to whose Tent he fled for Protection. *Israel* sin again, and draw the *Midianites* upon them.
- A. M. 2759. *Gideon*, a *Manassite*, is then raised, who engaged them with great Success, and slew four of their Princes. He punish'd the *Israelites* who refused to follow him to Battle; but refused the Government, offered to himself, and to be settled upon his Posterity. The Glory he had acquired, was stained by the Idolatry of the *Ephod*, made by him, which became the Destruction of his Family.

mily, though he had seventy Sons lawfully begotten. For,

Abimelech his Bastard slew them all, save one, upon one Stone, and seized the Government for himself. He destroyed the *Sichemites*, by whom he was advanced; but at the Siege of *Thebez* a Woman threw a piece of a Mill-stone upon his Head, which occasion'd his Death. He thought it a Reproach to be slain by a Woman; and therefore, to prevent the Disgrace, his Armour-bearer thrust him through by his own Command.

A. M. 2769.

Tola of *Issachar* succeeds; his Residence was at *Shamir* in Mount *Ephraim*. Nothing is recorded of this Judge; but after he had manag'd the State for twenty-three Years, he left it to

A. M. 2772.

Jair, a *Gileadite*. He was supported in his Government by the Assistance of his thirty Sons, who were Lords of so many Cities, that were called *Havoth Jair*. But Idolatry creeping in among them, the *Gileadites* were oppress'd by the *Ammonites*; and, after an Acknowledgment of their Faults, they sent for

A. M. 2795.

Jephtha, their banish'd Countryman, to be their Leader: He, after some Expostulations of Unkindness, accepts the Command. He sends two Embassies to the *Ammonites* to justify the Right of his Cause, and to complain of the Injuries they did him. They refuse to give him Satisfaction; he joins Battle with them, and rashly vows, that if he came off with Victory, he would sacrifice the first thing he met upon his Return to his House; which prov'd his Daughter, and only Child. He overcomes, performs his Vow; and afterwards, being abus'd by the *Ephramites*, he fought with them, and slew of them forty-two thousand Men. His Successor was

A. M. 2817.

Ibsan of *Bethlehem*. He had thirty Sons and thirty Daughters, which procured him a large Alliance, and was succeeded by

A. M. 2823.

Elon, a *Zebulonite*. He administered the Government, and after ten Years left it to

A. M. 2830.

Book I.



A. M. 2845.

Abdon, an *Ephramite*, noted for his forty Sons and thirty Nephews, that rode upon threescore and ten Ass-colts; which proves him to have been a Man of great Honour and Estate.

A. M. 2848.

Eli the High-Priest succeeds, a pious Man, but had wicked Sons, whom he too much indulg'd, which occasion'd their Ruin, and a violent Death to himself; for he broke his Neck. To him succeeds his Servant

A. M. 2888.

Samuel, a Prophet, of the Tribe of *Ephraim*. He settled the *Hebrew* Church and Republick, much decay'd by the loose Conduct of his Predecessor. He kept his yearly Assizes in *Bethel*, *Gilgal*, and *Mispah*, beside his more particular Decision of Causes at Home in *Ramah*. He is supposed to have written the Books of *Judges*, *Ruth*, and a great part of the first of *Samuel*. His Sons, *Joel* and *Abiah*, degenerate from the Piety and Virtue of the Father; which provok'd the People to desire a Change of Government, and insist in a mutinous manner, that instead of *Judges* they would be rul'd by a *King*, like the neighbouring Nations: Which so incens'd the Almighty, that he sent them

The KINGS of the HEBREWS.

A. M. 2909.

Saul, a *Benjamite*, a Prince warlike and brave, but cruel and tyrannical, of a comely majestick Stature, anointed by *Samuel*, and confirmed by all the States, in a solemn Convention at *Mispah*. When he enter'd upon the Government, he rais'd the Siege of *Jabesh Gilead*, and overthrew the *Ammonites*. But his incroaching upon the Priests Office to sacrifice, his sparing of *Agag* and the *Ammonites*, with other Acts of Disobedience, were so offensive to God, that he was abandon'd by him, and plung'd into all the Miseries that attend Confusion and Despair. In this State of Dereliction he grew jealous of his Son *Jonathan*, persecutes *David*, barbarously murders *Abimelech* the High-Priest, with eighty-five Persons that wore a linnen Ephod;

Ephod; and destroys *Nod*, the City of the Priests, with all that belong'd to it; consults with a Witch at *Endor*; and last of all, kills himself on Mount *Gilboa*, leaving his Body to the *Philistines*, and his Kingdom to

David, of the Tribe of *Judah*, before designed and anointed to that purpose. His Succession was at first disputed by the hereditary Title of *Isbboseth*; but he overcame that Difficulty, and was confirm'd by the Obedience of the whole Kingdom. He happily restor'd the State of the Church, took *Jerusalem*, and made it the royal City of the Nation. He conquer'd many Countries, and obtain'd signal Victories over the *Philistines*, *Moabites*, *Damascenes*, *Edomites*, *Ammonites*; and enlarg'd his Dominions from *Egypt* to the River *Euphrates*, the utmost Limits promised by God to the Seed of *Abraham*, above eight hundred and eighty Years before. But the Sins of Murder, Adultery, Pride, and other Infirmities, obscured the Glory of his Reign, brought many Misfortunes upon his Family, and occasion'd great Troubles and Convulsions in the State; and particularly prevented the effecting the great Work, the Building of the *Temple*; yet at his Death he left more Treasure, and vaster Sums for that Design, than ever were recorded in any History, either sacred or profane. The Book of *Psalms*, for the most part, was compos'd by this Prince, who recover'd himself by a sincere Penitence; and left his Kingdom to his Son

Solomon, a Prince the most renowned in the World both for Wisdom and Magnificence, who undertook and finish'd what his Father *David* had design'd, having the Honour to be the first Man in the World who erected a Temple to the true God. The 150000 Persons employ'd in the Undertaking, the 3600 general Overseers, together with the seven Years building, give us a noble Idea of the Greatness of the Work, which was so surprizingly beautiful and glorious, that it was accounted one of the greatest Wonders of the

Book I.

World; which sacred Fabrick was solemnly dedicated to God, whose Majesty became conspicuous in it, by a Cloud of Glory and Fire from Heaven. Now was the State of the *Hebrews* in the Height of its Splendor, and so continued in the utmost Peace and Plenty most of this Reign, which lasted forty Years. A King so wise and knowing, a Court so pompous and magnificent, a People so rich and flourishing, were never known before or since that Time. But the great Errors and Infirmities of *Solomon* in his latter Days caus'd God to deprive this Nation of this mighty Prosperity, and to put an End to the united Monarchy of *Israel*, which had, excepting two Years, continued entire about 120 Years, from the first Establishment of *Saul*. The latter Days of this Prince, after so much Pleasure and Magnificence, were troubled with Insurrections of *Hadad*, *Rezin*, and *Jeroboam*, which he did not live fully to suppress. But after he had written his *Proverbs*, *Ecclesiastes*, and his celebrated and mystical Song, he died, and was succeeded by his Son *Rehoboam*, who in the Convention at *Sechem* rejected the Advice of the old Statesmen employ'd by his Father, and by his indiscreet Roughness caus'd Ten of the Twelve Tribes to revolt from him; so that the Nation became divided into two distinct and independent Kingdoms, one called the Kingdom of *Judah*, and the other the Kingdom of *Israel*; the former adhering to *Rehoboam*, and the latter chusing *Jeroboam* for their King. When *Rehoboam* sent *Adoram* his Treasurer to demand Tribute of the Rebels, they stoned him; which so incens'd the King, that he rais'd an Army of 180000 Men to recover his Right; but he was forbidden to proceed by *Shemaiah*, who came to him by divine Commission, which he obey'd. He fell into Idolatry, and allow'd the *Sodomites* to continue in the Land. These Impieties provok'd the divine Vengeance, who brought upon him an Invasion from *Shishak* King of *Egypt*, who came and rifled the Temple, and the royal Treasure;

A. M. 3030.

Treasure ; so that the King of *Judah* was forced to supply the golden Shields of his Father, which were then carried away, with the like of Brass. This King left the State much impoverish'd, and reduced to great Extremities, to his Son. Chap. I.

Upon the Division of the Kingdoms, *Jeroboam* judg'd no way more effectual to secure his new acquir'd Sovereignty, than by diverting his Subjects from the Temple, and the establish'd Worship at *Jerusalem* ; therefore, out of a cursed Policy, he erected two golden Calves in *Dan* and *Bethel* , one in the Tribe of *Neptthali*, and the other in *Ephraim* ; persuading the People there to make their publick Adorations and Sacrifices, appointing Priests and other Officers for that purpose ; from which time the true Religion began visibly to decay, and Idolatry to gain ground after a notorious manner : And though God permitted the Kingdom to continue under the Government of nineteen several Kings, all of whom were idolatrous and impious, yet he soon made it decline, and after the Space of 254 Years, from the Death of *Solomon*, finally destroy'd it, by the Hand of *Salmanasser* King of *Assyria*, who not only ravag'd the Country, but carry'd all the Ten Tribes captive into his own Dominions, and planted other Nations in their room. So that this Kingdom became a Part of the great *Assyrian* Empire ; only the *Moabites* and *Ammonites*, by their Industry, regain'd some part of their ancient Dominions in the Country beyond *Jordan*. This great Alteration, and first Dispersion of the *Israelites* , was of fatal Consequence, for they never recover'd their own Country ; and as to their State and Fortunes afterwards we have no certain Account.

The KINGS of JUDAH.

Abijam, the Son of *Rehoboam*, succeeded in the Kingdom of *Judah*. He attempted the Recovery A. M. 3046.

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very of the revolted Tribes, and with an Army of 400000 engaged *Jeroboam*, who came against him with 800000, whom he defeated, and slew of them 500000, because he relied upon the God of his Fathers. By this remarkable Victory he recovered many Towns, and humbled the Pride of the Usurper during his Life. The Life of this Prince was written by *Iddo* the Prophet, which is now lost. To him succeeded his Son

A. M. 3049.

Asa, who reform'd the State of Religion, by expelling the *Sodomites*, and demolishing the Groves and Images erected by his Father; yet the High Places continued, which had stood since the Reign of *Solomon*. He raised an Army out of the Tribes of *Judah* and *Benjamin*, consisting of 580000 Men, with which he overthrew *Zerab* the *Ethiopian* King, who brought 1000000 against him. He hired *Benhadad* of *Damascus* to hinder *Baasha* King of *Israel* from fortifying *Ramah*, which was done; and for a Reward gave him the consecrated Treasure of the Temple. Towards his latter End he had violent Pains in his Feet, which increasing upon him, he depended upon the Skill of Physicians more than the Relief of Heaven; and dying, was magnificently buried, leaving for his Successor his Son

A. M. 3092.

Jehosaphat. This Prince was very circumspect in fortifying his Territories; and had an Army in the Field, besides the Forces in Garrison, consisting of 1160000 Men, under the Conduct of five Generals of great Valour and Experience. He employ'd himself in reforming the corrupt State of the *Hebrew* Church, took away the High Places, cut down the Groves throughout the Kingdom of *Judah*, and sent abroad Preachers to instruct the People. But his entring into Alliance with *Ahab*, the idolatrous King of *Israel*, had like to have cost him his Life at the Battel of *Ramoth Gilead*, for which he was boldly reproved by *Jehu* the Seer. A mixt Company of *Moab*, *Ammon*, and *Seir*, conspired against him, but

but were miraculously defeated, by the mutual massacring of one another in *Hazazon Tamar*, as *Jehaziel* the Levite had foretold. This Deliverance was the Effect of his Fasting and Prayer; for which he celebrated a solemn Thanksgiving in the Valley of *Berachah*. The Escape that he had when he joined his Forces with *Ahab*, did not prevent his confederating with *Ahaziah*, the Son of that wicked King; for they united their Navies in order to trade to *Tarshish*; but the Ships were destroy'd, as *Eliezar* the Prophet had declared they would. The Life of this King was written by *Jehu*, the Son of *Hanani*, which is lost. He died, and leaves the Crown to

Jehoram, a degenerate Son from so pious a Father, made worse by marrying *Athaliah*, the Sister of *Ahab* King of *Israel*. The Beginning of his Reign was stained with Blood; for he enter'd upon the Kingdom with the Slaughter of his Brethren, and many of his Nobles. He obtained a Victory over the *Edomites*, but could not keep them in Subjection, nor prevent the Revolt of *Libnah*, one of his own Cities. In his Reign the *Philistines* and *Arabians* surprize *Jerusalem*, and carried captive his Wives and all his Sons, except the youngest. A dreadful Disease at last seizes upon him, so that his Bowels fell out, and he died in a most loathsome manner. He was not buried in the Sepulchers of his Fathers.

Ahaziah, his youngest Son, succeeds, and governs by the wicked Advice of his Mother. He assisted *Jehoram* King of *Israel* at the Siege of *Ramoth-Gilead*, and afterwards made him a complimentary Visit when he returned to be cured of his Wounds. But that cost him his Life by the Hand of *Jehu*, who was raised by God for the Destruction of the House of *Ahab*. By reason of the Piety of his Grandfather *Jehosaphat*, he was indulg'd a royal Interment. His Mother

Athaliah usurps the Kingdom: She began her Reign with the Destruction of the royal Race of *David*, to free herself from Competitors; but the

A. M. 3115.

A. M. 3119.

A. M. 3123.

com-

Book I.  compassionate Princess *Jehosheba*, the Wife of *Jehoiadab* the High-Priest, convey'd her young Nephew *Joash*, the Son of *Abaziah*, from her Cruelty, and brought him up secretly in the Temple. *Athaliah* govern'd the Kingdom for seven Years; but was afterwards dethron'd and slain by the Policy of *Jehoiadab*; and the right Heir,

A. M. 3126. *Joash*, took place when he was but seven Years old. He administer'd the Government with great Prudence and Justice, under the Tutorage and Advice of his religious Uncle *Jehoiadab*, gave Orders for the Repair of the Temple, and corrected many Abuses that had crept into the Church and State. But upon the Death of the High-Priest, he fell into the Hands of a vicious Ministry, who corrupted his Principles, and introduc'd Idolatry. *Zechariah*, the Son of *Jehoiadab*, remonstrated sharply against these Impieties, but was barbarously stoned to Death, by the King's Command, in the Court of the Temple. This Cruelty and Injustice was reveng'd by God, who brought the *Syrians* against him, by whom he was shamefully overthrown. He was plagued with Diseases, and at last treacherously slain by his own Servants, leaving his Kingdom to his Son

A. M. 3166. *Amaziah*, who executed the Traitors that slew his Father, but spared their Children. He rais'd an Army of 300000 of his own Subjects, and hired 100000 Auxiliaries of the King of *Israel*, to assist him in a War against the *Edomites*; but was forbidden by a Prophet to take the *Israelites* with him, who were dismiss'd, and in their Return home plunder'd the Country of *Judah*. The King with his own Forces engages the *Edomites*, and proves victorious. Made vain with this Success, he challenges *Joash* the King of *Israel* to Battel; who attempted to dissuade him from his Purpose, but could not. Both Armies engage, and *Amaziah* is taken Prisoner, and *Jerusalem* plunder'd. These Misfortunes produce no Amendment in him, but he is slain in his Idolatry, by a Con-

Conspiracy that overtook him, flying, at *Lachish*. Chap. I.
He is brought back to *Jerusalem*, and buried with his Fathers.

Uzziah his Son succeeds. He prov'd a very valiant Prince, and victorious against the *Philistines* and *Arabians*; had always in pay an Army of 300700 Men, fortified *Jerusalem* with mathematical Engines, and rais'd proper Defences in all Parts of his Kingdom. He was a great Sheep-master, a Planter of Vines, and a Lover of Husbandry. Elated by his Prosperity, he profanely invades the Priests Office, and burns Incense against the divine Command; but he was smitten with Leprosy, and hasted out of the Temple for fear of a more severe Judgment. He was shut up in a separate House, as the Law directs, being unfit to converse with others, and consequently to manage the Kingdom: Therefore

Jotham was settled in the Government. He was a great Builder, and fought with Success against the *Ammonites*. He took warning by the Example of his Father, made no Attempt upon the Priests Office, but endeavour'd to reform the Corruptions of Religion; yet the High Places were not abolish'd, whereby the People continued in their Idolatry. His Son

Abaz succeeded, who degenerated from the Piety of his Father, introduced the Idolatry of the Kings of *Israel*, and expiated his Children by Fire in the Valley of *Hinnom*. He was routed by the *Syrians*, who carried away a Multitude of his Subjects to *Damascus*. Here he met with *Tiglath Pileser* King of *Assyria*; and from hence he sent home the Model of a Pagan Altar, according to which another was built by *Urijah* the High-Priest, and set up in the Temple, and sacrificed upon. He was defeated by *Pekah* the King of *Israel*, whose Champion, *Zichri* of *Ephraim*, slew *Maassiah* the King's Son, and the principal Officers he had about him. At this time *Israel* carried away 200000 Captives; who, by means of *Obed* the Prophet, were return'd without Hurt or Ransome.

some. These Miseries had no effect upon this wicked Prince; for he hired the King of *Assyria* to assist him against the *Edomites*, with the consecrated Treasure of the Temple. After an unfortunate Reign he slept with his Fathers, but was not allow'd to be buried with them.

A. M. 3277.

Hezekiah his Son succeeds to the Crown. His first Care was to rectify the Abuses of Religion introduc'd by his Father, abolished Idolatry, and broke in pieces the brazen Serpent made by *Moses*, to which the People, for many Years, had burnt Incense. He invited all *Israel* to celebrate the Passover; but they refused with Scorn. *Sennacherib*, the *Assyrian* King (whose Father *Salmanassar* had not long before carried the ten Tribes into Captivity) besieged *Jerusalem*; but he was defeated in the Enterprize, with the miraculous Loss of 185000 of his Men. *Hezekiah* falls sick, and by Humiliation and Prayer purchased a Prolongation of his Life for fifteen Years; which was confirm'd to him by a Sign of the Retrogradation of the Shadow in the Dial of *Ahaz*. He was congratulated upon his Recovery by *Berodach Baladan*, the Son of the King of *Babylon*, by Letters and rich Presents; but vainly shewing to the Embassadors the Wealth of his Kingdom, he was reprov'd by the Prophet *Isaiah*, who foretold that those Treasures should be taken and removed to *Babylon*. This Prince died, and was inter'd honourably, leaving his Kingdom to his Son

A. M. 3306.

Manasseh, who wickedly revived the Idolatry of his Grandfather *Ahaz*, expiates his Children in the Fire, uses all kinds of Witchcraft, works by familiar Spirits, sets up a carved Image in the Temple, and made his Subjects the very Sink of Impiety, and more abominable than the neighbouring Pagans. He put to Death the Prophet *Isaiah* for opposing him in his Vices. This impious Conduct threw him out of the Protection of Providence, and brought the King of *Babylon* upon him, who carried him into Captivity; an Affliction

Affliction that open'd his Eyes, and a Way to his Repentance. He is restored again to his Kingdom, abhors his former Wickedness, reforms the State of Religion, dies a sincere Penitent, and leaves

Amon his Son to succeed; who, instead of improving by the Example of his Father, restores Idolatry, and persists incorrigible in his Wickedness. A Conspiracy was form'd against him by his Servants, who slew him in his own House; which Act however was so resented by the People, that the Traitors soon met with deserved Punishment. His Successor was his Son

A. M. 3361.

Josiah, a pious and excellent Prince. His principal Care was to purge the Church of the Abominations of former Reigns, and to repair the Temple. He brought to light the Book of the Law that had been lost, and celebrated a solemn Passover in a more publick manner than all the Kings that went before him. He was fatally wounded in an unadvised Expedition against *Pharaoh Nechoh*, King of *Egypt*, at the Battle of *Megiddo*, returns, and dies at *Jerusalem*, and was buried with great Lamentation of the Prophet *Jeremiah* and all his Subjects. He was succeeded by his Son

A. M. 3363.

Jehoahaz. This Prince found the Kingdom broken by the Misfortunes of his Father; and, after a Reign of three Months only, was depos'd by *Pharaoh Nechoh*, who sent him captive into *Egypt*; and placed his Brother *Eliakim* upon the Throne, whom he called

A. M. 3394.

Jehoiakim; who degenerating from the Virtues of his Father, was in eleven Years carried Prisoner to *Babylon* by *Nebuchadnezzar*, with all the Riches of the Temple. His Son

A. M. 3395.

Jehoiachin succeeded, who had the same Fate with his Father; for at the end of three Months he was led Captive towards *Babylon*, with his Wives, his Mother, and the great Officers of the Realm. It is thought he died upon the way, and had no better than the Burial of an Ass, as

A. M. 3405.

Jeremiah

Book I.

Jeremiah had foretold. He was succeeded by his Brother

A. M. 3405.

Zedekiah, who before was called *Mattaniah*. He rebelled against *Nebuchadnezzar*, contrary to the Advice of *Jeremiah* the Prophet, and a solemn Oath of Allegiance which he had taken. *Jerusalem*; after a Siege of two Years, was plunder'd, the King seiz'd, and the City defaced, and the glorious Temple, after it had stood 416 Years the Wonder and Envy of the World. He was brought to *Nebuchadnezzar*, who slew his Sons before his Face, then put out his Eyes, and carried him to *Babylon*, where he died miserably. This was the second memorable Captivity of the *Israelites*, beginning about 114 Years after the other, though not compleated till the Destruction of *Jerusalem* and the Temple, when all things were left in a miserable Desolation, and the Inhabitants made a Scorn to all Nations.

After a Captivity of seventy Years, *Cyrus the Great*, King of *Persia* and *Babylon*, by means of a divine Impulse, restor'd these two Tribes to their former Habitations, and gave them Commission to rebuild their ancient City and Temple. Which last Work was immediately begun, and continued with great Diligence, by *Zerubbabel*, and others; but with so much Opposition from the neighbouring Inhabitants, that it was not finish'd till twenty Years after. Now was there another Alteration in the Government; which was no longer Regal, but rather Sacerdotal, the High-Priest having the greatest Authority; but the principal Power was retain'd by the *Sanhedrim*.

The SACERDOTAL Government after the Captivity.

A. M. 3468.

Joshua, the Son of *Jozedek*, returned out of Captivity (where his Father had died) and assisted *Zerubbabel* in the building of the Temple, and the Settlement of the People.

A. M. 3521.

Joiakim, said to be the Son of *Joshua*, under whose Administration, by the Industry of *Ezra* and

and *Nehemiah*, the Temple was finish'd, and divine Worship restor'd.

Chap. 1.

Eliashib succeeded, and bore the Office of the High-Priesthood forty Years.

A. M. 3552.

Joiada followed, and was succeeded by

A. M. 3593.

Jonathah, or *Johanan*. He slew his own Brother *Jesus* in the Temple, whom *Bagozes*, the chief Commander for *Artaxerxes* the Younger, would have made High-Priest. The Governor was so incens'd at this impious Act, that he broke into the Temple, and laid a Tax of forty Drachms upon every Lamb that was offer'd in the daily Sacrifice.

A. M. 3633.

Jaddua. He had a Brother called *Manasses*, who married the Daughter of *Sanballat*, for which he was expell'd the Priesthood, and became the Founder of the Temple on Mount *Gerizim*. This High-Priest met *Alexander the Great* in his sacred Vestments, when he intended to destroy *Jerusalem*; which awful Sight diverted him from his Design.

A. M. 3664.

Onias, the Son of *Jaddua*, succeeded, and administered the Government one and twenty Years.

A. M. 3684.

About this Time the two surviving Tribes of *Judah* and *Benjamin* lost their ancient Name of *Israelites*, and have ever since been called by the Name of *Jews*.

Simon, or *Simeon the Just*. The Jews tell us great things of this *Simon the Just*, and speak of great Alterations that happened on his Death in some Parts of their divine Worship, and the Signs of the divine Acceptance, that had till then appear'd in the Performance of them. The * *Jerusalem Talmud* observes, that all the Time of *Simon the Just*, the Scape Goat had scarce fallen to the middle of the Precipice of the Mountain, from whence he was cast, but he was broken to pieces. But when *Simon the Just* was dead, he fled away alive into the Desert, and was devour'd by the *Saracens*. While *Simon the Just* lived, the

A. M. 3704.

* Mishna & Gemara Hierosol. in Yoma.

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Lot of God, in the Day of Expiation, went forth always to the right Hand; but after his Death, it went forth sometimes to the right Hand, and sometimes to the left. In his Days the little scarlet Tongue look'd always white; but when he was dead, it look'd sometimes white and sometimes red. The West Light always burnt in his Time; but after his Demise, it sometimes burnt and sometimes went out. Under the Priesthood of *Simon the Just*, the Fire upon the Altar burnt clear and bright; and after two pieces of Wood laid on in the Morning, they laid on no more the whole Day; but after his Decease the Force of the Fire languished in such a manner, that they were obliged to supply it all the Day. In the Time of *Simon the Just*, a Blessing was sent upon the two Loaves and the Shew-Bread, so that a Portion came to every Priest to the Quantity of an Olive at least; and there were some who did eat, and others had some remaining when they had eaten their fill: But when *Simon the Just* was dead, that Blessing was withdrawn, and so little remained to each Priest, that those who were modest withdrew their Hands, and those who were greedy still stretched them out. The Explication of these Particulars refer'd to, will be found in the Course of these Antiquities.

A. M. 3712.

Eleazar was the Brother of *Simeon*: He sent the seventy Interpreters to *Ptolomy Philadelphus* to translate the Law into Greek.

A. M. 3728.

Manasseh, the Brother of *Eleazar*.

A. M. 3753.

Onias, the Son of *Simon the Just*. By his Covetousness he incurr'd the Displeasure of *Ptolomy Evergetes* King of Egypt.

A. M. 3787.

Simon, the Son of *Onias*. He withstood *Pompey* in his Attempt upon the Temple.

A. M. 3808.

Onias, the Son of *Simon*. He had the Character of a good Man; but falling into bad Times he perished in them: He was thrust out of the Priesthood in his Life-time by *Jason* his Brother; but after his Death he was succeeded by *Onias*, another Brother.

Onias,

Onias, the Brother of Jason, who was also called Menelaus. This High-Priest was a Person of the most vicious Qualities; he quarrelled with his Brother, abandon'd the Laws and Religion of his Country, and call'd in *Antiochus Epiphanes* King of Syria. This Prince succeeded in the Invasion, and enter'd *Jerusalem*, made a miserable Slaughter of the Inhabitants, profan'd and pillag'd the Temple, and compell'd many by Tortures to eat forbidden Meats, and to offer Sacrifice to Idols. This Cruelty and Desolation rais'd the Spirit of *Mattathias*, a Priest of the Course of *Jozarib*, and the Head of the *Asmonean* Family, in his old Age, to contend for the Support of his Religion, and the Deliverance of his Country. But tho' he had good Success against the Syrians, whom he routed in several Engagements; yet he did not live to accomplish his Design, but left it to be pursued by his Son

Judas Maccabæus, so called from the four initial Letters which he carried in his Standard; which signified, Lord, who is like unto thee among the Mighty? He obtained three noted Victories over the Syrians, who had for their Generals *Apollonius*, *Gorgias*, and *Lysias*. He purifies the Temple polluted by *Antiochus*; and to perpetuate the Memory of this Act, he appointed the Feast of the Dedication, that was honour'd with our Saviour's Presence. He overcame the *Idumeans*, *Ammonites*, and others; makes a League with the Romans; defeats and kills *Nicanor* the General of *Demetrius*, with all his Army. But venturing with 800 Men to engage with *Bacchides*, the Syrian General, who had 20000 Foot, and 2000 Horse, after he had bravely routed the right Wing, he was inclosed by the left, and slain.

Jonathan, the Brother of *Judas*, succeeds: He overcame the Syrian Armies, under the Conduct of *Bacchides* and *Alcimus*, two great Generals, engaged in the Interest of *Alexander* the Son of *Antiochus*, who made him High-Priest, in which

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Office he was confirm'd by *Antiochus* the Son of *Alexander*. After a Series of many great Exploits, he was treacherously murder'd by *Tryphon*, who aspired to the Crown of *Syria*. His Brother

A. M. 3861.

Simon takes possession of the Government. He was deceived by *Tryphon* of a hundred Talents, which he sent by the two Sons of *Jonathan* to redeem their Father; subdued the Cities of *Gaza*, *Joppa*, and *Jamnia*, and drove the *Syrians* out of *Judea*, continued the League with the *Lacedemonians* and *Romans*; and for his Valour and Conduct was called the High, Chief-Priest, Governor, and Prince of the *Jews*; but was betray'd in the height of his Fortune by *Ptolomy* his Son-in-law, and perfidiously slain, with his two Sons *Mattathias* and *Judas*, at an Entertainment at *Jericho*. But

A. M. 3870.

Johannes Hyrcanus, the third Brother, escaped to succeed the Father, and to revenge the Parricide. He besieged *Ptolomy* in the Castle of *Dagon*; but desisted at the Sight of his Mother's Tortures, who encourag'd him to continue the Siege. He bravely defended *Jerusalem* against *Antiochus Sedites*, of whom he purchased his Peace with a great Sum of Money, supply'd (as *Josephus* relates) out of the royal Sepulchre of *David*. He recover'd many Places in *Syria*, sack'd *Samaria*, destroy'd the Temple at *Gerizim*, which had stood two hundred Years, compell'd the *Idumeans* to be circumcised, slew many of the wise Men at *Jerusalem*, and died a *Sadducee*. The Government of the *Jews*, after his Decease, admitted of another Change; for the Son and Successor of this Prince thought fit to take the Crown upon him, and was the first King over the *Jews* after the *Babylonian* Captivity; the Sacerdotal Administration, as it is called by some, having continued, without any noted Intermision, about four hundred twenty-eight Years.

The MACCABÆAN Kings of Judah.

Aristobulus admits his Brother *Antigonus* into the Government with him ; but by the Persuasion of his Wife *Salome* he was soon dispatch'd. He imprison'd his three younger Brothers, and starv'd his own Mother, upon suspicion that she affected the Kingdom ; for which his Conscience torturing him, after a Year's Reign, he dies miserably.

A. M. 3898.

Alexander Jannæus his Brother (releas'd by *Salome* out of Prison) succeeds, for which Favour he marries the Widow. He was a Prince cruel and tyrannical ; for he slew of his own Subjects fifty thousand at one time, and commanded eight hundred of his principal Enemies before his Face. He fought with Success against his foreign Enemies ; for he exceedingly enlarg'd the Bounds of his Kingdom, by the Conquest of all *Ituræa*, and some Parts of *Syria*. After a Sicknes of three Years with a *Quartan* Ague he died.

A. M. 3899.

Alexandra (called likewise *Salome*) succeeds, and wisely espousing the Party of the *Pharisees*, as her Husband advised her, continued to reign nine Years. But being broken with the Infirmities of old Age, her eldest Son

A. M. 3926.

Hyrcanus (whom she before had made High-Priest) succeeds by Right ; and being a Prince of weak Parts and little Action, was at first disturb'd in the Succession by his younger Brother *Aristobulus* ; but was at last firmly establish'd by *Pompey*, who carried *Aristobulus*, and his Sons *Alexander* and *Antigonus*, Captives to Rome. *Alexander* escaped from Prison, and disturb'd the Repose of his Country, till he was surpriz'd by *Gabinus*, and slain by *Scipio* ; after whose Death, *Antigonus*, by the Power of the *Parthians*, depriv'd *Hyrcanus* of the Kingdom, and cut off his Ears. But Revenge soon followed this Barbarity ; for *Antigonus* was soon after slain by *Antony*. The unfortunate *Hyrcanus* remain'd for some time

A. M. 3935.

Prisoner among the *Parthians*; but hearing of the Death of *Antigonus* he return'd home, and lived quietly under the Government of *Herod*, who was by that time fix'd in the Throne, and by whom he was at last wickedly murder'd.

These Disturbances, occasion'd by the Usurpation of *Aristobulus*, and the Indiscretion of *Hyrchanus*, brought the whole Country under the Power of the *Romans*; so that *Palestine* became a Province of the *Roman Empire*. Yet notwithstanding this Conquest, the former Laws and Customs were continued, as also the Sacerdotal Government, which remain'd about twenty-two Years longer in its full Force, till *Herod*, an *Idumæan* Prince, accidentally obtained the Kingdom of *Judæa* from the Senate of *Rome*, and in three Years became Master of the whole Country; which he enlarg'd, and brought to a greater Degree of Grandeur and Magnificence than ever it had been in since the Reign of *Solomon*. Yet at the same time he depress'd the Priesthood, extirpated the *Macca-bæan* Family, and miserably enslav'd the Inhabitants. This was the first Foreigner to whom the *Jews* became immediately subject, in whose Reign the Saviour of the World was born: So that the ancient Prophecy of the Scepter's departing from *Judah*, is by the best Critics supposed to begin to take place at this time; though it was not entirely completed, till the last Destruction of *Jerusalem*, and the final Dissolution of the *Jewish State*.

CHAP. II.

A Description of the Holy Land, with its several Names and Divisions, till it became a Province of the Roman Empire.

THE *Holy Land* (the Scene of the Revolutions above recited) first called the Land of *Canaan* and the Land of *Promise*, lies in *Asia*, near the most Western Part of that Quarter of the World, and is bounded on the East by *Arabia Deserta*, from which it is partly divided by Mount *Gilead* and Mount *Arnon*; on the West, or rather North-West, by the farthest End of the *Mediterranean Sea*, and some of that Part of *Syria* called *Phœnicia*; on the North, or North-East, by the rest of *Syria*, from which it is divided by *Anti-Libanus* and Mount *Hermon*; and on the South and South-West, by *Arabia Petraea*, and particularly by that Part of it called *Idumæa*. Its Situation is in a very warm Climate, between 30 Degrees 4 Minutes, and 33 Degrees 2 Minutes of Northern Latitude; and between 64 Degrees 49 Minutes, and 68 Degrees 20 Minutes of Longitude; being in Length, from the Northern Parts of *Galilee* to the Southern Parts of *Judæa*, about 200 *English Miles*; and in Breadth, from the Eastern Parts of *Peræa* to the Western Parts of *Samaria*, about half as much, and in some Places less: So that it contained a Spot of Land not half so large as the Kingdom of *England*. Yet notwithstanding the Smallness of the Limits, and the Heat of the Climate, it surpass'd all Countries in the World in Fertility and Pleasantness, being a Land abounding with the most delicious Fruits and choicest Grains, replenish'd with beautiful Hills and Fountains, with luxurious Vales and Plains, and pleasant Groves and Forests, fill'd with such Numbers of rich Cities and Towns, and blest with such a sweet Temperature of Air, that God

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thought fit to assign it for the Habitation of his elect People, and promis'd it to the Father of the Faithful and his Posterity. This Country is divided into two unequal Parts by the River *Jordan*, and two Lakes, which are call'd the Sea of *Galilee* and the *Dead Sea*. *Jordan* runs almost from North to South, or rather, from North East to South West; but that Part of the Country which lies on the West, or North-West side of this River, is the largest and most fertile.

The first Inhabitants of this Land were principally descended from *Canaan*, the fourth Son of *Ham*, or *Cham*, one of the three Sons of *Noah*, from whom this Country was called the Land of *Canaan*; for immediately after the Confusion of Languages at *Babel*, and not much above a hundred Years after the Flood, *Canaan*, with his eleven Sons, pass'd through *Syria* and *Phœnicia*, and took Possession of almost all that part of the Country on the West side of *Jordan*, afterwards spreading themselves partly on the other side of the River. Five of his Sons were left to inhabit *Phœnicia* and the Coasts of *Syria*; and from the other six, together with himself, sprang several remarkable Nations, who for their Sins afterwards, by divine Appointment, were to be utterly extirpated, namely, the *Canaanites*, the *Amorites*, the *Jebusites*, the *Hittites*, the *Hivites*, the *Perizzites*, and *Girgessites*, of whom the three first were the most potent. The Numbers of these People increasing, their Families were subdivided into many inferior Branches and Sovereignities; so that when *Joshua* enter'd this Land, he found above thirty Kings amongst them. Besides which, they gradually admitted several other Nations to be their Neighbours, and partly to mix with them; as particularly the *Philistines* on the Western Coasts, a gigantick People of the Race of *Misraim*, the second Son of *Cham*; the *Moa-bites* and *Ammonites* beyond *Jordan*, both Descendants of *Lot* by his own Daughters; with part of the *Midianites* and *Edomites*, Descendants of *Midian*.

Midian and Esau, both inhabiting the Southern Parts and Borders of Arabia. Chap, 2.

These Nations daily increas'd in Wealth and Numbers, and liv'd surrounded with Plenty and Pleasures, though not free from frequent Wars and Contests among themselves; yet they never met with any dangerous or fatal Disturbance till near eight hundred Years after the first Plantation of the Land; when the *Hebrews*, under their great Commander *Joshua*, took forcible Possession of it, subdu'd these People, and in a few Ages enslav'd and destroy'd all the old Inhabitants.

The Country being in a great measure reduc'd by *Joshua*, was divided into twelve Parts, or Portions, among the Descendants of the twelve Sons of *Jacob*; the whole Land was divided into so many equal Shares as there were Tribes (a due Respect being had to their Number) and the Portion of every Tribe was to be determin'd by Lot; the manner of which they say was this: Two Urns being plac'd before him that drew the Lots, in one of which were Scrolls of Parchment containing the Names of the twelve Tribes of *Israel*, and in the other the Portions of Land, he first put his Hand into the Urn wherein were the Names, and drew out one, suppose that of *Judah*; and then he put his Hand into the other Urn, and drew out the Portion that fell to his Share. Or perhaps there was only one Urn, wherein were the several Portions of the Land, and they began, suppose with the eldest Son of *Israel*, *Reuben*, and pulling out a Scroll, said, This is the Portion of *Reuben*; and so of the rest. But which way soever they proceeded, there were two Distributions made, one of the whole Country into twelve Parts, and another of each of those Parts among the several Families that were in each Tribe. For this purpose *Joshua* number'd the Families in every Tribe, and according to the Number of Persons gave to every Family a certain Proportion of Lands, and exactly

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actly prescrib'd the Bounds of them. This *Agri-
arian* Law was appointed by *Moses*, before the Land
of *Canaan* was subdued; a Law, whereby all the
Possessors were restrain'd from transferring their
full Property unto another, by Sale, or any
sort of Contract whatsoever; for those who were
forc'd by Poverty to sell their Land, had a Right
allow'd them to redeem it at any time; and they
who were unable to redeem it, receiv'd it freely
again at the Feast of Jubilee.

The Northern Parts of the Country were
given to the Tribe of *Aser*, *Nepthali*, *Zabulon*, and
Issachar; the middle Parts to that of *Ephraim* and
the half of *Manasseh*; the Southern Parts to
those of *Judah*, *Benjamin*, *Dan*, and *Simeon*; and
the Country beyond *Jordan*, to those of *Reuben*, *Gad*,
and the other half of *Manasseh*. *Levi*, which
makes a thirteenth Tribe, being selected for the
special Service of God, was dispers'd among all
the other Tribes, had forty-eight Cities, the
Tenths of all the Profits of the Land, with many
other great Advantages and Privileges; and by
that means was more liberally provided for than
the rest of the Tribes: but tho' they had no whole
Country allotted to them, as the others had, yet
in the Countries afterwards subdu'd by some
Kings of *Israel*, they had their Portion assigned
them with the rest of the *Hebrews*. Thus did
the *Hebrews* take possession of the promis'd Land,
which had been assur'd to them by the Word of
God about four hundred and seventy Years be-
fore. The *Talmudists*, when they speak of the
Holy Land, particularly mention the solemn Con-
secration of it: They tell us, that when *Joshua*
took Possession of the Country, he solemnly con-
secrated all the wall'd Cities. This they call the
first Entrance: But when the People were captiva-
red by the *Babylonians*, and carry'd beyond *Eu-
phrates*, the Country became defiled; and there-
fore; after the Return of the *Jews*, *Ezra* the
High-Priest by a solemn Act restored Sanctity
to the Land; and that was the second Entrance.

Cunæus de Rep.
Heb. lib. 1. cap.
7.

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The Country was again profan'd by the Roman Conquest; but they vainly imagine that the *Messiah*, whose coming they expect, shall subdue the Land, and restore it to its Purity by a third Consecration, which they call the third Entrance. Whatever may be thought of these Traditions, it is generally believ'd that the *Holy Land* retain'd a peculiar Excellency above other Countries; inso-much that the Republick of the *Hebrews* was confined within the Bounds of it; for had the People been removed out of their proper Seats, and another Government set up, under the Discipline of the Mosaical Laws, it is supposed that the Country would have been esteem'd impure, nor would there have been any peculiar Sanctimony in the Inhabitants.

Under this Division the *Holy Land* continued, till the Apostacy of the Ten Tribes from the House of *David*, and then it was distinguish'd by the Kingdom of *Judab* and the Kingdom of *Israel*: The Kingdom of *Judab* contain'd all the Southern Parts of the Land, and about a fourth of the whole, being about a hundred Miles in Length and sixty in Breadth, consisting of the two Tribes of *Judab* and *Benjamin*, and so much of *Dan* and *Simeon* as lay intermix'd with *Judab*; its royal City being *Jerusalem* in the Tribe of *Benjamin*. The Kingdom of *Israel* included all the Northern and middle Parts of the Land, together with the Country beyond *Jordan*, consisting of the rest of the Tribes; the royal City, during the time of this Kingdom's Continuance, being *Samaria* in the Tribe of *Ephraim*, not much above thirty Miles North East of *Jerusalem*. But this Distinction ceased, when *Salmanesser*, the King of *Assyria*, carry'd the Ten Tribes away captive, and planted other Nations in their room.

The *Holy Land* falling under the Dominion of the *Syrian* Kings, received another Name, and was called *Palestine*, from the *Philistines*, a powerful Nation in those Parts; a Name first found in the History of *Herodotus*, but generally used in

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 succeeding Times by the *Greeks* and *Romans*. The Country was then divided into these five distinct Provinces, three on the West side, and two in the Country beyond *Jordan*: 1. *Galilee*, the most Northern Province, bordering upon *Syria* and *Phœnicia*, and containing the old Habitation of the four Tribes of *Aser*, *Neptali*, *Zabulon*, and *Issachar*; being divided into the Upper and Lower, and about 85 Miles in Length, and 70 in Breadth. 2. *Samaria*, on the South of *Galilee*, and bordering upon the *Mediterranean Sea*, containing the old Settlement of the Tribe of *Ephraim*, and half of *Manasseh*; being about 75 Miles long, and near 50 in Breadth. 3. *Judea*, South, or rather South-West of *Samaria*, containing the Territories of the Tribes of *Judah* and *Benjamin*, together with *Dan* and *Simeon*; being almost the same with the old Kingdom of *Judah*, and about 100 Miles in Length, and 60 in Breadth. Beyond *Jordan* were, 4. *Traconitis*, on the East of *Galilee*, bordering upon *Syria*, and containing the Country possess'd by the other half of *Manasseh*, being less fruitful than the rest, and about 70 Miles in Length, and 50 in Breadth. 5. *Peræa* (which Name was sometimes given to all that Country beyond *Jordan*) on the South of *Traconitis*, and East of *Samaria* and *Judea*, containing the Lands allotted to the two Tribes of *Gad* and *Reuben*, and somewhat more; being about 110 Miles in Length, and near 60 in Breadth. This was the Division of the whole Land, which continued to our Saviour's Time, when another Province was added by the *Romans* to this Country, called *Idumæa*, which took in some of the Southern Parts of *Judea*, and Part of *Arabia*. Of these five Provinces the *Jews* only possess'd that called *Judea*, and for a considerable Space not all that, being hated and oppress'd by all their Neighbours; especially the powerful Nations of *Egypt* and *Syria*, two great Branches of the *Macedonian*, or *Grecian Empire*.

Compared with this, all Countries under Heaven were by the *Jews* esteemed polluted and unholy, except a part of *Syria*, by which they understand the Territory opposite to *Mesopotamia*, to the West of *Euphrates*, which was conquer'd by *David*, and added to the Kingdom of *Israel*. This Land was indulg'd some singular Privileges, it being an establish'd Rule, that to purchase an Estate in *Syria*, was the same as if it lay in the Suburbs of *Jerusalem*: It was oblig'd to pay Tithes, and bound to observe the Rights of the Sabbatical Year; but it was not allow'd to provide the two Wave Loaves to be offer'd at the Feast of *Pentecost*, and some other Oblations, that were peculiar to the Land of *Israel*: a Spot of Earth highly honoured by the Care of Providence, and esteem'd so sacred among the *Jews* in all Ages, long after their Dispersion, that in the time of *Adrian*, the Roman Emperor, it was prohibited by a publick Decree, ratified by the Senate's Consent, for any *Jew* to come even within the Sight of *Judea*, lest the View of their native Soil should inspire them with some desperate Resolutions to endeavour their Settlement there again. But (says the Learned Dr. *Jackson*) herein he was unwittingly the Angel of God, to keep this wicked Race out of that Paradise, the good Land out of which he had driven them.

CHAP. III.

The Inhabitants of the Holy-Land, Canaanites, Hebrews, Samaritans, Hellenists, Profelytes, and Jews.

THE original Inhabitants of the Land of *Canaan* were the Posterity of *Cham*, who were branch'd out into several petty Kingdoms when the *Israelites* took Possession of the Country; neither could they be so wholly dislodg'd from their

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their old Settlements, but that some of them, particularly the *Jebusites*, continued unsubdued till the time of *David* and *Solomon*, when all the Territories of the *Canaanites* were conquer'd, and fell under the Government of the *Hebrews*. The many Revolutions that follow'd in the Kingdoms of *Israel* and *Judah*, introduc'd a Mixture of several Nations; and from the preceding Account it will appear, that at the time of our Saviour's coming, the Inhabitants of *Canaan*, or *Palestine*, were a Composition of People both of Foreigners and native *Jews*. The *Jews* were but a Remnant of an often scatter'd, conquer'd, and captivated People, but two entire Tribes of twelve, and those tributary to *Herod*, and the *Romans*. The Foreigners who resided in this Country were principally *Grecians* and *Romans*, the former being the Reliques of the *Macedonian* Empire; and the latter, Magistrates, Governors, and Soldiers, to keep it in Obedience, and to receive the Tributes. The rest of the Inhabitants, tho' of many different Extracts, may principally be conceived under these two following Names, *Jews* and *Samaritans*, of whom, for Dispatch sake, I shall first take notice of the latter.

I. The *Samaritans* were principally Descendants of those *Assyrians* whom *Salmanasser* sent to inhabit the Kingdom of *Israel*, when he carry'd the ten Tribes captive, originally Pagans, and call'd *Cushites* by the *Jews*, either from the Name of their Country, or by way of Reproach. But mixing with the Remainder of the Tribes, and being punish'd with Lions, and instructed by some *Israelitish* Priests, they gradually receded from their Pagan Idolatries, and after the *Babylonian* Captivity, they became zealous in the Worship of the true God. They were circumcis'd, offer'd Sacrifices, perform'd the Ceremonies of the Law, and expected the *Messiah*, who was to deliver them from all Calamities, and to teach them all things. Yet they never comply'd with *Judaism* any farther, than to own the five Books of *Moses*, rejecting all the rest that are in the *Jewish* Canon; and these

five Books are still preserv'd written in the old Hebrew or Phœnician Character, and were brought among them by *Manasseh*, and those Apostate Jews that came over with him and settled in *Samaria*. And tho' they had Priests and Sacrifices like the Jews, yet they would not allow *Jerusalem* to be the Place of publick Worship; and therefore to divert the common People from the Temple of God, by the means of *Sanballat*, a great Prince of their Nation, they erected another Temple of great Magnificence upon Mount *Gerizim*, near *Sichem*, and not far from *Samaria*; imitating the Policy, tho' not the Idolatry of *Jeroboam*, the first King of *Israel* after the Division. This Temple was built two hundred and four Years after the *Babylonian* Captivity, and three hundred thirty two before the Nativity of Christ, and prov'd a great weakning to the *Jewish* Church; for all profligate Wretches, Malefactors, and excommunicated Persons among the Jews, immediately repair'd to this Place, and join'd with the *Samaritan* Worship. This, with some former Resentments, occasion'd such violent Heats between the Jews and *Samaritans*, tho' immediate Neighbours, that they would have no Commerce or Correspondence with each other, and one continually branded the other with the most reproachful Titles imaginable. About two hundred years after, the Jews growing powerful by the Valour of the *Maccabees*, the *Samaritans* were subdued by *John Hyrcanus*, who destroy'd *Samaria* and their Schismatical Temple, and confin'd them to the little Province of *Samaria* above describ'd. Yet this did not extinguish their Hatred and Prejudices; but they still kept Mount *Gerizim* for their Place of publick Worship, and continued their Schism till the final Destruction of both Nations by *Titus* the Roman Emperor.

Because the *Samaritans* agreed with the *Sadducees* in rejecting Traditions, and keeping strictly to the written Word, from hence the Jews have taken occasion to calumniate them, as if they agreed in other Particulars with the *Sadducees*, and denied with them

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them the Resurrection of the Dead, which led *Epiphanius* and *St. Gregory* into the Mistake of asserting this Opinion; whereas the Resurrection of the Dead has always been a Doctrine as firmly held, and as certainly believ'd among them, as by the *Jews* themselves,

The *Samaritans* were divided into several Sects, more particularly these three: The *Dositheans*, the *Sebueans*, and the *Gortzeni*. 1. The *Dositheans* were so called from *Dositheus* or *Dosthui*, supposed to be the first Priest sent into this Country by the King of *Affyria*: These did eat nothing that had Life, like the *Pythagoreans*; abstained from Marriage, like the *Jewish Essenes*; and in the point of keeping the Sabbath exceeded the *Pharisees*, it being a Law among them, that in whatsoever Posture a Person was found in the Morning of the Sabbath, he ought to continue in the same the whole Day without Alteration. 2. The *Sebueans*, so named from *Sebua* or *Sebuiab*, one of the Associates of *Dositheus*, who, tho' they kept the same publick Festivals with the *Jews*, and other *Samaritans*, yet observ'd not the same time, transferring the Passover to the Month of *August*, the Pentecost to *Autumn*, and the Feast of Tabernacles to the time of the Passover: For which reason they were not permitted to worship at the Temple of *Gerizim*. 3. The *Gortzeni* kept the same Festivals, and observ'd the same Times of those Solemnities, as the Law required; but, contrary to the Law, they kept only one of the seven appointed Days, and neglected the rest as Days of ordinary Labour.

2. The *Jews* were most properly such as inhabited the Country of *Judea*; but because in our Saviour's time all were called *Jews* who observed the Law of *Moses* and all the Prophets, we shall take notice of them in their full Extent, and under these three Denominations. 1. *Hellenists*; 2. *Proselytes*; and 3. *Jews* in a proper Sense, who are often called by the Name of *Hebrews*.

1. The *Hellenists* or *Greecizing Jews* were such as were real *Jews* by Descent and Profession; but li-
ving

ving dispers'd in almost all Parts of the Roman Empire, they made use of the Greek Tongue, the most general Language of that Age, in their publick Offices of Religion, and also the Septuagint's Translation of the Old Testament; for which reason they were called *Hellenists*, in opposition to the other *Jews*, who in their Worship made use of the *Hebrew* Tongue only. They are likewise called *Jews* of the Western Dispersion, occasion'd principally by the Oppressions of the *Egyptians* and *Syro-Macedonians*, and were very numerous, especially in *Egypt*, *Libya* and *Cyrene*. These were as superstitious in their Sabbath, as tenacious of their Circumcision, and of other Rites and Ceremonies of their Law, as the *Jews* of *Palestine*; for which reason they were continually despised and hated by the *Romans* and *Grecians*, and other *Gentiles*, among whom they resided. Yet, notwithstanding their Strictness, they were not thoroughly esteemed by the *Hebrew Jews*, but reckon'd by them as *Jews* of an inferior Rank, upon the account of the Heathen Language they used, and the Heathen Countries they inhabited.

The *Profelytes* were such as were *Gentiles* by Birth and Descent, but conform'd themselves to the *Jewish* Customs, and were admitted into their Religion. And these were of two distinct kinds; one called *Profelytes* of the Covenant, and the other *Profelytes* of the Gate. The first were accounted as real, tho' but adopted *Jews*, bound to the same Observances with them, and convers'd as freely with them as if they had been so born; neither might they eat, drink or deal with the *Gentiles* more than the other, lest they became unclean. They worship'd in the same Court of the Temple with the *Hebrews*, where others were prohibited Entrance, and were Partakers with them in all Privileges both Divine and Humane. In short, they differ'd nothing from the *Jews*, but only that they were of *Gentile* Race. The usual way of the *Jews* making these *Profelytes* was by Circumcision, Baptism and Sacrifice, if they were Males; and by only Baptism

and Sacrifice, if Females; for it is certain that Baptism was an ancient Custom among the *Jews* for many Ages before our Saviour appear'd in the World. The *Profelytes* of the Gate were such *Gentiles* as were admitted to the Worship of the God of *Israel*, and the Hopes of a future Life, but were not circumcis'd, nor yet conform'd to the *Mosaical* Rites, being only oblig'd to the Observation of those Precepts which the *Hebrew* Doctors call the seven Precepts of the Sons of *Noah*, and are recorded under these following Titles: First, to renounce Idols, and all Idolatrous Worship; Secondly, to worship the true God, the Creator of Heaven and Earth; Thirdly, to commit no Murder; Fourthly, not to be defiled with Fornication, Incest, or other impious Mixtures; Fifthly, to avoid all Rapine, Theft, and Robbery; Sixthly, to administer Justice; Lastly, not to eat the Flesh with the Blood in it, a Precept given to *Noah* when he came out of the Ark, that is, not to eat the Flesh of any Beast taken from it when it was alive; by which all Cruelty was forbidden. These *Profelytes*, tho' they were admitted to worship in the Temple, yet because they were uncircumcis'd, they were so far look'd upon as *Gentiles*, as not to be received into the same Court with the *Profelytes* of the Covenant, but were esteemed unclean, and had their particular Court assign'd them in their Worship of God, which was call'd the Court of the *Gentiles*, and of the Unclean; nor were they permitted to dwell in the City of *Jerusalem*.

In the Synagogues likewise which the *Jews* had in many Cities and Places of the *Gentiles*, these *Profelytes* worship'd the God of *Israel*, and heard the Law and the Prophets expounded, but always in a distinct Place by themselves. In the New Testament the *Profelytes* of the Covenant are simply call'd *Profelytes*; the *Profelytes* of the Gate were distinguish'd by the Name of Worshipers, and were much more numerous in all Parts of the *Roman* Empire than the former. Their Conditions were more free and unconfin'd, and their Precepts more easy and natural

natural than the other; and their Principles fitting them for the Reception of the Gospel, they became the most apparent Cause of the first great spreading of Christianity.

The *Jews* in a more proper Sense were so called from *Judab*, the most powerful Tribe; and had likewise the Name of *Hebrews*, from *Heber*, the Son of *Selah*, one of the Ancestors of *Abraham*. These principally lived in that Part of *Palestine* called *Judæa*, were governed by the Law of *Moses*, and embraced the whole Canon of the Old Testament; from the Book of *Genesis* to the Prophecy of *Malachi*. These were the Persons with whom our Saviour was pleas'd chiefly to converse, at a remarkable time, when they were but the Relicks, and even the Dregs of an often broken, and then detested Generation; when to be a *Jew* was a Name of Disgrace, and to be circumcised a Mark of Infamy; so that then they might well be called a peculiar People, not only because God separated them from all other Nations, but because all other Nations abhorr'd and avoided all Friendship and Correspondence with them: They were abandon'd by God to the Cruelty of every Tyrant and Conqueror, till they became a Proverb, a Curse, and a Hissing over the Face of the whole Earth.

C H A P. IV.

A general View of the different Forms of Government among the Hebrews; Patriarchal, Judicial, Monarchical, and Sacerdotal.

ALL Government being originally founded upon Patriarchal Power, the *Hebrews*, before they were formed into a Republick, were governed by the Fathers of their several Families: and it is certain that they, and their First-born after them,



them, did exercise all kind of Authority both Ecclesiastical and Civil: They had a Power by Divine Right to bless the Family, to offer Sacrifice, and to punish with Death.

De Rep. Hebr.
cap. 4.

This may be call'd the Infancy of Government among the *Hebrews*, and continued till they multiplied exceedingly, and became a numerous People in the Land of *Egypt*. In this Country, so long as they enjoy'd the Favour of the *Egyptian* Kings, it is supposed by the learned *Bertram* that they were govern'd by publick Magistrates of their own Nation, who were commission'd with a Legislative and Executive Power, but still in Subserviency to the establish'd Laws and Customs of the Country in which they lived. When the *Hebrews* fell into Disgrace, and were oppress'd with Servitude, they had Task-masters and *Egyptian* Prefects set over them, who harrafs'd them, and made them Slaves, till they were freed from this Bondage by the Conduct of *Moses*, who led them into Liberty, and fixed them under a more regular Dispensation.

The Right of Primogeniture now ceased; and as *Aaron* and his Posterity were invested with the Title of Priests, so *Moses* introduced a new Form of Civil Government, and ruled with a sort of Monarchical Authority, and is expressly call'd a King. For the first Year after the *Hebrews* came out of *Egypt*, *Moses* sustain'd the whole Weight of the Administration by himself, and deliver'd Justice to the People; but by the Advice of *Jethro*, his Father-in-law, he deputed some part of his Power; and to ease himself of some of the Burthen, he constituted inferior Judicatories, which were greater, or lesser, according to the Division of their several Tribes into Thousands, Hundreds, Fifties, or Tens; and appointed a competent number of Persons, who were presented to him by the People, to preside in these greater or lesser Courts. There were four Orders of these Rulers, as they are called; but whether there was a Subordination of the lower Order to the higher, is hard to determine. Their Business was to sit every Day.

Day, some or other of them, in their several Districts, and to hear all sorts of Causes, which, if they were able, they were to decide; but if the Matter was intricate, and hard to determine, they were to represent the Case to *Moses*, who was to pronounce a final Sentence upon it. Besides the Authority committed to these Rulers, there was some Power retained by the Heads of the Tribes, and the chief Fathers of the Families: The first of these were the principal Governors of every Tribe, descended in a direct Line from the Patriarch who was the Founder of the Tribe, and were a sort of Nobles in the *Hebrew Republick*, and the great Counsellors in the State. They had twelve Seats fixed for them, where they administer'd Justice, and took care of the Concerns of the several Tribes: They had some share in the Civil Government; for when *Joshua* swore that he would not destroy the *Gibeonites*, the League was ratified by a solemn Oath taken by the Princes of the Tribes, called the Princes of the Congregation. The chief Fathers of Families were the eldest of every Family; for as the *Hebrew People* were divided into twelve Tribes, so the several Tribes were divided into Families, and those had every one a Patriarch, or Chief: They had Power to convene their several Families, to preside in their Assemblies, to lead them out to War, and to decide Causes of a less Moment in Courts of Justice.

Nor was the People without some small Shew of Power in the *Hebrew Republick*: They were often conven'd by Sound of two Silver Trumpets, and assembled by the Command of the supreme Magistrate, whether Judge or King, and admitted into Consultation, and to hear Debates in Matters Ecclesiastical and Civil; and testified their Consent by holding up their Hands, and loud Acclamations. *Bertram* contends, that the Commons in the *Jewish* State were invested with a great share of Power; and says, it was a mixed Government, like ours, consisting of the King, the Nobility, and the People;

De Rep. Hebr.
cap. 12.

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but there are good Arguments against this Opinion, which is generally exploded by learned Men. The Form of Government, notwithstanding this Deputation of Power, continued Monarchical, and was lodg'd in *Moses*, who was supreme under God in all Causes Sacred and Civil.

But the Assistance of these lower Judicatories could not make the Administration so easy to *Moses*, but that he was forc'd to supplicate God for more Help; for the People were so litigious, and given to mutiny, that he was unable to dispatch all the Appeals made to him; and therefore he had seventy Elders appointed him as Coadjutors, who heard and absolutely determined Causes of the greatest Moment, and were invested almost with an Equality of Power with *Moses* himself; otherwise they would have been of small Service to him, under the Pressure of the publick Cares, unless their Decisions had been final, and beyond the reach of an Appeal. This College of Seventy were elected by Lot, and are supposed to have been chosen out of the lesser Courts, that were erected by the Advice of *Jethro*. They were indued with a Prophetick Spirit upon their Ordination, the better to answer the Ends of Government, and to establish their Authority among the People; but this divine Gift, it is thought, attended them no longer than the first Day of their Institution; nor was it ever bestow'd upon their Successors, when they became a standing Court, to judge the last Result of all Causes concerning the Law, and to settle all Matters of Right that could not be determined by the Letter of it. The Government now receiv'd a small Change, and admitted a kind of Aristocracy, retaining still the greatest share of Monarchical Power.

This Form continued during the Administration of the *Judges*, whose Authority was perhaps more properly that of a General of an Army, than the Governor of a Nation: They were absolute and independent, invested with the highest Authority, being equal to Kings, but without the Royal State

State or Equipage : They sat in Judgment, and determin'd Causes, but those of the greatest Moment ; for though the Judiciary Courts were ordinarily the supreme Judges of Controversies, yet the Judge, when God raised one up, was endued with an extraordinary Power above theirs, to whom the People therefore applied for his Decision ; for as all ordinary Magistrates among the *Romans* gave way to a Dictator, when they had one, so all the *Hebrew* Magistrates did to such a Judge when God appointed him, who determined all manner of Controversies that were brought before him, as at other times the other Judges, whether Priests or others, were used to do. They were commonly elected by the Voice of the People, who never chose a Judge but in great Troubles and imminent Dangers ; which being overcome, they, like the *Roman* Dictators, retired to a private Life. This Office was not hereditary, but conferr'd upon the Person who was most accomplish'd, and best able to answer the Exigencies of the State. There was no Solemnity of Inauguration when a Judge was elected ; he was allow'd no Ensigns of Sovereignty, he was neither anointed, nor crown'd ; nor did one of them assume a royal Diadem, except *Abimelech*, who was complimented with the Title of a King among the *Shechemites*.

The *Hebrews* at length grew weary of this kind of Government, and in a mutinous manner demanded a King : God complied with their Humours, and so a Monarchy was introduc'd, but exceedingly mild and temperate, if the Prince ruled by the establish'd Laws. This Form expired, when the King and Kingdom were subdued, and the Inhabitants carried to *Babylon*, after it had stood about five hundred Years.

Upon the Return of the *Jews* from their Captivity, the Government was no longer Regal, but rather Sacerdotal, the High-Priest having the greatest Authority ; but the greatest Power was retained by the *Sanhedrim*, or Great Council of the

Book I. Nation. The Sacerdotal Form continued, without any noted Intermiſſion, about the Space of four hundred and twenty Years.

The Regal Government was again introduc'd by *Aristobulus*, one of the Successors of the *Macca-bees*, and remained free and independent not above forty-six Years; at which time *Pompey the Great*, General of the *Romans*, coming down like a Torrent upon the East, subdued the Country, and *Palestine* became a Province of the *Roman Empire*.

C H A P. V.

The Monarchy of the Hebrews; the Inauguration of their Kings; the Form of Anointing, Proclaiming, and Crowning; the royal Guards, Cerethites and Pelethites; the Ensigns of Majesty, Officers of State, and the Extent of Regal Power in Things Civil and Sacred.

WHEN the *Hebrews* had obtain'd Possession of the Land of *Canaan*, they resolv'd to change the Form of Government, which was a kind of Aristocracy, or rather a Theocracy, as the Fathers call it, and mutinously cry'd out to *Samuel*, who was then the supreme Judge under God, to constitute a King over them, who should fight their Battels, and live in the same Pomp and Splendor with the Eastern Kings: They durst not presume to set up a King themselves; for none had Power to make a King but God, who was their Sovereign. The Prophet with great Regret complied with their Demand; but God resented the Indignity offer'd to himself by this Revolution; and though he foresaw when they were in the Wilderness, that they would grow weary of his Government, and throw off his Yoke, and therefore he gave some Directions

rections concerning the future Monarchy, yet it was absolutely against his Approbation that the Government should be chang'd; and as a Testimony of his Anger, the first King he appointed over them was a cruel and haughty Prince: and it is the general Opinion of the Rabbis, that Monarchy was the Ruin of the *Hebrew State*. It was not the divine Will, says one of them, R. Bechai ad Parfeh. Schoph. col. 6. that any other King should be in *Israel* but himself; for the most Highest was their King, who walketh in the midst of their Camps, and providently attends to the most minute Circumstances of their Affairs. Nor did they stand in need of any other King; for what should the chosen People, whose King was the Lord of the Universe, do with a King who was merely Flesh and Blood? It is written, *I gave thee a King in mine Anger, which was Saul the first King; and I took him away in my Wrath, who was Zedekiah the last, that was taken away by Nebuchadnezzar in the Babylonish Captivity.* But some Jews are of opinion, that it was an express Command that the *Hebrews* should erect a regal Government when they came into *Canaan*, and were quietly possess'd of it: And accordingly they have presumed to make this an affirmative Precept, *That a King of the People should be chosen*, to which some learned Men among Christians seem to incline. But this is expressly oppos'd by *Josephus*, who observes, that God intended that they should retain their present Form: "They ought not, says Lib. 1. Antiq. cap. 8. he, to affect any other Government, but love the present, having the Laws for their Master, and living according to them, for it is sufficient that God is their Ruler; but if they desire to have a King, let him be one of their own Nation."

This new erected Monarchy was absolute, and unrestrained by humane Laws, and the King had the same Extent of Power with the other Princes of the East; for it was the Desire of the *Hebrews* to be govern'd as their Neighbours were, who were subject

Book I.  subject to the uncontroul'd Dominion of their Kings. The *Talmudists*, indeed, would have it believ'd, that the regal Power was in many Instances subservient to the Jurisdiction of the *Sanhedrim*: But this is a mere Invention of the *Jewish* Doctors, to magnify the Authority of their Great Council; for as *Samuel* consulted with no Person in making a King, but God alone; so when he was made, he obtain'd such a Power, that it was impossible for the High-Court to controul him. It is evident that the *Hebrew* Kings exercis'd the very Power which is ascrib'd to the College of Seventy; particularly, it is notorious that *Solomon* depriv'd *Abiathar*, which (as the *Talmudists* say) is a Judgment belonging only to the *Sanhedrim*, and fill'd up the Vacancy in the Priesthood. Nor are we to give credit to those Rabbis, who relate that a King was always constituted by a Majority of the Seventy; for the first King was appointed by God himself, who at length intended that the Kingdom should be hereditary, and descend by successive Right in that Family which he was pleased to choose, so long as they continued in a constant Observation of his Laws.

Before the *Israelites* were possess'd of the Promis'd Land, God laid down some Injunctions concerning the future Monarchy, which the People and the Kings were to observe as fundamental and establish'd Rules of Government. It seems necessary first to explain these Precepts, and then to proceed regularly, by inquiring into the several Ceremonies, Powers, and Privileges, and other Particulars relating to the Government of the *Hebrew* Kings.

Deut. 17. 16,
 &c.

The first Command was, *One from among thy Brethren shalt thou set over thee*: He was, as some understand the Precept, to be an *Israelite* by Father and Mother; tho' others think it sufficient if the King was an *Israelite* by the Mother's side, which was a Qualification for any Dignity, but only the Priesthood. All Females were excluded from

from the Succession, as *Maimonides* concludes Chap. 5. from the Words of the Law, which speak of a King only; nor was any Person of mean Extraction, or of a mechanical Employment, admitted to Government, such being generally of a sordid and mercenary Disposition, and unable to support the Dignity of Majesty among the People.

Hal. Melach.
c. I. v. 6.

He shall not multiply Horses. There is no certain Number determin'd; but the *Jews* well resolve, that he was not to keep them for Pomp and Grandeur, or for the Purposes of War, lest the People should be burthen'd with Taxes for the Support of them: He was allow'd no more than were for Use and Service, to draw his Chariot for Instance, and for the Guard of his Person. Among the *Hebrews* their Armies consisted altogether of Footmen, there being no Breed of Horses in that Country; and their People, who were all Husbandmen and Shepherds, were accustomed to labour, and to run with great Swift-ness. It is certain, that in the Days of *David* they had no Horsemen in their Army; for when *Absalom* lost the Battle and fled, he rode upon a Mule, and endeavour'd to make his Escape. And though *Solomon* was so prodigiously rich, that he was able to maintain forty-thousand Stalls of Horses for his Chariots, and twelve thousand Horsemen; yet succeeding Kings were unable to answer such Expence; but when they had occasion, they sent for Succours to *Egypt*. For which reason the next Precept was,

Nor cause the People to return to Egypt, to the end that he should multiply Horses. The King was forbidden to send his Subjects thither to buy Horses for him, it being a Country which abounded with them, as *Judea* did with Asses. He might have had Horses from other adjacent Places, but not so conveniently; nor were they of so good a Breed, or so fit for Service; which made *Solomon* send thither; and *Pharaoh* set a great Price upon them; because he knew their Value, and that
the

Book I. the King could not so easily furnish himself with them from other Countries. This Command, concerning a Return into *Egypt*, is supposed by some *Jews* to be no more than a temporary Constitution, which was at length to be out of Force: Others distinguish about the Way of returning thither, conceiving that they might not go into that Country out of the Land of *Israel*; but they might out of any other Part of the World whither they were driven. *Maimonides* thinks that they might correspond and trade thither in the Capacity of Merchants, but were not allow'd to abide or settle there. But the true Meaning seems to be, that they were forbidden to go thither voluntarily upon any account, lest, while the *Egyptians* were so corrupt in their Religion and Manners, they should be seduced into Profaneness, and the forbidden Worship of strange Gods.

Neither shall he multiply Wives to himself. This is not a Prohibition to take more Wives than one, but not to have an excessive Number, after the manner of the Eastern Kings. The *Jews* suppose that he was allowed eighteen; but the Proof they give is very weak and inconclusive, which is, that *David* having already six Wives, the Prophet tells him, that if he had not offended God, he would moreover have given him *such and such* things; that is, say they, twice as many Wives. Much less is there any Ground for what they urge, that if he took more than this Number, he was to be scourg'd by the Authority of the Sanhedrim; for there is no Example in the whole Scriptures of any such Jurisdiction which the Great Council exercised over the Persons of the Hebrew Kings.

Nor shall he greatly multiply to himself Silver and Gold. No more, says the Sanhedrim, than would pay Stipends to his Servants, and answer the moderate Exigencies of his Court: He was allow'd to lay up Money in the Treasury at the Temple for the Occasions of the State, but was forbidden to

to fill his own Coffers for his private Interest, Chap. 5.
lest he should squeeze his Subjects, and exact
more of them than they were able to bear.

When he sitteth on the Throne of the Kingdom, he Gemar. Sanhed. cap. 2. sect. 13.
shall write him a Copy of this Law in a Book. He was
obliged to write the whole Mosaical Law with
his own Hand, to fix it the more deeply in his
Mind; so that though a Copy was left him by
his Father, he was notwithstanding to transcribe
one himself; but whether he was bound, if he
had not written a Copy before he was King (as
the Rabbis say every private *Israelite* was bound
to do) to write two when he sat on the
Throne, may be doubted. He was not to write
one Word of it out of his Memory merely, or
any private Man's Copy, but out of the Book
which was in the Sanctuary, where the Original
and uncorrupted Copy was preserv'd. This
Book the King was obliged to carry with him
wherever he went, and to study and meditate
upon the Contents of it. From the Neglect of
this Precept, the *Hebrew* Kings became so igno-
rant of the divine Laws, and of their Obligation
to observe them, that in the Days of the good
King *Josiah*, he was strangely surpris'd at what he
heard read out of this Book of the Law, when
it was found in the Temple, where it had long
lain without any Knowledge of it.

The *Hebrew* Kings were not only bound to
transcribe the Book of the Law for their own
Use, but they were obliged, upon the first Holy
Day in the Feast of the Tabernacles, to read the
Law themselves to as many as could convenient-
ly hear them; appointing the Priests and the Le-
vites to read it in as many other Assemblies of
the People as were necessary for the fulfilling of
this Precept: In order to which a Pulpit of
Wood was erected upon the first Day of the
Feast; and the King going up into it, the Mini-
ster took the Book of the Law and deliver'd it (in
latter Times) to the Ruler of the Synagogue,
who gave it to the *Sagan*, or Vicar of the High-
Priest,

Book I.

Priest, who deliver'd it to the High-Priest, and he to the King, who stood up to receive it: And these Ceremonies were used to express the Reverence with which this Holy Book was deliver'd, and likewise the Regard with which they approached the King. The King, if he pleased, might sit down to read; but it was esteemed more honourable if he stood, as King *Agrippa* did when he perform'd this Office. Before he attempted to read, he made a Prayer to God, and beginning the Book of *Deuteronomy* (which is a Compendium of the Law) he proceeded, before he stop'd, to those Words, Chap. 6. 4. *Hear, O Israel, &c.* which having also read, he omitted the rest, till he came to Chap. 11. 13. *And it shall come to pass, if thou wilt hearken diligently, &c.* reading on to the 22d Verse; and then pass'd to Chap. 14. 22. *And thou shalt truly tithe, &c.* reading on to the Section concerning the King, Chap. 17. 14. and then the Cursings and Blessings out of the 27th and 28th Chapters, till he had ended all that Section of the Law. The *Talmud* relates of King *Agrippa*, that when he was upon this Service, and came to read that Passage, *One from among thy Brethren thou shalt set King over thee*, his Eyes overflow'd with Tears, because he was not of the Seed of the Jews; but the People comforted him, and cried out three times, *Fear not, Agrippa, thou art our Brother.*

This Office is called *The Reading of the King*; and it is reckoned by the Jews to be one of those eight things that must indispensibly be deliver'd in the Hebrew Tongue. The Ceremony was perform'd in the Court of the Men of *Israel*, if the King were of the Family of *David*; but if he were not, then in the Court of the Women. All the Women in *Jerusalem* were bound to attend this Solemnity, with the Children who were capable of Instruction; nor were the Profelytes to the Jewish Religion excluded, not the Profelytes of the Gate, if they thought fit to come to their Assemblies. In compliance with this Precept we find

find that *Joshua*, the supreme Governor after the Death of *Moses*, did read all the Words of the Law, not omitting a Word that *Moses* commanded, before all the Congregation, with Women and the little ones, and the Strangers that were conversant among them. These Precepts being deliver'd before Monarchy was establish'd among the *Hebrews*, it was thought necessary, for the sake of Order, to explain the Design of them; and having thus open'd the Way, it will be the more easy to reduce into Method the several Ceremonies, Customs, Prerogatives, and other Particulars that belong to the Sovereignty, and were in use under the Regal Government of that Nation.

The Monarchy of the *Hebrews* was not at first hereditary; for as God, the supreme Lawgiver, was pleas'd to appoint several of the Kings, so some of them reserv'd to themselves a Power to nominate a Successor, as appears particularly by the History of *Rehoboam*, who, though a Prince of no great Command, yet took upon him this Authority, and fixed one of his youngest Sons in the Throne after him. This Custom, however, did not long prevail; for the Crown in a short time became hereditary, after the Example of the Eastern Kingdoms. But by whatever means they obtained the Empire, the first Rite of Inauguration, that pass'd upon the *Hebrew* Kings, was the Ceremony of anointing; a Custom not supported by divine Authority, but very ancient, and what likewise prevail'd in many other Nations. It is a Maxim among the *Jews*, that a King must be anointed in the open Air, near a Fountain; though they seem to have no Authority for it, but from the Story of *Solomon*, who was brought to *Gibon*, which was a Fountain or Brook near *Jerusalem*, where there appear'd a great Concourse of People to attend the Solemnity. There is another Reason given for this Practice in the *Talmud*, that it might be a Signification and good Omen of the Perpetuity of the Kingdom, which should continue like a Fountain, which runs perpetually.

But

Book I.



But from the anointing of *Solomon* we cannot make a general Conclusion that all the *Hebrew* Kings were anointed at Fountains; for *Saul* the first King was not; and in the History of *David*, who was anointed three times, there is no mention of it. This Ceremony (if we believe the *Jews*) was always perform'd by a Prophet; and there are many Instances in Scripture of this Practice; but it is difficult to prove it of universal Use: It seems rather as if a Priest had Power sufficient to anoint a King, whose Title was clear and undisputed; but when a Person was immediately design'd for Sovereignty by God, the Ceremony was always executed by a Prophet. Nor does it appear that the anointing Oil was always the sacred Oil taken from the Tabernacle, but rather common; for *Samuel* was no Priest, and therefore had no Authority to use that which was kept there. The *Hebrew* Doctors believe that the Family of *David* had the Privilege to be anointed with the same Holy Oil with which the High-Priest was anointed; for though the Law appropriated it unto him, yet there was a Dispensation allow'd, which, they say, was revealed by some Prophet. It is certain that *Solomon* was anointed with Oil taken from the Tabernacle; only they conceive a Difference in the Form of anointing, the King being anointed in the Form of a Crown encircling his Head, in token that he was the Head of the People, and had the supreme Power committed to him; but the High-Priest in the Form of a Cross, by one Line drawn with the Oil running down his Forehead, and by another drawn by the Oil between his Eyebrows. But whatever was the Form, it is supposed that the Ceremony itself was not of absolute necessity. It was proper to anoint the first of the Family that was advanced to the Kingdom, but not any of his Children that succeeded him, unless upon occasion of a Dispute by a contrary Faction about the Point of Succession; for had it not been for the Pretensions of *Adonijah*, there

had

had been no need of *Solomon's* Unction. For the same reason was *Jehu* anointed; because the Succession to the Kingdom of *Israel* was to be translated out of the right Line of the Family of *Ahab* unto another Family, which had no Right, but only by divine Appointment. This Rite of anointing (as *Cunæus* observes) added a divine Majesty to the Kings, and made them sacred and ally'd unto God. The Chrismatory, wherein this Oil was kept, was a Viol, or Vessel, made with Horn, or of some richer Metal after that Figure.

De Rep. Hebr.
lib. 1. cap. 14.

After the Ceremony of anointing, it is recorded that *Samuel* kissed *Saul*, in token of Subjection and Reverence. This the *Jews* call the *Kiss of Greatness*, or Majesty; and in our Language is stiled the *Kiss of Homage*; but whether this Custom prevailed in succeeding Times is not to be proved.

Then was the King proclaimed by a Herald by Sound of Trumpet, and conducted back into the City, amidst the Shouts and Acclamations of the Guards and the People, who clap'd their Hands in token of Joy, and playing upon musical Instruments, cry'd, *God save the King*. He was, on his Return, put in actual Possession of the Kingdom, by being placed upon a Throne, where no one but the King dared presume to sit, upon pain of Death. But if a King were proclaimed, another being in possession of the Throne, the Guards of the new Monarch, to supply the Want, would place him upon an Eminence, that he might appear higher than the rest of the People. Thus was *Jehu* acknowledg'd to be Sovereign by his Captains, who made a kind of Throne for him, by spreading their Cloaths under his Feet, and raising him above the Company about him.

The royal Diadem was then placed upon his Head, (which I suppose was kept in the Sanctuary) and the Book of the Law was put into his Hand: Then (as some learned Men imagine) he enter'd into a Covenant with God, to observe and keep his Commands; and into a Contract

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with

with the People, to govern with Justice, and not to violate their Privileges: And on these Conditions the People took an Oath of Allegiance, and promis'd faithful Submission. This Ceremony was concluded with many Sacrifices, and a splendid Feast, where the Nobles and the principal Officers were entertain'd with great State and Magnificence; and that no Sorrow might appear in a Time of universal Joy, all publick Executions were suspended, and no Malefactor was to be put to Death.

The *Hebrew* Kings, in Imitation of the Eastern Monarchs, were constantly attended by a select Number of Body Guards, who in Scripture are called *Cerethites* and *Pelethites*. These were the constant Defenders of the royal Person, like the *Prætorian* Bands among the *Romans*; and called Keepers of the Body by *Josephus*, who never departed from the Place where the King was. They had a peculiar Commander over them, were Men of comely robust Bodies, and of approved Fidelity. It is probable that they were selected out of a particular Nation or Family; for the *Cerethites* inhabited a Part of *Palestine*, and were indeed the same with the *Philistines*: The *Pelethites*, it is supposed, were a Family in *Israel*; for we find two of the Name of *Peleth* mentioned in Scripture, one of the Tribe of *Reuben*, another of *Judab*. Their Arms were Bows and Arrows, and Slings, if we may believe the *Chaldee* Interpreter, who calls them Archers and Slingers. The Number of them may be conjectur'd from the Targets and Shields of Gold that *Solomon* made, which were five hundred, and were for the Use of his Guard. They were properly the King's Domesticks, and lay in a Guard-Chamber at the Entrance of the Palace, to be ready at the least Notice, and on the most sudden Occasions. Besides these, there was a Horse-Guard to attend the King when he went abroad, consisting of the Flower of the *Hebrew* Youth, of tall and well proportion'd Bodies, with long Hair waving in the Wind,

Wind, which in the Days of *Solomon* was powder'd every Day with Gold Dust; and sparkled surprizingly when the Sun's Rays shone upon it. Chap. 5.

The Distinctions of Majesty were a Robe of State of the most costly *Tyrian* Purple, that was always worn on publick Solemnities, a Crown of Gold set round with precious Stones, and a Scepter of the same Metal.

The royal Throne, erected by *Solomon*, was a most noble Ensign of Majesty: The Canopy of it made a half Circle over his Head; it was advanced to a just Height by six Steps, with Rests on either Side to lean the Arms upon, which Stays had two Lions for their Supporters. Upon every Step a Lion stood reared up on each Side, as if he was falling upon his Prey. The Throne was made of Ivory, which was never heard of in *Jerusalem* till the Time of *Solomon*, who perhaps brought Elephants out of *India*, and took care to have abundance of Ivory sent with them. The whole was overlaid with Gold, not entirely so as to cover the Ivory (for then it might as well have been made of Wood) but studded with it at proper Distances; which made the Throne, by such a Mixture, appear more glorious and magnificent. Here the King sat when he gave Audience to Embassadors, and administer'd publick Justice to his People. There was another kind of Throne erected, of inferior Workmanship, called the *Covert* for the *Sabbath*: It was a cover'd Place, where the King sat, in the Porch of the Temple, or at the Entrance of it, upon the *Sabbath*, or other great Solemnities, which were called by that Name. This was taken away by *Abaz*, to express his Hatred and Contempt of the *Sabbath*, and to promote idolatrous Worship among his Subjects. "The King only, and no Man else" (says *Maimonides*) might sit in the Court of the Temple in any Place; but this Privilege was confin'd only to a King that was of the Family of *David*." *Cunæus's* Comment upon these Words are; "That Court was divided by cer-

2 Kings 16. 18.

Cap. 2 in Hal.
Mel &c. 7 Hal.
Beth. Habb.

De Rep. lib. 1.
cap. 14.

“tain Spaces, one Part for the Priests, another
 “assigned for the People; yet the Priests could
 “not sit down, though within their own pre-
 “scribed Bounds: The Senators of the *Sanhedrim*
 “had Right to sit but only in the midst of that
 “Place where the profane Commonalty were.
 “Never did the more sacred Spaces of the Court
 “behold any Man sitting but the King, this be-
 “ing his Prerogative, as if he were nearer to
 “God than the Priests themselves, and a greater
 “President of Religion.”

It was observ'd before, that the Power of the *Hebrew* Kings was absolute, and unlimited by humane Laws; yet in the general he was obliged to comply with the *Mosaick* Rites in common with the meanest of his Subjects. This unrestrained Authority was not to degenerate into Tyranny, or to the Oppression of his People; but he was bound to consult their Ease and Safety, and to promote their Happiness; for (as a great Rabbi remarks) as the Scriptures have provided that the King should be regarded with great Honour, obliging all to pay him Reverence; so it commands him to be lowly in Heart, and not to carry himself insolently. Let him be gracious and full of Clemency to Little and Great, so shall he go out and come in with the Love and good Wishes of them all. He had no right to change the Laws on pretence of making better, nor to abrogate them on pretence of Inconveniency; but where the divine Law was not clear, or where nothing was there defined, he might, by his own Authority, make new Constitutions, as well in Sacred Matters as in Civil. The Power of Life and Death was lodg'd in his Hands; he could make Peace, or declare War; though the *Jews* say, that he could not enter upon a War, unless upon absolute Necessity, without the Consent of the *Sanhedrim*. He could press Soldiers for the Service, when the publick Good, or his own Grandeur requir'd; and to maintain his royal Expences, he could demand Contributions
 when

when the State was distress'd, impose Customs, and when the Tithes, and other Oblations, were paid, he could exact the Tenth of what remained of all his Subjects. The publick Revenue was at his Disposal; and when the Treasury was deficient, and could not answer the Exigences of the State, he could alienate the Ornaments of Gold and Silver that belong'd to divine Worship, concluding, that the Safety of the Publick was the supreme Law: But when a Prince was driven by necessity to make use of Things sacred, they were usually restor'd or made good out of the Spoils of War, or as soon as his Abilities would otherwise permit. But notwithstanding this Extent of Power, he had no Authority over the Lands of his People; he could not give away any Part of *Palestine* to another Prince, nor seize upon the private Estates of his Subjects; for the Law of *Moses* prohibited the Alienation of Lands from one Tribe or Family to another, unless a Man was reduc'd to Poverty, in which Case he might sell it till the Jubilee; then it was to return to him; but Ground belonging to the royal Palace was never to be recover'd. Indeed, when a Man was executed for Treason, his Estate fell to the King, against whom the Crime was committed; though some Men of Learning imagine, that the King took Possession only for want of Heirs to inherit, the Children of the Malefactor being condemn'd with him. The Privileges of the *Hebrew* Kings are thus briefly collected by the learned *Reland*. “ He does not judge, nor is he judg'd; “ he does not give Testimony, nor is Testimony “ given concerning him; he does not deliver his “ Shoe, nor do others do it upon the account of “ his Wife; he is not bound by the Law that “ relates to a Brother's Wife, nor is his Wife “ obliged. No private Person shall marry his “ Widow. If a Neighbour dies, he does not go “ out of his Palace; he lies upon his Couch at “ a Funeral Feast, but the People upon the “ Ground; he makes War by the Advice of

Antiq. Sac. vet.
Heb. par. 2.
cap. 8.



“ the *Sanhedrim* ; he opens a Way where he
 “ pleases when he is upon a Journey, and makes
 “ the Road as broad as he will. The Spoils of
 “ War are laid before him ; he chuses first, and
 “ may take half if he thinks fit ; he may not
 “ have above eighteen Wives ; he must not
 “ breed many Horses, nor multiply to himself
 “ Silver or Gold ; he is to write the Book of
 “ the Law, and carry it with him to War, and
 “ read it at home, and have it about him in the
 “ Place of Judgment, and at Table. No one
 “ must ride upon his Horse, nor sit upon his
 “ Throne, nor handle his Scepter, nor see him
 “ naked, nor when he is shav’d, nor when he is
 “ wash’d.”

The better to support the regal Dignity, the
 Hebrew Princes appointed Officers of State, which
 they used as Counsellors, and to ease them of the
 2 Chron. 19. 11. Cares of Government. The Principal of these
 was a Vice-roy, who was *next to the King*, and
 usually determin’d all Matters that were to be
 decided by the Civil Statutes of the Realm. So-
 1 Kings 4. 2, 3, lomon appointed three Secretaries of State, who
 4. 8. c. had each of them their several Employments :
 One was concern’d in Matters of Judgment ; the
 Business of the second was to regulate the Re-
 venue ; and the third was a publick Register,
 whose Office was to write Annals, and to preserve
 and digest the Records of the Kingdom. He had
 a Master of Requests, to hear all Causes, and to re-
 present them to him. There was a Generalissimo
 of all the Forces, who sometimes was anointed
 with the holy Oil, that he might be inspired
 with Courage, by considering that he fought as a
 sacred Person ; a Lord High-Chamberlain, who
 admitted and displac’d Officers in the Family ;
 and a Minister of State, who was emphatically
 call’d *the King’s Friend*, who was a Privy-Counsellor,
 and entrusted with the Management of all
 secret Affairs. A Person was placed over the
 Tribute that was imposed upon the People for
 the Support of the Government ; and it is sup-
 posed

posed that he had the Care of levying Men as well as Money. The Country of *Palestine* being divided into twelve Parts, there were so many Persons constituted to buy Provisions for the King and his Family at the best hand, and every thing in its proper Season. The Provision was sent to the Place, where the King resided, by every one in his Month. By this means there was great Plenty for all that belong'd to the Court, for the Stable of Horses and Domesticks, and for all Foreigners that came there about Business, who were entertain'd without any Grievance to the People. Over these twelve Officers was one appointed, who was their Overseer, and examin'd their Accounts. There were many other Officers of an inferior Order, that are to be found in the Courts almost of all Princes, and therefore will not be mentioned in this Place.

Nor was the Civil Jurisdiction of the *Hebrew* Monarchs less supreme and absolute in Matters of Religion; but they had no Right to invade or exercise the spiritual Powers and Offices of the Priesthood. "It was a Statute, says *Maimonides*,
 "that the Chief-Priest should reverence the
 "King, and yield him his Place to sit in, and
 "himself stand when the King came to him.
 "The King standeth not in the Presence of the
 "Priest, unless when he consults the *Urim* after
 "the most solemn manner." And such is the Dignity of the King, that even the Prophet himself, as oft as he comes into his Presence, bows himself down to the Earth, as it is written, *Nathan the Prophet came before the King, and to honour him fell upon his Face to the Ground.*

In *Halacha*
Melachim, cap.
 2.

C H A P. VI.

The Civil Consistories among the Hebrews. The Institution of the Great Sanhedrim, their Authority and Jurisdiction, with an Account of the lower Courts of Judicature.

THE first Institution of Magistracy in the Hebrew Republick was derived from *Moses*, who, to relieve himself under the Cares of Government when he was in the Wilderness, appointed a certain Number of select Men, whom he called *Rulers*, and commission'd to hear all Causes; and if any were too difficult for them to determine, they were to be referr'd to his own absolute Decision. These Judges constituted greater and lesser Judicatories, according to the Division of the several Tribes into Thousands of Families, Hundreds, Fifties, and Tens; and a fixed Number of them were appointed to be Judges in those lesser or greater Courts. The Qualifications for this Office (as *Maimonides* observes) were Wisdom, Humility, the Fear of God, Contempt of Riches, Love of Truth, a good Fame, and to be beloved of others: And there is Reason to believe that greater Abilities were requir'd in the Rulers over Thousands, than in those over Tens; as in the great *Sanhedrim* afterwards, the *Jews* make more Accomplishments necessary to qualify Men for a Place in it, than were requisite for those in lower Courts. As the Quality of their Persons and their Endowments made these Judges considerable, so they were dignified with the honourable Name of *Elders*; which had been a long time a Title of Honour among the *Jews*, and other Nations. They had Power to judge not only between one *Israelite* and another, but between an *Israelite* and a *Profelyte*, whether he were received into the Covenant by Circumcision or not; for of this

Halach. Sanh.
cap. 4. sect. 7.

this latter sort there were no doubt a great Number among the mixt Multitude that came out of Egypt; and while they were in the Wilderness, there were no distinct Judicatories for *Israelites* and *Profelytes*; but their Causes were heard in the same Courts. There were always attending upon these Judges a sort of Serjeants, or Executioners, (called in Scripture *Officers among the Tribes*) who according to the Sentence inflicted Penalties upon Malefactors. They carried (says *Maimonides*) Rods and Whips, and they stood before the Judges; they went about the Streets and Inns to inspect into Measures and Weights, and to punish every Offender they met with. Whatever they did was order'd by the Judges, and whomsoever they saw offending, they brought him to the Judges, and they judg'd him according to his Offence.

Deut. 1. 15.

Maim. in Sanhed. Per. 1.

But this ruling Magistracy was not by Divine Appointment; it was merely of Humane Institution; nor was it to continue (as our learned *Thorndike* notes) any longer than the Pilgrimage in the Wilderness. For notwithstanding those Judges decided Causes of small Moment, and in some measure eased *Moses* of the Weight; yet so many Appeals were lodged against their Decisions, and so many difficult Cases arose which they could not determine, that *Moses* by divine Command erected a College of *Seventy*, whose Decisions should be final, and whose Abilities were sufficient to determine the hardest Matters: They were to be a standing Court, to judge the last Result of all Causes concerning the Law, and to decide all Matter of Right and Property, that could not be determined by the Letter of it. It is supposed, that this Council (by way of Excellency called the *Sanhedrim*) were chosen out of the lesser Courts erected in the Wilderness, and consisted of *Seventy*, besides *Moses* (who was the President) because this was the Number of Persons that came with *Jacob* into *Egypt*, and (says a *Rabbi*) were a Prototype of this Number

Rights of the Church, chap. 2.

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in future Ages. The Qualifications necessary for Admission into this great Judicatory, were Wisdom, Understanding, Integrity, Courage, the Fear of God, Love of Truth, Hatred of Covetousness, and Impartiality in Judgment: The Members were to be devout and religious, to be competently learned both in Arts and Languages, to be versed in Physick, Arithmetick, Astronomy, Astrology, and to understand what belong'd to Magick, Sorcery, and Idolatry, that they might be qualified to know, and to judge of them. They were to be well descended, without Deformity or Blemish of Body; Men of Years, but not of extreme Age, lest they should be peevish and severe in Judgment; they must be Fathers of Children, to inspire them with Sentiments of Humanity, Tenderness and Compassion: And that there might be a sufficient Supply of able Men to succeed in the room of Judges that dy'd, there were young Men of noble Families instructed, whom they called the *Scholars of the Wise Men*: out of these they made their Election. At the first Institution of this College by *Moses*, the Seventy were assisted with Divine Gifts of Wisdom, Judgment and Courage; but when that Generation was expired, their Successors were qualified for that Office by Education only, and acquired Learning.

This Judicatory consisted of Priests of the Tribe of *Aaron*, of *Levites* of the Tribe of *Levi*, and of *Israelites* that were Laymen, or (as they are called in the New Testament) *Priests*, *Scribes*, and *Elders*; but if *Priests* and *Levites* that were fitly qualified were not to be found, the Council might lawfully consist of Men out of other Tribes. The High Priest, if he were a Person of great Abilities, was chosen into the Number; otherwise it was usual to lay him aside. For he was not admitted into the Senate by any Right of his own, but by Suffrages; nor were Strangers and Foreigners received into this Order, unless the Mother at least was of *Jewish* Descent. These

Judges

Judges were very profoundly learned in the *Mosaic* Law, and were generally most acute, diligent and curious Searchers of the Scripture; and notwithstanding they assumed to themselves more Knowledge than they really had, and thought that the mere outward Study of the Law would save them; yet their Diligence and Inquiries were real and constant to Admiration, and, for their indefatigable Labours, they were called *the very Foundations of the Law, and Pillars of Instruction*. But the Method made use of by these several Orders to display their Learning, and to communicate their Knowledge, was various. The Elders judged the People in Matters of Debate and Controversy, but never instructed them by preaching; the Priests judged and instructed; but it was more by resolving Questions, than by common preaching or Sermons. The Scribes were Preachers or Lecturers, that taught the People from the Pulpit, as well as determined upon Doubts and Controversies. When these Judges went abroad, they rode upon white Asses by way of Eminence and Distinction; for there were no Horses in *Judea*, but what were brought out of other Countries; and the Asses that were there were commonly of a red Colour; and therefore white Asses were highly valued, and used by Persons of superior Note and Quality.

It has been before observ'd, that this supreme Court consisted originally of Seventy, besides *Moses*; and therefore after his Decease they always elected one chief Judge to represent him, whom they call'd the *President of the Council*, whose peculiar Office was to take care of the Oral Law; for he was the Keeper, and (as the *Jews* say) the Repository of the Traditions: The next eminent for Abilities they chose to be his Second, and him they called the *Father of the Council*, or the Vice-President. These Seventy, as some suppose, were chosen at first by six out of every Tribe, except the Tribe of *Levi*, out of which four only were chosen. Others describe the

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Franc. Junius
Analyt. Expos.
Numb. 11.
Solom. Jarchi.

Book I.  Manner of their Choice to be thus: Six of every Tribe had their Names written in little Scrolls of Paper; in seventy of these was written *Zaken* an *Elder*, in the two others *Chelek* a *Part*. These Schedules were put into an Urn and mixed: Those who drew out the Scroll who had the Name of *Elder* in it, were admitted into the Number of the Council; but those who drew the two Blanks were rejected. This Bench of Judges sate in the manner of a Half-circle, the President sitting in the midst above the rest; on his right Hand sate the Vice-President, and then the whole *Sanhedrim* on the one Hand and on the other in a Semicircle. But this Posture of sitting was not always observ'd, particularly when a Case of Blasphemy came before them, which they heard standing upon their Feet; and when the Witness delivers his Testimony of what he heard the Blasphemer say, the Judges rend their Garments, and never sew them up again. On each Hand of the Court before them stood a Clerk of the Council; the one register'd the acquitting Voices, the other the condemning. There was a certain Degree of *Doctors*, or *Scribes*, that sate in the *Sanhedrim*, but were not Members of it; they did not sit on the Bench with the Judges, as not being of their Order, but on Seats below nearer the Ground. These Men were learned in the Laws, and were consulted in difficult Matters, in the manner that our Judges in *England* are in Debates that arise in the House of Lords. The proper and constant Time of the sitting of this Court was from the end of the Morning Service to the beginning of the Evening, till our three of the Clock in the Afternoon; and so their sitting and Divine Service did not interfere one with the other; yet sometimes, upon particular Occasions, their Sessions were prolong'd till Night; and then they might determine the Matter they had been debating upon by Day; but they might not enter upon a new Cause by Night. During their whole time of sitting, there were not to be fewer

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in number than twenty three. If any has occasion to go out (says *Maimonides*) let him first look round, whether his Collegues be three and twenty; if they be, let him go out; but if not, let him wait till another come in. This Senatorian Dignity was conferr'd by *Imposition of Hands*; for *Moses* laid his Hands upon the Seventy Elders, who initiated others after the same way; yet, say the *Jews*, this solemn Rite could not be used without the Districts of the Holy Land, because the Efficacy of it was confined within the Bounds of *Palestine*. This Ceremony was at length disused, and succeeded by this Form of Words: *Behold the Hand is imposed on thee, and Power given thee to judge in criminal Causes.*

Chap. 6.

In Sanhed. Per.

II.

The Authority of this great Council extended to judge of all Persons, except the King, and of all Matters, tho' inferior Cases were generally referr'd to the lower Courts. Whatever Causes the other Magistrates in the Towns of *Palestine* and *Jerusalem* were not able to decide, belong'd to their Jurisdiction. Nor was their Power confined to the Holy Land; but all the *Jews* in foreign Countries thought themselves obliged by their Decrees. From this supreme Court they receiv'd the Rule and Determination concerning intercalating and beginning the Year, and the time for the Celebration of the publick Festivals. Had a Man occasion, says the *Talmud*, to inquire about a Matter, In Sanhed. Per. he applied first to the Judicatory that was in his own City: If they could resolve it, he had no more to do; if that could not, he went to the next *Sanhedrim*; if that could not, he went to the *Sanhedrim* of the three and twenty in the Gate of the Mountain of the House; if that could not, he went to the other *Sanhedrim* of three and twenty in the Gate of *Nicanor*; and if that could not, he applied to the great Council that sat in the Room *Gazith*, and there he received a positive Determination; which if he did not absolutely submit to, he pass'd under the Notion of a rebellious Elder, and was in danger of being tried for his

In Sanhed. Per.

II.

Book I.

Maimon. in
Mamrim. Per.
I.

Levit. 4. 13.

In Sanhed. Per.
2, 3.

his Life. From this great *Sanhedrim* Decrees and Judgments go out for all *Israel*, and whosoever believed *Moses* and his Law was bound to rest upon them for Matters of the Law. Their Determination in Civil or Criminal Matters was not to be controverted, and all Parties were to rest absolutely in their Decisions. Not the least Alteration was to be allow'd in the Sentence; for tho' it might possibly be unjust, and the Senate perhaps did really mistake the Case, and were better informed afterwards (for which the Law seems to order an Expiatory Sacrifice) yet it was not lawful for any Man to act contrary to their present Decree, nor to teach the contrary, whatever he might think of it in his private Opinion: If he presumed to dispute the Validity of their Determinations, he was to die for his Contumacy and Contempt, which was done by strangling. The most received Opinion is, that the Offender was kept in Custody till the next great Feast (either of the Passover, or Pentecost, or Tabernacles) and then executed, when the whole Nation, that is, all the Males were present; which Example was design'd to strike a Terror into the People, that they should not presume to resist the supreme Authority, but pay an absolute and undisputed Submission. They had the Power of Life and Death, and had Authority to judge of Heresy and Heterodoxy, to appoint Magistrates in inferior Cities, to pronounce whether an Apostate City should be rased or not, to administer the bitter Waters to the suspected Wife; and in case of Murder to measure to the next City, when the Murderer is unknown; to pass Sentence upon a whole Tribe, a Prophet, the High Priest, and (if we believe *Maimonides*) the King himself. His Words are: If the High Priest did any thing that deserv'd whipping, they whipped him, and restored him to his Dignity again; and though they admitted not a King of the House of *David* to be a Member of the *Sanhedrim*, yet did the Kings judge the People, and they judged them,

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if there was occasion. But this learned Rabbi was strangely prejudiced in Favour of this great Council; and notwithstanding *Josephus* is of the same Opinion, yet to allow such an Extent of Jurisdiction to this Court, so as to inflict corporal Punishment upon the Persons of their Kings, is contrary to the general Notions of Sovereignty, the Judgment of the best Commentators, and particularly, the Holy Scriptures are absolutely silent, and nothing can possibly be inferr'd from them to countenance such a coercive Authority.

This College of Seventy one had Power to inflict capital Penalties, in which Matters they were particularly conversant, and could punish with four sorts of Death, with stoning, burning, slaying with the Sword, and strangling; and the Jews are fond of believing, that even after the Temple was destroy'd, and the *Sanhedrim* ceased, yet these four kinds of Death that were used to be inflicted by the great Council did not cease: He that deserv'd (say they) to be stoned to Death, either fell off from some House, or some wild Beast tore and devour'd him: He that deserv'd burning, either fell into some Fire, or some Serpent bit him: He that deserv'd to be slain with the Sword, was either deliver'd into the Hands of a Heathen King, or was murder'd by Robbers: He that deserv'd strangling, was either drowned in some River, or choak'd by a Squincey. But be that as it will, it is certain, that about forty Years before the Destruction of *Jerusalem*, the great *Sanhedrim* lost their Judiciary Power in capital Cases: It was not taken from them by the *Romans*, as the *Jews* vainly urge; but it fell out of their Hands of it self, through their own unaccountable Indolence, Cowardice, and Lenity: and this Relaxation of Discipline encourag'd all sorts of Criminals in their Impieties; so that the *Sanhedrim* durst not call them to an Account, nor inflict Punishments upon them. Their own Records declare that Adulteries, about the time we are speaking of, were grown so common, that the *Sanhedrim* determined there

Chetubb. fol.
30. 1.



there should be no more Tryal of the suspected Wife by the bitter Waters which God had prescrib'd: That Murders were so common and ordinary, that the *Sanhedrim* determined there should be no more the beheading of a Heifer, which God had prescrib'd for the Expiation of an uncertain Murder; and Murderers so numerous, powerful, and impudent, that the Magistrate could not, durst not judge them, for fear of being themselves murder'd: And therefore the great *Sanhedrim* resolved, Come let us rise, and sit here no longer; it is better for us to depart hence, than by sitting here to contract a Guilt upon our selves; and the Place of our Session requires that we should do Judgment and Execution, and we cannot do it. And so they rose and went thence, and then ceased and failed the judging of capital Offenders throughout all the Courts of *Israel*.

When this great Council was first formed by *Moses*, they sate at the Door of the Tabernacle, that, being so near the Divine Presence, they might be influenc'd to execute Judgment and Justice among the People. In the time of the first Temple they kept their Session, sometimes in the Gate *Shushan* or the Gate of the Mountain of the House, and sometimes in the Gate of *Nicanor* or the Gate of the Court. They did not sit in the very Gate through which the People pass'd, (for that part of the Gate was within the Court, where no Person might sit but the King only) but in some upper Room over the Gate, which, tho' it stood within the Compass of the Court, they did not esteem so holy as the Place below. Upon Sabbath Days, and publick Festivals, they sate in the Court of the *Gentiles*. During the Captivity, this national Council was kept up at *Babylon*, where they met and consulted for the common Interest of the Nation. This Opinion is controverted by learned Men; but it is certain, from the *Jewish* Writers, that there was a *Sanhedrim* in *Alexandria* in *Egypt*, for the sake only of a Colony of the Jews that was there planted, even while *Judea* and *Jerusalem*

Gemara Hiero.
fol. in Succah,
fol. 55.

rusalem were fully inhabited; how much more then might there have been one at *Babylon*, when the whole Nation was removed thither, during their Captivity in that Land? After the second Temple was finish'd, there was a Building erected called *Gazith*, so called, because it was neatly framed of hewen Stone: Half of this Fabrick was holy, and half of it common, that is, half of it stood within the Court, and half of it within the *Chel*; and here it was where the great Council of the Judges sat; for no one was to sit within the Verge of the Court, except the King. This Apartment *Gazith* was near the Altar of Burnt Offerings, half of it being in that sacred Court where the Altar stood; and this Court of Judicature thought themselves bound, while they sat there, to execute impartial Justice, because of the Nearness of the divine Presence, which they imagined resided always upon the Altar, and look'd upon them when they acted in Judgment. In this place they sat till their Authority was almost lost; for when they found that they could not oppose that Torrent of Wickedness that generally prevailed, they resolv'd not to sit there in Judgment any more. While they continued in the Room *Gazith*, in the very Court of *Israel* before the Altar, they thought themselves bound to judge according to the Sacredness of the Place; which when they could not do, by reason of the Insolence and Resolution of the Criminals, they broke up their Session, and removed from that Apartment to a Place that join'd to the Shops and Stalls, where Salt and Oil, and Frankincense, and other Accommodations for the Service of the Altar, were publickly sold. They made many other Removes from Place to Place; but still their Authority diminish'd, till, sitting at last at *Tiberias*, the Jurisdiction of the great *Sanhedrim* expired, about the time when *Antoninus*, called the Philosopher, was Emperor of Rome.

Besides this high Court of Judicature, there was a Consistory of three and twenty appointed in
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Book I.



In Sanhed. Per.
I.

most Cities of any Note, who sate in Judgment upon the Lives and Fortunes of the People, and decided all Causes, a few only excepted. There were two of these lesser Courts in *Jerusalem*, the one in the Gate of *Shushan*, and the other in the Gate of *Nicanor*; and through all the Cities of *Palestine* was a Council of twenty three establish'd, provided that there were a hundred and twenty Men in the City qualified to bear Office. Every *Sanhedrim* (says *Maimonides*) of twenty three had three Forms of Probationers, of three and twenty in every Form; and when there was a Vacancy in the *Sanhedrim*, the highest in the first Form was admitted, and made a Judge; then the highest in the second Form came in, and sate lowest in the first Form; and the highest in the third Form came up, and sate lowest in the second; and some new Man was admitted to sit lowest in the third Form; and by this means the *Sanhedrims* and the Forms were still kept full. The Advancement of Judges into the supreme Court of seventy one was first by degrees, through the two Courts of twenty three that were in *Jerusalem*. Whosoever, says the same Rabbi, was found of competent Qualifications, was first made a Judge in his own City, and from thence was promoted into the Judicatory of the Gate of the Mountain of the House, from thence into the Judicatory in the Gate of the Court, and so at last into the great *Sanhedrim*. These Consistories always sate in the Gates of the Cities; their Session began after morning Prayers, and continued to the end of the sixth Hour, that is, with us, till twelve of the Clock; and their Authority, tho' not in capital Cases, was exerted in many Places after *Jerusalem* was destroy'd.

There was yet a lower Court, consisting of three Judges, set up in small Villages, that did not contain a hundred and twenty Housholders: Their Office was to determine about Matters of Money, Rights of Inheritance, and Division of Lands, Borrowing, Stealing, Damages, Restitu-

tions,

tions, the forcing or enticing of a Maid, pulling off the Shoe, and many other Matters of an inferior Concern. They had no Authority in capital Cases: But tho' they could not punish with Death, yet they had the Power of scourging, and inflicting other Penalties, as the Case required. This sort of Consistories is kept up among the Jews to this Day. All that were Jews were under the Jurisdiction of these Courts, and the *Proselytes* of Righteousness had the advantage to be judg'd by them. But *Proselytes* of the Gate were try'd by one Judge, and were put to Death by the Testimony of one Witness; which was insufficient to convict a Jew, and was against the express Command of the *Mosaick* Law.

Chap. 7.

Reland Antiqu. Sac. Pars. 2. cap. 7.

Maimonides makes mention of some particular Cases, that neither belong'd to the seventy Elders, nor to the College of twenty three, nor to the Triumvirate; but they were to be refer'd to a peculiar Senate; in which number he takes notice of Man-slaughter, committed by an uncertain Hand, in the Borders of any Town; five Men, says he, must expiate this by the Sacrifice of a Heifer. *Josephus* also speaks of a Court of Judicature in every City, consisting of seven Judges, each of whom had two of the Tribe of *Levi* to assist him; who, with a President and Deputy, made up the number of twenty three; which seems to be the same Court of Justice with the College of twenty three abovementioned.

In Sanhed. c. 5.

Antiq. lib. 4. cap. 8.

CHAP. VII.

The Forms of Judgment, and Methods of Tryal in the publick Courts of Justice.

IN the Civil Consistories of the *Hebrews*, there were always present the Judges, Witnesses, Advocates, Notaries and Officers. The *Mosaick* Law strictly insists upon the Qualities of Uprightness,

ness, Patience, Impartiality, Deliberation, and Compassion in those who sit in Judgment. They ought to judge, says *Josephus*, with Equity, without respect to Profit or Dignity, and prefer Justice before all things; for God will take Vengeance upon unjust Judges: And it was a standing Law that if a Judge wilfully pronounc'd an unrighteous Decree, he was bound to make Restitution to the Person whose Cause he had perverted.

In the supreme Courts there was a *President* over the other Judges, whose Leave was first obtained for the Tryal of all Actions; and to avoid all appearance of Partiality, there was an equal Regard had to the Plaintiff and the Defendant. In two Parties, says a learned Rabbi, appear in Cause, and the one be clothed in rich Apparel and the other be ragged, and in a poor Habit, let it be said to him that is more honourable; Either do you bestow upon your Adversary as good Clothes as you have on your self, or else put on such as he wears, that you may be both alike and then appear before the Court of Judgment. By no means let the one sit, and the other stand; but let them both be commanded to stand. Or, if it please the Judges to give them both leave to sit, let not one of them sit in a high Place, and the other in a low, but both on the same Bench, one on the side of the other. And so tender were these Judicatories to Criminals, especially in capital Cases, that the Defendant was not only allow'd to defend himself to the utmost, but every one had liberty to speak in his Favour which was a Privilege not permitted to the Accuser.

The Party accused, when he was upon his Tryal, stood in an eminent Place in the Court that the People might see him, and hear what was alledg'd against him, and the Proofs of it and the Defence made by the Criminal: The Accusers and the Witnesses likewise stood, unless they were allow'd to sit by the Indulgence of the Judges. The *Advocates* or *Pleaders* attended the Court

Court, and were placed where they might be conveniently heard: The *Notaries* were two; one stood on the right hand of the Judges to write the Sentence of Absolution, the other stood on the left to write the Sentence of Condemnation. The *Officers* were in the Nature of Serjeants, who were present to execute what the Judges determined; and they carried their Staves and Whips, as the *Roman* Consuls had their *Lictors*, with Rods and Axes carried before them, for the more ready Execution of Justice.

These Tribunals were exceeding strict in the Examination of Witnesses, and would not admit their Testimony, before their Behaviour and Reputation were inquired into. A Woman was not admitted to be a Witness, because of the Levity and Weakness of her Sex; nor a Man Servant, by reason of the servile and abject Nature of his Mind, which might be tempted by Bribes, or terrified by Fear to falsify in his Depositions. If a Witness was convicted of Perjury in a capital Case, he was punish'd with Death: And generally it was the Rule, that whoever gave a false Testimony, was subject to the same Penalty that the Person should have suffer'd, if he had been cast by his false Accusation. But this Practice was not always observ'd; and, as an Instance, it was allow'd, that if any one by false Evidence attempted to deprive another of his Legitimacy, and by consequence to rob him of the Privileges of being legitimate, by saying that he is the Son of a divorced Woman, tho' he were indeed a false Witness, yet he was not punish'd in the same manner, to be made as the Son of a divorced Woman, but he was to be scourged with forty Stripes; and in another Case, if a Witness falsely accused the Daughter of a Priest of playing the Whore, he was not to be burnt, as she should have been, but to be strangled as an Adulterer.

No Man was to be found guilty, but by two Witnesses at least, and those of a competent Age, of good Fame, and not convicted of ever having

Book I.

given a false Testimony: One Witness was not sufficient to convict of any Offence, whether in Civil or Criminal Matters. For an Inquisition into the Fact one was enough, but not for the Condemnation of the Person accused: Yet in Pecuniary Matters, the *Hebrew* Doctors say, that the Testimony of one credible Witness was sufficient to put a Man to his Oath for his Purgation, and they fixed a Mark of Infamy upon him, who in such Cases had such a single Witness to appear against him. But tho' one Witness was not sufficient to condemn another; yet if he gave a false Testimony, it was allow'd as Evidence to condemn himself. The Punishment, as was observ'd before, was generally by the Law of Retaliation; yet the Party injured might, if he pleased, forbear to require this Punishment; but the Judge, if it was insisted upon, could not deny to inflict it. It was a Law among the *Jews*, that no Man was to suffer his Neighbour to perish in Judgment, when he could free him by his Testimony; and the Judges had Power to use solemn Adjurations either to draw a Confession from the Person accused, or a faithful Testimony from a Witness; and the Party was oblig'd to speak the Truth, as much as if he had taken a strict Oath. Every Man was bound to give Testimony in the Civil Courts, when he was required; but there was a Difference observ'd between Capital and Pecuniary Causes: In the latter, a Man was not obliged to come and testify, unless he was cited by the Plaintiff, or by the Court; but in capital Tryals, and in such things as the Law prohibited, he was bound to appear of his own accord, and give his Evidence without any Summons.

After the Cause had been carefully examin'd, and all Parties impartially heard, Sentence was pronounced in this manner: *Thou, Simeon, art just; Thou, Reuben, art guilty*; which simple Pronunciation of Sentence either absolv'd, or condemned the Accused. When the Sentence was deliver'd, the Witnesses, if the Case was Capital, put their

Hands

Hands upon the Head of the condemn'd Person, and said, *Thy Blood be upon thy own Head.* Then was the Malefactor led to Execution, and no one was allow'd openly to lament his Misfortune: The Place in the Wilderness, and before the Conquest of *Canaan*, was without the Camp; and afterwards, without the Gate of the City, though stoning was often executed in the Temple. He was conducted by two Executioners, that were called *Spectators of the Congregation*; because while the Court was sitting, they were no more than Spectators, to behold and to attend to the Commands of the Judges. The Business of an Executioner was not of so ill Repute in the *Hebrew Republick*, as to derive any great Reproach upon the Officer. Nor was it unusual for great Persons to do Execution upon Offenders in ancient Times, when they had no publick Ministers of this Nature. We find that *Saul* commanded those that attended upon him to kill the Priests; and *Doeg*, one of his great Officers, did it: *Samuel* himself hewed *Agag* to pieces in *Gilgal*; and *Benajah*, the General of the Army, fell upon *Joab* at the Horns of the Altar. The Distance between the Court of Judicature and the Place of Execution contributed often to save the Life of the Criminal; for as he was led to be executed, a publick Cryer went before, saying, with an audible Voice; "Such a one is going to be punish'd with
 " such a Death, because he has committed such Moses Kotten in Sanhed.
 " or such an Offence, at such a Time, and in
 " such a Place; and these two are Witnesses
 " thereof: If there be any one therefore, that
 " knows of any thing that may be offer'd to his
 " Advantage, let him come forth and give his
 " Evidence." For this purpose a Person was appointed to stand at the Door of the Consistory, with an Handkerchief, or linnen Cloth in his Hand; and if any one offer'd to speak in his Defence, he who stood at the Door wav'd the Handkerchief in the Air: Upon which, another who was ready at a small Distance, with a fleet
 F 4 Horse,

Book I.


 Horse, rode with all possible speed, and call'd back the condemned Prisoner. And so tender were these Judges in Cases of Blood, that if the Malefactor could think of any thing further to say for his own Purgation, he was indulg'd the Liberty of returning back four or five times, except he was frivolous and trifling in his Plea, and impos'd upon the Favour of the Court. When the Criminal came within ten Cubits of the Place of Execution, two of the *Scholars of the Wise Men*, who always attended upon these Occasions, exhort him to confess; because they say, that every one that confesses has a Part in the World to come. Immediately before the Execution began, says the *Talmud*, they gave the condemn'd a Quantity of Frankincense in a Cup of Wine, to stupify him, and render him insensible of his Pain; and the compassionate Ladies of *Jerusalem* generally provided this Draught at their own Cost. The Foundation of this Custom was the Command of *Solomon* in his *Proverbs*; Give strong Drink to him that is ready to perish, and Wine to those that be of heavy Hearts. The Malefactor, after Execution, was not bury'd in the Grave of his Fathers, which was esteem'd a Mark of Infamy and Reproach, but generally near the Place of Execution; and a Heap of Stones was rais'd over the Body, as a Monument of his suffering as a Criminal. There were two Burial-places without the City allow'd for capital Offenders, one for those that were slain with the Sword and strangled, and another for such as were burnt and stoned; and when the Flesh was wasted, the Bones were sometimes collected with great Care, and laid up in the Sepulchers of their Families; And in the last place, the Tree whereon a Man was hang'd, and the Stone wherewith he was stoned, and the Sword wherewith he was beheaded, and the Napkin wherewith he was strangled, were all buried; that there might be no Memorial remaining, and that it might never be said in time to come, This is the Tree, this

Prov. 31. 6.

is the Sword, this is the Stone, this is the Napkin, whereon, or whereby, such a Person was executed and lost his Life. The time of publick Executions was generally near Sun-set, that the Malefactor might soon be bury'd, which was always done the same Night; and as the Courts of Justice never try'd two Criminals on the same Day, except they were guilty of the same Crime; so two were never executed together, unless they were condemn'd for the same Offence.

C H A P. VIII.

The Capital Punishments among the Hebrews; Stoning, Burning, Slaying with the Sword or Beheading, and Strangling: Death by the Hand of Heaven, and Death by Cutting off.

THE old Hebrews had in use among them no more than four sorts of Capital Punishments; Stoning, Burning, Slaying with the Sword or Beheading, and Strangling. Of these, Stoning was esteem'd the most grievous, Burning worse than Beheading, Beheading more painful than Strangling, and Strangling was the easiest of all. They had a Rule, that when the Mosaic Law pronounc'd only that a Man should die the Death, it was to be understood of Strangling; for where there was no express Mention of the kind of Death, they thought the most favourable was to be admitted. But this Rule was not generally true; for though the Law says that the Adulterer was to be punish'd with Death, and does not determine the particular kind of it, yet in former Times Adultery was punish'd with Stoning: But when the Law adds, *His Blood shall be upon him*, they say that Death by Stoning is intended. The meaning of the Phrase is, he shall perish

perish by his own Fault ; and therefore his Blood, that is, his Death, shall not be vindicated. The Blood of one that was slain, being innocent, was upon the Murderer, and therefore avenged ; but he that was put to Death for his Crimes had his Blood upon himself, and no one else was to bear it, the Executioner himself contracting no Guilt upon him.

To be stoned to Death was a most grievous and terrible Infliction. When the Offender came within four Cubits of the Place of Execution, he was stript naked, only leaving a Covering before ; and his Hands being bound, he was led up to the fatal Place, which was an Eminence twice a Man's height. The first Executioners of the Sentence were the Witnesses, who generally pull'd off their Clothes for that purpose : One of them threw him down with great Violence upon his Loins ; if he roll'd upon his Breast, he was turned upon his Loins again ; and if he died by the Fall, there was an End ; but if not, the other Witness took a great Stone, and dash'd upon his Breast, as he lay upon his Back ; and then if he was not dispatch'd, all the People that stood by threw Stones at him till he died. The Offenders who are to die by Stoning are reckon'd to be eighteen : He that lies with his own Mother, or with his Father's Wife, or with his Daughter-in-law, or with a betrothed Maid, or with Mankind, or with a Beast ; the Woman that lies down to a Beast ; the Blasphemer ; he that worships an Idol ; he that offers any of his Seed to *Moloch* ; he that has a familiar Spirit ; the Wizard ; the private Enticer to Idolatry ; the publick Solicitor to Idolatry ; the Witch ; the Profaner of the *Sabbath* ; he that curses his Father or his Mother ; and the rebellious Son. All that died by Stoning, if we believe the *Jews*, were also hang'd. But this is not universally true : It seems rather, that all great and notorious Offenders, who deserv'd to be made publick Examples, were hang'd up after they had suffer'd the Death

Moses Kotsen,
fol. 188. col. 4.

to which they were sentenc'd; they were absolutely dead before this Suspension; which shews that this Punishment was not the same with the *Roman* Crucifixion, which was hanging alive upon the Gibbet, whereby they expired before they were taken down. But this *Hebrew* Custom was no more than hanging up their Bodies after they were dead, and exposing them for some time to open Shame. For this purpose a piece of Timber was fixed in the Ground, out of which came a Beam, whereunto the Hands of the Sufferer were tied; so that his Body hung in such a Posture as crucified Men did. When the Sun set, the Body was taken down; for he that is hang'd, as the Law says, *is accursed of God*; not that the Criminal was accursed, because he was hang'd; but he was therefore hang'd, because he was accursed. Hanging up was a Sign that the Man had committed a horrid Crime, whereby he had incurr'd the divine Displeasure; so that every one who saw him might think with themselves, This Man was under the Curse of God, because of his Sin; and unless he had suffer'd this Curse, he could not have been buried, and put into the Condition of other Men; but when he had suffer'd for his Sin, it had been criminal in the People not to have taken him down, or to have prolong'd his Suspension longer than God impos'd this Curse upon him: And the Land likewise had been defiled, if after this Suffering they had not buried him; for the whole Country lay under a legal Pollution as long as an accursed thing hung openly among them. There is an Exception to this Practice upon Record, concerning the taking down the Bodies of Persons that were hang'd the same Evening; for the Bodies of *Saul's* Sons hung (as the *Hebrew* Doctors understand it) from the middle of our *March* to the middle of *October*: But this, it must be observ'd, was not a legal Punishment, (and therefore *David* committed it to the *Gibeonites*, and did not execute it by his own Officers) but an extraordinary one, inflicted by

2 Sam 21. 10.

Book I. by those who were not bound to Obedience of the *Mosaick* Law.

Josh. 7. 14.

This Punishment of *Stoning* extended not only to the Person offending, but oftentimes to his Cattle; and, if we believe some of the *Jews*, to his Sons and Daughters. The Case of *Achan* is particular upon this Occasion: His Children were punish'd, say some, in such a terrible manner, because they were privy to their Father's Fraud and Concealment. Others think this was a necessary Severity in the Beginning of a new Empire, and of a plentiful Fortune, upon which the *Hebrews* were now enter'd, that they should not wantonly abuse it; but there are those who think this but a seeming Difficulty, *Achan* alone being stoned, (as the Text expresses that *Israel* stoned *him* with Stones) and his Children brought out to be Spectators of the Execution. And when it is said afterwards that they stoned *them* with Stones, it relates only to his Oxen, and Asses, and Sheep, that were stoned with him.

The Capital Punishment carrying the next Degree of Terror, was *Burning*. They set the Malefactor in Dung up to the Knees, and then tied a Towel about his Neck, which was drawn by the two Witnesses till they made his Mouth gape, into which they poured hot melted Lead down his Throat, which consumed his Bowels. This was called the *Burning of the Soul*, and is generally described by the *Jewish* Writers. But the Word for *Burning* in Scripture being the same that is used when mention is made of burning with Fire and Faggot, as we now speak, it is supposed that such a Method was sometimes practised, which is called by the *Jews* the *Burning of the Body*. Malefactors adjudg'd to this Death were, the Priest's Daughter who committed Whoredom; he who lay with his own Daughter, or with his Daughter's Daughter, or with his Son's Daughter, or with his Wife's Daughter, or with her Son's Daughter, or with her Daughter's Daughter, or with his Mother-in-law, or with the Mother of his Mother-ther-

ther-in-law, or with the Mother of his Father-in-law.

To be slain with the *Sword* was to be beheaded, which was executed in the manner used at this Day. Criminals condemn'd to this Death, were the Murderer, and the Inhabitants of a City perverted to Idolatry.

The Punishment of *Strangling*, as the *Jews* describe it, was not an Infliction like our hanging Men by the Neck ; but the Offender being fixed up to the Loins in Dung, they tied a Napkin about his Neck, which being drawn hard by the Witnesses choaked him. The Sufferers by strangling were, he that smote his Father or his Mother, he that stole a Soul of the *Israelites*, an Elder who contradicted the Consistory, a false Prophet, and he that prophesied in the Name of an Idol, he who lay with another Man's Wife, and he who abused the Body of the Priest's Daughter.

These capital Executions were prescrib'd by the *Mosaick* Law, and confirm'd by the Sentence of the publick Judicatories: But beside these, there were two more Punishments by Death, very frequently mentioned by the *Jewish* Writers, that were not inflicted by the Power of Men, but by the immediate Vengeance of God himself. The first of these is called a *Death by the Hand of Heaven*, which is understood to be a Divine Punishment by some sudden and unexpected Blow, which was not to be resisted. This Death was conceived to be merely personal, and not to affect Children or Posterity. The Words, *lest they die*, which are so often mentioned in the sacred Laws that relate to *Aaron* and his Sons, and the Affairs of the Sanctuary, are generally interpreted to signify a Death by the Hand of Heaven. A great Number of Offences were liable to this Penalty, which in the general were confined to Persons, who presumed by their Uncleaness to violate the Sanctity of Divine Worship, and the Place where that Holy Service was performed.

Ano-

Book I.

Tal. Kerithuth.
Per. I.

Another Effect of Divine Vengeance was by punishing with Death, called the *Cutting off*, which was understood to be a deeper Degree of Indignation, and a more avengeful Stroke than Death by the Hand of Heaven; and was thought to signify an immature Death, to die without Children, and to forfeit the Happiness of the other World. The *Talmud* reckons six and thirty Offences that were exposed to this Penalty: He that lies with his Mother, or his Father's Wife, or his Daughter-in-law, or with Mankind, or with a Beast, or a Woman lying with a Beast, or a Man lying with a Woman and her Daughter, or with another Man's Wife, or with his own Sister, or his Father's Sister, or his Mother's Sister, or his Wife's Sister, or his Brother's Wife, or his Father's Brother's Wife, or with a Woman in her Separation; or he that blasphemeth, or committeth Idolatry, or giveth his Seed to *Moloch*, or useth Sorcery, or profaneth the Sabbath, or eateth holy things in his Uncleanness, or that comes into the Sanctuary being unclean, or that eateth Fat, or Blood, or what is left of the Sacrifice, or any sacrificed thing not offer'd in Season, or that killeth or offereth up a Sacrifice out of the Court, or that eateth Leaven at the Passover, or that eateth any thing on the Day of Expiation, or doth any Work in it, or that maketh Oil or Incense like the holy, or that anoints with the holy Oil, or that delays the Passover or Circumcision, for which there are affirmative Precepts: All these, if done willfully, are liable to Cutting off. This Punishment proceeded immediately from the Hand of God; and therefore to understand it, when it is mentioned in Scripture, as if it signified cutting off from the publick Assembly by *Ecclesiastical* Censure, is a wrong Opinion. There is nothing more common among the *Hebrew* Canonists, than to adjudge very many Offences to the Penalty of *Cutting off*, according to the usual Phrase. If he shall do this out of Presumption, he is guilty of Cutting off; but if he

he should do it out of Ignorance, he is bound to a Sacrifice for Sin. When a Person was deliver'd to this Punishment, there was sometimes a Censure and Infliction added by the *Sanhedrim*; which if the Criminal suffer'd, he was thought to be absolv'd from the Penalty of Cutting off, he was no longer under a Curse, nor in danger from the impending Vengeance of God.

C H A P. IX.

Punishments not Capital; Imprisonment, Restitution, the Law of Talio or like for like, Scourging, Excommunication, Rebels Beating, &c.

TH E Punishments before mentioned affected the Life of the Criminal; but there were others that were not Capital, and were inflicted according to the Nature and Degree of the Offence. These were chiefly four, Imprisonment, Restitution, the Law of *Talio* or like for like, and Scourging. There were two Prisons in *Jerusalem*: One was called the *King's Prison*, which had a lofty Tower that over-look'd the royal Palace, and had a spacious Court before it, where State Offenders were confined; the other was for common Malefactors: And in both these the Prisoners were supported by the Publick upon Bread and Water. Sometimes suspected Persons were confin'd in the Custody of State Officers in their own Houses, of the same nature as the King's Messengers among us. The royal Prison was a most dreadful Place; especially if the Prisoner was put into the Dungeon, where he was let down naked. This dismal Pit was in the Court of the King's Prison; and here *Jeremiah*, who gives us the best Account of the Place, was confin'd. The Words of the Prophet are; "Then Jer. 38. 6.
" took they *Jeremiah*, and cast him into the Dun-
" geon

Book I.



“geon that was in the Court of the Prison; and
 “they let him down with Cords; and in the
 “Dungeon there was no Water, but Mire; and
 “his Feet sunk in the Mire.” Over these Prisons
 was a Jayl-keeper; who, if any Prisoner escaped,
 was liable to suffer the same Punishment as the
 Criminal was supposed to deserve. Under this Pe-
 nalty of Imprisonment are included those Instru-
 ments of Misery, the Stocks, Pillory, Chains,
 Fetters, and the like; all which sorts of Punish-
 ments, since they differ very little, or nothing at
 all, from those which are now in common use
 among us, need no particular Explication.

The Penalty of *Restitution* will be more fully
 described hereafter. In this Place it is sufficient
 to observe, that it was commanded when Goods
 were unjustly gotten, or wrongfully detained;
 and was of a three-fold nature; either when the
 same thing in *kind* (as we call it) was restored,
 that was injuriously gotten; or when there was
so much for so much in Quantity restor'd, the
 Goods unjustly procured being sold or lost; or
 when Restitution was made according to what a
 Man had, it being out of his Power to satisfy the
 whole. We are told that the *Jews* are so precise
 in this Matter, that if they had a Beam, or a
 piece of Timber in their House, which they ap-
 prehended was unjustly gotten, they would pull
 down the House and restore it to the right
 Owner.

Dav. Kimchi.

The Punishment of *Talio*, or *like for like*, was
 either according to the Letter of the Law, when
 the Offender was punish'd with the loss of an
 Eye (for instance) for putting out the Eye of
 another; or when the Price of an Eye, or some
 proportionable Mulct, was paid for an Eye put
 out, or any other Member spoiled. The *Hebrew*
 Doctors understand, that the Price of an Eye (for
 Example) should be paid, not that the Criminal
 should be punish'd *like for like*; because a Penalty
 of this Nature is, in some Cases, impossible; as
 if a blind Man should put out another's Eye, or
 one

one toothless strike out another's Tooth. And in other Cases, perhaps, it would be unjust; as if a Man who had but one Eye, should strike out the Eye of another who had two; by suffering this Penalty the Offender would become wholly blind. In Cases of bodily Wounds and Blemishes, they say, that the Party offending was bound to a fivefold Satisfaction; to pay for the Hurt received in the Loss of the Member, for the Damage by the Loss of his Labour, for his Pain and Grief arising from the Wound, for the Expence in curing it, and for the Blemish and Deformity occasion'd by it.

The Penalty of *Scourging* was inflicted by the Sentence of the Judges; who, having first admonish'd the Offender, and produc'd the Witnesses against him, as in capital Cases, order'd him to lie down before a low Pillar, to which his Hands were tied: Then was he stript down to his Waste, the Executioner stood behind him upon a Stone, where he scourg'd him both on the Back and Breast with Thongs made of an Ox's Hide, in open Court, before the Face of the Judges. The Rule was, that the Criminal was scourg'd before the Council of *Three*, for the Violation of a negative Precept; but for the Breach of an affirmative, the Execution was to be done before the Court of *Twenty three*. He was condemned to receive more or fewer Stripes, proportionable to his Crime: And all the time the Executioner was scourging him, the principal Judge proclaimed those Words with a loud Voice; *If thou observest* Deut. 28. 52. *not all the Words of this Law; &c. then the Lord shall make thy Plagues wonderful, &c.* adding those, *Keep* Deut. 29. 9. *therefore the Words of this Covenant; and do them, &c.* Concluding at last with those of the *Psalmist*; *But* Psal. 78. 38. *he being full of Compassion forgave their Iniquities:* Which he was to repeat, if he had finish'd these Verses before the full Number of Stripes were given. It was expressly commanded that no Jew should suffer by more than forty Stripes for any Crime; fewer they might inflict; but not more:

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And of this they were so careful, that as one of the three Judges commanded the Executioner to strike, another told the Stripes; while the third pronounced the Sentences out of Scripture before mentioned, to admonish him, and every one else, of the Justice of the Punishment. For the Prevention also of Excess in the Number of Blows, they were used to give but thirty-nine Stripes, and no more, though the Offender was ever so strong or stubborn. For this purpose the Scourge consisted of three Thongs; so that at each Blow he received three Stripes; and in their greatest Correction were given commonly but thirteen Blows, that is, forty Stripes save one. Yet it was esteemed so great a Presumption to enter any part of the Temple in Uncleaness, that if a Leper came into the Mountain of the House, he was punish'd with eighty Stripes; and if any Man deserved this Punishment twice together, they sometimes exceeded the Number of forty, and went so far as to sentence such a Malefactor to receive seventy-nine Stripes. And on the other side, if a Man was so weak that he was ready to faint away before he had received the thirty-nine, the Judges would order the Executioner to stay his Hand. No Person was to be reproached after he had suffer'd this Punishment, nor upbraided for the Crime for which he was whipped; he was to be treated with the same Respect, and restor'd to the same Office which he enjoy'd before; except only if he were the *President* of the *Sanhedrim*, who was never to be restor'd to his Authority, if he had been scourg'd, nor equally honour'd with his inferior Collegues. Sometimes, in notorious Offences, and to increase the Pains, they would use Whips with Rowels in them, or tied sharp Thorns to the end of the Thongs, called *Scorpions* in the Scripture, which afflicted and tore the Flesh in a grievous manner.

These Punishments were, in a great measure, prescribed by the *Mosaick* Law, and confirm'd by common Practice: But when Offences were committed,

mitted, for which no Punishment was appointed, either in the Scriptures, or in the traditional Decrees, the Penalty of *Excommunication* was devised by the Courts of Justice, and inflicted by publick Sentence upon the Offender. The lowest Degree of Excommunication was called *Reproof* (the same perhaps with St. Paul's *Rebuke*) and the Person who lay under this Correction was obliged to keep himself within Doors, as one who took Shame to himself. He was not to converse in publick, nor to appear before the Person who struck him with this Sentence; but others were not bound to avoid his Company, but had the Liberty to resort to him at home. The Reasons, for which Excommunication was generally inflicted, were two; the first (as the *Jews* express it) for *Money*, the other for *Epicurism*. Excommunication for Money, was not when one owing another Money did not pay it; for in this Case an Action at Law lay against the Debtor; but when he was summoned into Court, and adjudged by the Bench to pay it, and then refused. The Crime of *Epicurism* commonly intended a Scorn and Contempt of the Words of God, and the Scholars of the *Wise Men*; and an *Epicurean* among the *Talmudists* denotes a presumptuous dissolute Person, govern'd by no Rule, and circumscribed by no Law. The Offender, against whom they were to proceed by Excommunication, was first cited by a Messenger sent to him by the Court; who gave him notice of the Day on which, and of the Persons before whom he was to appear. The Days were generally three; the second Day of the Week (when they sate in the Court, and assembled in the Synagogue) and the fifth Day (when likewise there was an Assembly and a Session) and the second Day of the Week following. If he did not appear upon the Day first appointed, they expected him upon the other two, and defer'd the Sentence; but this was when the Case was about *Money*. But if it were for *Epicurism*, and the Person did not ap-

Book I. appear upon the first Day, the Court proceeded to Sentence, and he was excommunicated.

There were three Degrees of Excommunication among the Jews: The first is what is called in the *New Testament* a casting out of the Synagogue, and signifies a Separation from all Commerce or Society, either with Man or Woman, for the Distance (they say) of four Cubits; also from eating or drinking with any; from the Use of the Marriage-bed; from shaving, washing, or the like, according to the Pleasure of the Judge, and the Quality of the Offence. It was of force thirty Days, yet so that they might be shorten'd upon Repentance. He that was thus excommunicated, had liberty to be present at divine Service, to teach, or learn of others; he hired Servants, and was hired himself; but always upon condition of the Separation abovementioned. If he remained impenitent, and persisted in his Obstinacy, after the thirty Days were expired, they excommunicate him again, with the Addition also of a *solemn Curse*. This is supposed by some to be the same with *delivering over to Satan*, and is the second Degree of Excommunication. The Offence was publish'd in the Synagogue; and at the time of the Publication of the *Curse*, Candles were lighted; and when it was ended, they were put out, as a Sign that the Excommunicate was deprived of the Light of Heaven. His Goods were confiscated; his Male Children were not admitted to be circumcised: If he died without Repentance, by the Sentence of the Judge a Stone was cast upon his Coffin, or Bier, to shew that he deserved to be stoned. He was not mourned for with any solemn Lamentation, nor followed to the Grave, nor buried with common Burial. The last degree of Excommunication was *Anathematizing*; which was inflicted when the Offender had often refused to comply with the Sentence of the Court, and was attended with corporal Punishment, and sometimes with Banishment and Death. *Drusius* gives a Form of this Excommunication, which

the *Jews* say was used by *Ezra* and *Nehemiab* Chap. 9. against the *Samaritans*, in this manner: They assembled the whole Congregation in the Temple of the Lord, and they brought three hundred Priests, three hundred Trumpets, and three hundred Books of the Law, and as many Boys; and they sounded their Trumpets, and the *Levites* singing, cursed the *Samaritans* by all the sorts of Excommunication in the Mystery of the Name *Jehovah*, and in the Decalogue, and with the Curse of the superior House of Judgment, and likewise with the Curse of the inferior House of Judgment; that no *Israelite* should eat the Bread of a *Samaritan*, (hence they say, he who eats a *Samaritan's* Bread is as he who eats Swines Flesh) and let no *Samaritan* be a Profelyte in *Israel*; and that they should have no part in the Resurrection of the Dead.

Besides these Penalties in common use among the *Jews*, there was another Punishment, called the *Rebels Beating*; which was often fatal, and inflicted by the Mob (as we call it) with their Fists, or Staves, or Stones, without Mercy, or the Sentence of the Judges. Whoever transgressed against a Prohibition of the *Wise Men*, or of the *Scribes*, that had its Foundation in the Law, was deliver'd over to the People, to be used in this manner; and he was called a *Son of Rebellion*. The frequent taking up of Stones by the People to stone our Saviour, and the Incurſion upon him and upon St. *Stephen* for Blasphemy (as they would have it) and upon St. *Paul* for defiling the Temple (as they supposed) were of this nature.

Gloss. in Maim.
in Sabbath. Per.
1.

There were other Punishments introduc'd among the *Jews* in the latter Times of their Government, which were borrow'd from other Nations; and these were principally, the Death upon the Cross, Sawing asunder, Condemnation to fight with wild Beasts, the Wheel, drowning in the Sea, beating to Death with Cudgels, and (as *Junius* observes, though his Opinion is not generally allow'd) *Boating*. The first and the third

In Jerem. 29.
26.

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were properly *Roman* Punishments; the second was likewise used by the *Romans*, but whether originally taken from them is doubtful. The fourth and sixth were *Grecian* Penalties: The fifth was, for the Substance, in use among the *Hebrews*, *Greeks*, and *Romans*; but in the manner of drowning they differ'd; for the *Hebrews* tied a Millstone about the Neck of the Offender, which was peculiar to them. The last Punishment was derived from the *Persians*, which, because of the Singularity of it, deserves a particular Description. The condemn'd Person was laid upon his Back in a Boat, and having his Hands tied fast to each side of it, had another Boat put over him, his Head only being left out, through a Place made fit for it. In this Posture they forcibly fed him with Milk and Honey, till the Worms, bred in the Excrements which he voided, did eat out his Bowels as he thus lay, and so killed him. It was usually twenty Days before he expired, the Malefactor lying all this while in exquisite Torments. The other kinds of Punishments above-mentioned being not properly of *Jewish* Extract, and likewise so obvious to be understood, it would be of no use to have them particularly explain'd.

Plutarch. in
Artaxerxes.





BOOK II.

CHAP. I.

*The Original of the Hebrew Priesthood;
the Succession of the High-Priests, from
their first Institution to the Birth of
Christ.*



HEREVER there has been any Sense of Religion, there were peculiar Persons set apart, whose Office it was to direct and govern the Affairs of it. Among the *Hebrews*, in the most early Times, the Priesthood was vested in the Heads of Tribes, and in the First-born of every Family. To the Patriarch, or Head of every Tribe, it belong'd to bless the Family, to offer Sacrifice, to intercede for them by Prayer, and to minister in other solemn Acts of Religion. And this Office hereditarily descended to the First-born, who had Power to discharge it during the Life of his Father; for it was not necessary, that he who was a Priest by virtue of his Primogeniture, should be also the eldest of the House. Every

First-born had three great Prerogatives, a double Portion of the paternal Inheritance, a Lordship and Principality over his Brethren, and a Right to the Priesthood, to instruct them in the Knowledge of divine things, and to manage the common Offices of holy Worship: So that in those Times there was a particular Priesthood in every Family, the Administration whereof was usually appropriated to the First-born. But though the Sacerdotal Function ordinarily belong'd to the First-born; yet was it not so wholly invested in them, but that, in some Cases, it might be exercis'd by younger Brothers; especially when they pass'd into other Families, and themselves became Heads of Families and Tribes. We find that *Moses* was a Priest, or, as the *Jews* call him, the *Priest of Priests*, and yet was but the second Son of *Amram*, and the younger Brother of *Aaron*. The Method, in short, seem'd to be this: The Patriarch, or surviving Head of every Tribe, was a kind of High-Priest over all the Families that were descended from him; the First-born in every Family was the ordinary Priest, who might officiate in the room of his Father, and who, after his Father's Decease, succeeded him: The younger Brothers, leaving their Father's House, and themselves becoming Heads of Families, and their Seats removed too far distant to make use of the ordinary Priesthood, did themselves take the Office upon them, and exercise it over all those that were under them, and descended from them; though the principal Honour and Dignity were reserv'd for the Priesthood of the First-born.

This was the State of the Priesthood among the *Hebrews*, in a constant Succession of the Patriarchal Line; and the Church lay thus long dispers'd in private Families, and had been often reduc'd to an inconsiderable Number; till God was at length pleas'd to enter into Covenant with the whole Body of the Nation, and to govern his Church by more certain and fixed Methods.

rhods. For this purpose *Moses*, by divine Commission, establish'd a regular Priesthood; and as the First-born in the Family of every Tribe was a Priest before the Delivery of the Law; so after its Publication, the First-born in the chief Family of *Aaron* was High-Priest, lineally descended, and by Succession: And by this necessity of Succession, it happen'd that sometimes the High-Priest was but meanly qualified for so high a Trust, and became contemptible in his Office; from whence arose the common Proverb, *A Scholar*, though he be a *Bastard*, is of more value than an illiterate High-Priest.

The Succession of the High-Priests, from the first Institution of the Order in the Person of *Aaron*, to the Birth of *Christ*, may thus be briefly deduced, from the Accounts of Scripture, and other Records of that Nation.

Aaron.

Eleazar.

Phinehas, who is tenaciously held by the Jews to be *Elias*.

Abishua.

Bukki.

Uzzi.

Zerubiah.

Merajoth. Here the High-Priesthood changed from the Line of *Eleazar* to the Line of *Ithamar*.

Eli.

Phinehas.

Abitub.

Abimelech, or *Abijah*.

Abiathar, who was deposed from the High-Priesthood by *Solomon*.

In the Time of these High-Priests, of the House of *Ithamar*, there were three Successions in the Line of *Eleazar*.

Amariah.

Abitub.

Zadok,

Now

 Now whereas it is said that *Zadok* the Son of *Abitub*, and *Abimelech* the Son of *Abiathar*, were Priests, it is to be understood that they were chief among the Priests, and principal Overseers in the constant Service and Matters of the Sanctuary; but *Abiathar* was High-Priest, who was of the House of *Ithamar*, who did not so much attend the ordinary and common Service; therefore *Zadok*, of the Line of *Eleazar*, and *Abimelech*, of the Family of *Ithamar*, had the chief Management of the Service under him.

When *Solomon* was fixed upon the Throne, he degraded *Abiathar* from the High-Priesthood, as a turbulent Ecclesiastick, and a Man guilty of Treason in the Conspiracy of *Adonijah*; and he placed *Zadok* in his room, in whom the Line of *Eleazar* was again restored. His Successor was his Son

Abimaaz.

Azariah.

Johanan.

Azariah.

He it was who executed the Priests Office in the Temple of *Solomon*; but it is a Question whether it was at the beginning of the Temple Service, or afterwards. The Jews generally conclude, that it was he who withstood *Uzziah*, when he went into the Temple to burn Incense; for which gallant Stand in Honour of the Priesthood, it is said of him alone, that he executed the Priests Office in the Temple.

Amariah. He was High-Priest in the Reign of *Jehosaphat*, and is said to be over the Jews in all Matters of the Lord; from whence some conclude, that he was a Member of the *Sanhedrim*, or the Great Council at *Jerusalem*.

Abitub, who had likewise the Name of *Jehoiadab*, and was Uncle to King *Joash*.

Merajoth, called *Zechariah*. He was stoned in the Court of the Temple, and had the Name of *Merajoth* in Memory of that horrid Rebellion and Cruelty.

Zadok.

Shallum.

Hilkiah,

Hilkiah, who found the Manuscript of Moses in the Reign of Josiah. Chap. I.

Azariah.

Serajah, who was slain by Nebuchadnezzar at the Destruction of Jerusalem.

Jozedek was carried Captive into Babylon, from whence he never return'd.

The Jews themselves not only differ in the Number, but give a very scandalous Account of the High-Priests under the second Temple. The High-Priests under the second Temple (says the Talmud) got into the Office for Money; and some say, they destroy'd one another by Witchcraft; so that according to some there were fourscore High-Priests from the Return out of Captivity till the Destruction of the Temple. Others compute them to be fourscore and one, some fourscore and two, some fourscore and three, some fourscore and four, and some fourscore and five. This may serve as an Apology, if we cannot exactly reckon up the Persons after the Captivity; since the Number, by their own Confession, is so various and uncertain.

Talm. Jerus.
Per. 1. in Joma.

Joshua, the Son of Jozedek. He was High-Priest all the Reign of Cyrus and Abasuerus, and some part of the Time of Darius.

Joakim.

Eliashib.

Jojada.

Jonathan, or Johanan.

Jaddua.

Onias.

Simon, or Simeon the Just, of whom very honourable Mention is made in the Hebrew Writers.

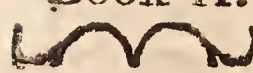
Eleazar, the Brother of Simeon, who (if Aristas and Josephus may be credited) sent the seventy Elders to Ptolemy Philadelphus, to translate the Law into Greek.

Manasseh.

Onias, the Son of Simeon the Just.

Simon, the Son of Onias.

Onias,

 *Onias*, the Son of *Simon*, who left a Son behind him very young, and was succeeded in the High-Priesthood by his Brother *Jesus*, who was likewise call'd

Jason, whose Successor was *Onias*, his Brother, who had also the Name of *Menelaus*.

Judas (called *Maccabæus*) from the four Acrostick Letters he bore in his Ensign,) who obtained many great Victories, but was at last slain. In these Times of Confusion one *Alcimus* had the Name of High-Priest : He was indeed of the right Line, but a Monster of Mischief and Impiety, and accordingly came to a most lamentable End.

Jonathan succeeded his Brother *Judas* : He was made High Priest by *Alexander* the Son of *Antiochus*, and confirm'd in that Office by *Antiochus* the Son of *Alexander*; he fought valiantly and with Success, but was at last slain by *Trypho*. His Successor was

Simon, his Brother, a brave and fortunate General; but he fell by the Treachery of his Son-in-law.

John, called also *Hircanus*. He sacked *Samaria*, destroy'd the Temple at *Gerizim*, slew many of the Wise Men at *Jerusalem*, and, after an Administration of eighty years, espoused and died in the Principles of the *Sadducees*.

Aristobulus, his Son, who assumed the Title and Dignity of a King.

Alexander, who continued the regal Title, fought many Battles, and died of a quartane Ague, which afflicted him three Years.

Hircanus, his Son, was made High-Priest; but his Mother *Alexandra*, supported by the *Pharisees*, govern'd the Kingdom.

Aristobulus, younger Brother to *Hircanus*, after the Death of their Mother, made War upon his Brother, whom he overcame, and forced to a private Life, and then usurp'd the High-Priesthood and the Kingdom. They both called in the *Romans* to their Assistance; and *Aristobulus* provoking *Pompey*

pey by his Misbehaviour, caused the sacking of Jerusalem, and the Subjection of the Jews to the Roman Yoke, which they never shook off. Pompey restored the High-Priesthood to *Hircanus*, and carried *Aristobulus*, and his Son *Antigonus*, and his two Daughters, Prisoners to Rome.

Alexander, the Son of *Aristobulus*, escaped the Hands of Pompey, and raising Commotions in *Judea* affected the Kingdom; but he was suppress'd by *Gabinus* the Roman General.

Antigonus, another Son of *Aristobulus*, made his Escape from Rome, and by the Assistance of the *Parthians* deposed *Hircanus*, and took him Prisoner. He afterwards cut off his Ears, designing by that Blemish to make him incapable of the Priesthood; but this Usurper lost his Head at *Antioch*, by the Command of *Marc Antony*, having been first crucified and whipt.

Ananelus, an inferior Priest, sent for from *Babylon* by *Herod*, and fixed in the High-Priesthood. This Promotion displeased *Mariamne* the Wife of *Herod*, who by her Importunity and Artifice got him deposed in Favour of her Brother.

Aristobulus, a Youth of singular Beauty, about fifteen years old, who, after a short Possession, was drowned by the Policy of *Herod* as he was swimming, and *Ananelus* again resumed the Priesthood.

Jesus, the Son of *Favens*, removed by *Herod*.

Simon, the Son of *Boethus*. He was but a Priest before; but *Herod* marrying his Daughter, made him High-Priest, and afterwards deposed him.

Matthias, the Son of *Theophilus*. He was deposed, and succeeded by

Jozarus, the Son of *Simon*, deposed by *Herod*.

Eleazar, whom King *Archelaus* fixed in the High-Priesthood.

Jesus, the Son of *Sie*, procured the Removal of *Eleazar*.

Jozarus again obtains the High-Priesthood, in whose time happen'd the taxing of *Judea* under *Cyrenius*, and the Nativity of Christ. There were

Book II. were about eighteen Successions more, before the Wars of the *Jews* began, which ended in the Dissolution of the Civil and Ecclesiastical Government. Upon the Destruction of *Jerusalem* by the *Romans*, the High Priesthood was abolished, after the Respect and Dignity of that Order had for many Years before been utterly extinguish'd.

C H A P. II.

The Consecration of the High-Priest: The Pontifical Robes describ'd, the Ephod, the Breast-plate, the Robe, the Plate of Gold, the Coat, the Drawers, the Girdle, and the Mitre: The Form of Anointing, and the peculiar Sacrifices that attended the Solemnity.

THE High-Priesthood among the *Hebrews* descended to the First-born, and the Rites of Admission into that Office were exceeding solemn and magnificent. The Ceremony of Consecration consisted in Washing, Robing with the Pontifical Vestments, Anointing, and the High-Priest was at last completed by peculiar Sacrifices. He was first to be wash'd; and for that purpose Water was brought from the Laver to wash him at the Door of the Tabernacle of the Congregation, before he was permitted to enter into it. Whether the whole Body was wash'd is not expressly said; but it may probably be thought it was; for he was now look'd upon as wholly unclean, being unhallow'd; and therefore it is supposed he was wash'd all over, tho' being once cleansed, he had no occasion to do more when he went to minister than to wash his Hands and his Feet. This Ceremony was in common to the High-Priest and Priests of a lower Order. He was next to be robed with the sacred Vestments, which the *Hebrew Doctors* imagine to be

be inseparable from the Priest-hood. These Garments were esteemed holy; for they might be worn by none but the High-Priest, and by him only in the time of his Ministration. There were some Garments peculiar to himself, which none of the other Priests might wear; and these were four, the *Breast-plate*, the *Ephod*, the *Robe*, and the *Plate of Gold*. There were four more which he also wore; but they were common to him with the other Priests; the *Coat*, the *Drawers*, the *Girdle*, and the *Bonnet*. Their *Bonnets* indeed, and his *Mitre*, were of a different Form; yet they are not consider'd by the *Jews* as distinct Vestments, being both Coverings of the Head; and they say that the High-Priest never wore at one time above eight sorts of Garments, nor the lower above four. These Vestments were rich and magnificent, in order to make the Office the more respected, and to strike Men with an awful Sense of the divine Majesty, whose Ministers they saw appear in such Grandeur, and not only separated from other Men, but clothed in splendid and precious Garments, that they might look like Men of Quality and Honour. This sacred Habit was made by the most excellent Artists, and the Matter of it was either of Woollen or Linen, nothing of Hair or Silk being used in its Contexture: The Gold, and Jewels, that were upon it, were rather for Ornament, than admitted into the Substance of it. But the Garments of the High-Priest, which the *Jews* call the *white Garments*, were certainly made of Linen; and his *Girdle* also was of the same, when he wore those Garments on the great Day of Expiation.

Of the Garments appointed for the High-Priest, the *Ephod* was a beautiful and splendid Vestment, like that of the *Caracalla*, only without any Covering for the Head, made of *Byssus* and Gold-thread interwoven, and adorn'd with the Colours of Blue, Purple and Scarlet. It was a Garment of the Breadth of the Back from Shoulder to Shoulder, and it hung behind from the Arm-holes to the Feet;

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Feet; from it there came two Pieces under the Arm-holes, and met together and clasp'd over the Paps; and this was called the *Curious Girdle of the Ephod*, because both it and the *Ephod* were elegantly wrought of fine Twist and Gold. It had two Shoulder-pieces also, which went over the Priest's Shoulders, and were fastened to the *Ephod* behind, and to the *Girdle* before; and so the *Ephod* hung low behind like a Woman's Veil, and came but short before like some Workmen's Aprons, hanging over their Shoulders, and coming down but to their Breasts. Upon these Shoulder-pieces were two Beryl-stones set in Gold, in which the Names of the twelve Tribes were engraven, the six eldest upon that Stone that was upon the right Shoulder, the six younger on the other upon the left. The Letters were so equally divided, that there were twenty five on either Stone, and *Joseph's* Name was written *Jehoseph* to make the Equality. Upon these Shoulder-pieces there were two Bosses of Gold near to these Stones, into which two Chains of Gold, which tied the *Breast-plate* to the *Ephod*, were so fasten'd, that the *Breast-plate* and *Ephod* might not be parted; and whoever wilfully separated them, incurr'd the Punishment of Whipping. It has been before observ'd, that the *Ephod* was a Vestment peculiar to the High-Priest; but because it is said, that *David* called to *Abiathar* to bring him the *Ephod*, some learned Men, particularly *Cunæus*, have imagined that the Kings of *Israel* might make use of the *Ephod*, as well as the High-Priest. But this is a wrong Inference, and not to be deduced from that Expression, which intends no more, than that the High Priest should attend upon him with the *Ephod*, and inquire of God for him. And whereas it is said that *Samuel* minister'd unto the Lord, girded with a *linen Ephod*, it is not to be understood as if he wore an *Ephod* of the same sort as the High-Priest did; for the *Ephod* which the Priests, or any other Persons, are said to wear, is (for Distinction sake) always called an *Ephod made*

1 Sam. 30.

De Rep. Heb.
lib. 1. cap. 14.

1 Sam. 2. 18.

made of fine Linen, which was not a sacred, but (as I may call it) an honorary Vestment, being a short Garment hanging upon the Shoulders down to the middle of the Back, but without any *Girdle*, or curious Work in it; which, because it bore some resemblance to that of the High-Priest's, was used by inferior Priests, to procure them Respect in their Ministrations, and by other Persons of peculiar Excellencies, and upon solemn Occasions.

Next after the *Ephod* Directions are given in Scripture for making the *Breast-plate*, called the *Breast-plate of Judgment*; because the High-Priest wore it when he went to consult the divine Majesty about the great Concerns of Religion and Government, and received such Answers as directed them what to determine in dubious Cases, either of War, or Peace. This Vestment was a rich piece of Cloth of Gold, of the Length of two Spans, and its Breadth a Span; but being doubled, it was a Square of a Span both in Length and Breadth; from whence it follows that it was hollow; so that it may be compared to one of our Purfes; only it does not appear whether it was sewed together on the Sides, or on one Side; or open on both Sides. Perhaps it was doubled, merely that it might be stronger, to bear the Weight of so many precious Stones, and of the Rings and Chains, not that any thing was to be put between it. This piece of Cloth was set with twelve precious Stones in four Rows, three in a Row; and these are called *Urim* and *Thummim*, which are eminently mentioned in Scripture, and famous for the inquiring by *Urim* and *Thummim*, and God's answering by them, the manner of which shall be explained in another place. Under the second Temple, there was a *Breast-plate* made, and *Urim* and *Thummim*, that is, there were Stones set in the *Breast-plate*; but they were never inquired by, because the Spirit of Prophecy was then departed. Upon each Stone was engraven the Name of one of the Sons of Jacob, and perhaps in the same

Book II.  Order wherein they were engraven upon the Stones of the *Ephod*, which was according to their Birthright. The *Breast-plate* had four Rings, one at each Corner of the Square : To the two Rings on the upper part of the *Breast-plate* was fastned a Chain of golden Wire, and above, the Chain was fastned to the two Buttons on the Shoulder-pieces of the *Ephod* ; so that the *Breast-plate* was supported by these two Chains, which hung upon the Buttons, as the *Breast-plate* did upon them. Upon the lower Corners of the *Breast-plate* were likewise two Rings of Gold ; but they were not seen, being placed inward, lying as it were between the *Ephod* and the *Breast-plate* : Through these two lower Rings of the *Breast-plate* a blue Lace or Ribbon was put, and then through the Rings of the *Ephod* that was opposite to them ; so that the *Breast-plate* and the *Ephod* were inseparable, and tied together a little above the Girdle of the *Ephod*, and were not to be parted even out of the time of Ministration, but always continued so fast together, that the *Ephod* could not be put on without the *Breast-plate* ; and whoever attempted to divide them was to be beaten with forty Stripes. Without this splendid Vestment the High Priest was never to enter into the holy Place, except once in a Year, upon a particular Business, to expiate the Sins of the People, when he had not on these Pontifical Garments, but was only clothed in white Linen.

No one was admitted to wear the *Robe*, but the High Priest. This was a Garment coming down to the Ankles, made of Cloth of a blue or sky Colour, called also *the Coat of the Ephod*, because the *Ephod* did gird it to him. The Form of it was in some measure like our Surplices, or Shirts without Sleeves, but with two Holes on the Sides, to let their Arms through ; it was put on over their Heads, as appears by the Hole on the top, which was not cut crosswise from Shoulder to Shoulder, but longwise from the Back to the mid-

middle of the Breast. This Hole had a Binding round it, which contributed to its Beauty and Strength, which was not to be sewed to it, but woven with it of one intire Piece. Upon the Skirts of this Vestment towards the Bottom, where it touch'd the Feet, were seventy two little golden Bells with Clappers, and between every Bell was a Pomegranate of Needle-work; and tho' the Robe it self was of one simple Colour, yet the Pomegranates were made of Yarn died blue, purple, and scarlet, and of fine Linen. The Design of these Bells was to give the People notice to fall to their Prayers, while the High Priest was offering Incense; and if he presumed to minister without this Attire, it was an illegal Act, and unacceptable in the Sight of God.

The *Plate of Gold* was worn by the High Priest alone. This was a thin piece of Gold two Fingers broad, and so long as to reach from one Ear to the other, being bound to the Forehead with a String, which was tied behind the Head, and thence was called a *Crown*, as all things are which compassed the Forehead. Upon this Plate was engraven *Holiness to the Lord*, not by cutting the Letters deep in the Plate, but by making them protuberant, like those that are made by a Seal upon Wax. This Plate hung by a Ribband of Blue, by which it was fastned upon the Mitre, and so it hung in the Fore-front of it; from whence it is evident, that this Plate reach'd from Ear to Ear before, but no part of it behind, that is, it was an half Circle, not a whole, compassing only the Forepart of the Head, not, like other Crowns, encircling it round.

The Vestments worn by the High Priest in common with the Priests of a lower Order, were the *Mitre* or *Bonnet*, the *Coat*, the *Girdle*, and the *Breeches* or *Drawers*. The *Mitre*, according to the Description of *Josephus*, was a Bonnet without a Crown, which did not cover the whole Head, but only about the middle of it. It was made of Linen, and was a long kind of Swaddles of a

Book II. large Breadth, which he wrapped many times about his Head, and complicated it in and out. The wrapping or warping of it about his Head was after the manner of the *Turkish* Turbant, only it wanted a Crown, and was open on the top, sitting on his Brows after the manner of a Garland. The Mitre was peculiar to the High Priest, though the Bonnets of the lower Priests were almost of the same Form. The Difference was, that they came lower down upon the Forehead than the Mitre, and rose up higher like an Hillock: For the Mitre did not cover the Forehead at all, and was flatter than the Bonnets, but much broader, consisting of more Folds round, and did not improperly resemble a half Sphere.

The Coat was made of fine Linen, and therefore it was white. The Form of it was not much unlike one of our Shirts, with Sleeves coming down to the Wrist, but made pretty close to the Body, and so long as to reach down to the Heels. It was the most inward of all the Priestly Garments, being next to the Body: And the *Hebrew* Doctors say, that if the High Priest happen'd to have a Plaister upon a Sore between his inward Garments and his Skin; or if his Garments had a Rent in them, or were stain'd with Dirt, or any Pollutions, his Ministration was invalid, and of no effect. This Coat, though it be not mentioned in the Description of it, no doubt had a Slit in the Neck, by which it was put over the Head, and then tied about the Neck with Strings. It was woven in the way of checquer or diced Work, like Diaper, and was worn by all the Priests in their Ministration, without any Difference; and such a one did the High Priest wear, whilst he was an ordinary Priest.

The Girdle was a long Swaddle, made of twined Linen and Worsted of divers Colours, which went many times about them over their Paps and downward. Such were the Girdles of all the Priests, which they wore all the Year, the High Priest as well as the rest, except upon the Day
of

of Expiation, when he had on a Girdle of fine Linen only. *Josephus* asserts (if we may believe him) that these Girdles were two and thirty Ells long, and four Fingers broad, being hollow within like our modern Sashes. When the Priests were not in the Act of Ministration, both Ends of them hung down to their very Feet, for *Comeliness sake*, as the same Author expresses it; but when they went about any holy Work belonging to their Office, they threw them over the left Shoulder, that they might be no hindrance to them. The Use of this Girdle was partly to keep the Priests warm in their thin Clothing, but principally to strengthen their Backs, in the hard Service they often met with, in tugging with the Beasts that they were to slay, and lifting at them when they were killed.

When it is said, that the *checquer'd Coat* was next the Skin, it is to be understood from the Loins upward, and thicker clad were not the ordinary Priests, than with that thin Diaper Shirt, for so we may call it; but upon their Thighs they had linen *Breeches*, or *Drawers*, to cover their Nakedness, either when they stood upright aloft upon the Altar, or when they stooped down to any Work of the Service, either there, or in any other Place. They were bound about the Loins with Strings, which ran through the Top or Wasteband of them, that they might be drawn straiter or looser as they pleased, and came down the Thighs as far as to their Knees, the Design of them being no more than to cover those Parts which ought not to be exposed: For tho' they had a Coat over their whole Body, yet that being loose and wide below, by some Accident or other those Parts might have been seen, which ought to be secret; and tho' the Linen Breeches are mentioned in the last place, yet they were put on the first of all the Sacerdotal Garments. The High Priest having put on his Breeches, Coat, and Girdle (which were common to all Priests) was clothed with his Robe, and next

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with the Ephod and Breast-plate, which were inseparable, and last of all with his Mitre and golden Crown.

Thus was the High Priest dress'd exceedingly magnificent ; for besides those Vestments that were common to him with all the Priests, which were very costly, he had others far more noble, particularly the *Ephod* and its *Girdle*, the *Breast-plate* set with Stones of great Value, the *Robe*, and the *Crown* of Gold. The two Stones also on the Shoulders of the Ephod were not only precious in their kind, but valuable for their Bigness, being so large, that twelve Names were engraven upon them, containing six and thirty Letters. Without the holy Garments, neither the High Priest, nor those of a lower Order, were to appear in their Ministrations ; and such Care was taken that the Habit in common to both should be for Glory and Beauty, that when their Vestments were foul, they were never wash'd ; nor were they repair'd, when they had any breach in them ; but new ones were bought at the publick Charge, and when they were over-worn, they were return'd to the Publick again, and ravell'd to make Yarn for Candles, that were used for Light at the joyful Festivity of drawing Water, on the last and great Day of the Feast of Tabernacles.

It must be observ'd, that neither the High Priest, nor any of a lower Order, wore any thing upon their Hands or their Feet in the time of Service, but stood bare-footed, were it never so cold ; and though bare-footed, they might not stand upon any thing to keep their Feet from the cold Pavement, but were obliged to stand barely upon that, were the Service never so long, and the Season never so sharp. The Reason of their Bare-footedness was, because of the Holiness of the Ground ; and the Cause why they stood only upon the bare Stones, was to shew their Fervour and Zeal to the Service.

The High Priest being thus array'd in his sacred Habiliments, the next Ceremony was his Anointing, which was peculiar to himself. The Ingredients of this Oil were five hundred Shekels of pure Myrrh, and half so much of sweet Cinnamon, two hundred and fifty Shekels of sweet Calamus, five hundred Shekels of Cassia, after the Shekels of the Sanctuary, and of Oil Olive a Hin. The making up of these Simples into the Compound of the anointing Oil was thus: The Spices (except the Myrrh, which was liquid) were bruised every one apart and by themselves, and then were they mingled, and boiled in clean Water, till all their Strength was come out into that Decoction; which Decoction strained, and having Oil put to it, was again boiled to the height of an Ointment, and so reserv'd. This anointing Oil was only in use in the Times of the Tabernacle and the first Temple; and whilst it continued, the High Priests successively were anointed with it. The Manner was thus: It was poured upon the top of his Head, which was bare, and ran down his Face upon his Beard; and he that anointed him drew with his Finger the Figure of the Greek Letter *Chi* upon his Forehead. The Reason of the Form of the Letter *Chi*, was to distinguish the anointing of the High Priest from that of their Kings, who were anointed in the Form of a Circle or Crown. The High Priest (the Jews say) was anointed by the *Sanhedrim*, and when the Oil failed, he was clothed in the Pontifical Garments. If he were anointed, he was anointed daily seven Days together; and if he were not (when the holy Oil was gone) he was clothed with the eight Vestments of the Priesthood, every Day, for seven Days, and he was called *the Install'd by the Garments*.

These Garments the High-Priest was obliged to wear in his sacred Ministrations; but if he went out of the Temple, he was bound to unrobe, and use his ordinary Apparel, which he

Book II. wore in common with other Men; but upon extraordinary Occasions he was permitted to appear abroad in his sacred Vestments. Such was the Case when *Simeon* the High-Priest went out in his holy Garments to meet *Alexander the Great*, and by the Solemnity and Splendor of his Appearance mov'd the fierce young Conqueror to Clemency. The High-Priest, to compleat this Part of his Consecration, was clothed seven Days successively in his sacred Habit; the Design of which Repetition was, that he might be introduc'd into his Office with great Solemnity and Deliberation, and might learn to appear in his Dress after a decent, or rather magnificent manner, before he undertook to minister. To preserve these Garments, he had a Chamber, or Vestry, peculiar to himself, where they were laid up when he put them off, as the Robes of Kings are in their Wardrobe. They were afterwards kept by the *Asmonean* Princes, in a strong Fortrefs call'd *Baris*, which overlook'd the Temple. Here *Herod*, when he came to the Crown, found them, and here he continued still to keep them in the same Place; and so did *Archelaus*, his Successor, and the *Romans* after him; all upon an Opinion, that their having the Pontifical Robes in their Possession, would be a means to keep the *Jews* the better in Obedience. The Custom was, to lay them up in a Cabinet made of purpose, under the Seals of the High-Priest and the Treasurer of the Temple; and when they were wanted for the sacred Solemnities, on which Days they were used, they exhibited their Seals to the Captain of the Castle, and then had the Robes deliver'd to them; and when the Solemnities were over, they were then again laid up, under the same Seals, in the same Place. And this was the Practice, till the Temple, this Fortrefs, and the Robes in it, were all destroy'd, in the Deflagration and total Destruction of the City of *Jerusalem*, by *Titus* and the *Roman* Army. The High-Priest, if he thought fit, might wear these Garments every Day,

Day, even after his Ministration was over, provided he did not go out of the Temple, or without the outward Court; but neither he, nor the inferior Priests, were allow'd to sleep in their sacred Habits. The Vestments peculiar to the High-Priests descended from Father to Son; for they did not decay, as the Tunick and Breeches did; but when they were worn out, they were not ravell'd into Yarn, as the Garments were that belong'd in common to the High-Priest and the Priests of a lower Order; but they were hid in some secret Place, and never seen more.

The last Rite of Consecration, that was used upon *Aaron* and his Sons, when they were first set apart, consisted in solemn Sacrifices, which were three: The first was an *Offering for Sin*; for till their Sins were expiated, they were not fit to offer any thing to God, much less to offer for the Sins of others. The next was an *Holocaust*, or *whole Burnt-Offering*, as a Gift or Present whereby they were recommended to God. And the third was a *Peace-Offering*, on which they made a Feast, and by that were initiated into God's Family. And these Sacrifices were repeated seven Days. There was likewise a *Meat-Offering* to be offer'd, Bread being necessary at a Table where there is Flesh; and this Oblation consisted of three Parts, unleavened Bread, unleavened Cakes temper'd with Oil, and unleavened Wafers (or thin Cakes like to our Pancakes) anointed with Oil, before they were put into the Pan to be fried. All these were to be made of Wheaten Flower, and in all made but one *Meat-Offering*: They were to be put into one Basket, and brought to the Door of the Tabernacle, to be presented there to God, together with the other Sacrifices. The Victim for a *Sin-Offering* was a Bullock, which *Moses* killed, though he was never consecrated after the manner of *Aaron*; but was made a Priest, for this peculiar purpose, by an extraordinary Commission. Some of the Blood he put upon the Horns of the Altar of *Burnt-Offering*,
as

Book II.

as was expressly requir'd in other Sin-Offerings; the rest he poured at the Bottom of the Altar, where there was a Trench to carry it away. The Fat that covered the Inwards, the greatest Lobe of the Liver, the two Kidneys, and the Fat upon them, he burnt upon the Altar; but the Flesh, and the Skin, and the Dung, were carried without the Camp, where the Ashes were poured out and burnt, as a thing abominable. The Sacrifice for a Burnt-Offering was a Ram, which, after he had sprinkled the Blood round about upon the Altar, he cut in pieces, and wholly burnt. This would not have been received as a Burnt-Offering, if their Sins had not been expiated by the foregoing Sacrifice. A Ram was likewise appointed for a Peace-Offering. This was peculiarly called *the Ram of Consecration*, and the Blood of it was not put upon the Horns of the Altar (as in the first Sacrifice) nor merely sprinkled round about the Altar (as in the second) but put upon *Aaron* and his Sons; and first upon the Tip of their right Ears, to signify (as the *Jewish* Doctors discourse) that they should attend to the divine Prescriptions; and then upon their right Thumbs and great Toes (in which lies the Strength of the Hands and Feet) to denote their ready and strenuous Performance of their Duty: And it being put upon the Tip of their right Ear, and the Thumb of their right Hand, and the great Toe of their right Foot, it may well be thought to signify the most exact and perfect Obedience, the right Hand being every where represented as the most excellent, and strongest to do Execution. Some of the Blood of this Victim was likewise sprinkled upon the Altar; and a Quantity of it being mingled with some of the anointing Oil, was sprinkled upon *Aaron*, and his holy Vestments, and upon his Sons, and their Garments; by which Rite they were consecrated and separated to a holy Use. Then was the Fat, the Rump, the Fat that covered the Intestines, the Caul above the Liver, the two Kidneys, and the

the Fat upon them, the right Shoulder, one Loaf of unleavened Bread, one Cake, and one Wafer of the Meat-Offering abovementioned, put into the Hands of *Aaron* and of his Sons; and *Moses* having his Hands under theirs, they were waved by them all up and down all manner of Ways, towards the East, West, North, and South, to signify, that he, to whom the Offering was made, was Lord of the whole World. After they had wav'd them, they were deliver'd again into the Hands of *Moses*; who, as Priest at this time, laid them upon the Altar and burnt them. The Breast was given to *Moses*, as the Person officiating and offering the Sacrifice; and the Shoulder, though in this peculiar Case it was burnt, yet did ever afterwards belong to the Priest. The Flesh of the Ram that remained, and the rest of the Bread in the Basket, was to be eaten by *Aaron*, and his Sons, only, at the Door of the Tabernacle; which shews that this Sacrifice had something peculiar in it from other Peace-Offerings, that might be carried home and eaten, after God and the Priests had had their Parts. What they were not able to eat, was to be immediately burnt; because this Oblation had a more than ordinary Sanctity in it. And thus, after these Sacrifices, and the other Ceremonies of Consecration, had been repeated seven Days, was *Aaron* and his Sons set apart to minister in holy Things; which Rites of Initiation were always used before a High-Priest could enter upon his Office: But the Sons of *Aaron* being once consecrated by *Moses*, by cloathing them with the holy Vestments which they wore, by sprinkling them with the Blood and the holy Oil, and offering for them the abovementioned Sacrifices, their Posterity were never after consecrated; because they succeeded to the Priesthood by hereditary Right; which Necessity of Succession, many learned Men suppose, was not admitted in the High-Priesthood.

Outram de Sa-
crif. lib. 1. c. 5.

C H A P. III.

The particular Privileges and Immunities of the High-Priest; the Manner of inquiring of God by Urim and Thummim.

TH E High-Priest, when he was once install'd, generally continued in the Office during Life. None, says *Josephus*, was deposed from this Honour when he had once obtain'd it, that is, not by any legal Deposition. But towards the Decay of the Republick this Privilege was broken, and High-Priests were frequently thrust in and out by Power and Money. In some Cases there was no Difference made between the High-Priest and the Priests of a lower Order; for besides some of the Rites of Consecration that were common to both, they both burnt Incense and offer'd Sacrifices; they blew the Trumpets, sometimes to sound an Alarm to War, sometimes to assemble the People and their Rulers; they slew the Sacrifices, they instructed the People, and judg'd of Leprosy. And in some respects there was no Difference between him and others of the People: He might be a Witness in Causes, and might be witnessed against; he might be a Judge, and might be judged. If he committed an Offence which by the Law deserv'd whipping, the *Great Sanhedrim* whipt him, and then he was restor'd again to his Dignity. And several other Instances might be mention'd, in which the High-Priest, in point of Law and Practice, was upon a Level with other Men.

But then in other Cases he was guarded with peculiar Privileges and Honours. To heighten the Dignity of his Office, he was obliged to marry a Virgin, one who was not so much as espoused to any other Person; nor was any sort of

*Ant. lib. 15.
cap. 3.*

*Godwyn's
Moses and
Aaron, b. 1.*

of Virgin thought fit to be his Wife, but only one that was newly come out of her Minority, and had not yet attain'd to her full Puberty. This (the *Hebrew* Doctors say) is to be understood of the High-Priest after he was in his Office; for if he had married a Widow before, (which was permitted to the common Priests) he was to keep her, and not to put her away when he was advanced to the Pontifical Dignity. It was peculiar to the High-Priest, that besides other Women which no Priests might marry, he alone was forbidden to marry a Widow. In this Law is prohibited not only a Woman that had been marry'd; but if she had been merely espoused, it was unlawful for the High-Priest to take her for his Wife. He was not allowed to marry the Wife of his Brother, to which others were obliged; nor a Woman born of a Person whom a High-Priest was forbidden to marry: As, if the High-Priest had taken a Widow, and had a Daughter by her, that Child might not be married, though a Virgin, by a succeeding High-Priest; but he was to marry a Virgin of *Israel*; and though he was not confined to his own Tribe, yet she was to be nobly born, in order to preserve the Dignity of his Function. It is generally supposed that Polygamy was not allowed to the High-Priest, who was to have but one Wife at a time, though other Men were permitted to have more: If he took another, he was to give a Bill of Divorce to one of them before the great Day of Expiation, otherwise he was incapable to perform the Offices of it; but if his Wife died, it was not unlawful for him to marry again.

The High-Priest was exempt from the common Laws of Mourning: He was not to let his Hair grow neglected, which was a Funeral Ceremony, nor was he to rend his Clothes; though the *Talmudists* will have it, as *Cunæus* observes, that he might rend his Garments at the Bottom about his Feet, but not at the Top down to his Breast. He was forbidden to go into the House where

Lib. 2. de Rep.
Heb. cap. 2.

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where the Body of his Father or his Mother lay dead, (which was permitted to the inferior Priests) and consequently he was not to make any external Signs of Mourning for Son or Daughter, Brother or Sister. But before his Anointing and Consecration, and putting on the holy Garments, it was not unlawful for him to attend the Funeral of his Father; and therefore *Eleazar* was present when *Aaron* died, being as yet in a lower Ministry, and not compleatly advanced to the High-Priesthood. If the High-Priest was in the Sanctuary when he heard of the Death of his Father or Mother, he was not to stir from thence till he had finish'd his Ministry; for he had a little House, after the Temple was built, within the Precincts of it, where he commonly remained all the Day-time, which was called the Parlour of the High-Priest. At Night he went to his own Dwelling-house, which was at *Jerusalem*, and no where else. There he might perform all the Offices of a Mourner (except uncovering his Head, rending his Clothes, or going into the House where the dead Body was) and there the People came to comfort him; and sitting on the Ground, while he sat in his Chair, at the Funeral-Feast, they said, *Let us be thy Expiation* (that is, let all the Grief that is upon thee fall upon us) to which he answer'd, *Blessed be ye from Heaven.*

Sanhed. cap. 2.
n. 1.

In Chele Mik-
dash. cap. 5.

There are other Marks of Honour bestow'd by the *Jews* upon their High-Priest. As all the lower Priests were esteemed holy, he was always accounted the *most holy*. He was, says *Maimonides*, to excel the rest of his Brethren in five Perfections, in the Comeliness of his Body, in Strength, in Riches, in Wisdom, and in a beautiful Complexion; and if the Heir of the High-Priest had all the other Accomplishments, and was not the most wealthy among his Brethren, it was thought just that so great a Personage should be made most rich by the Contributions of the other Priests. He was only second to the King; and

as no Person of mean Descent or Occupation could be advanced to the regal Dignity, so neither could he into the High-Priesthood: And some among the *Jews* go so far as to say, that the High-Priest was as valuable as the whole People of *Israel*. He was never to converse with the Commonalty, or shew himself naked to them; and therefore he was to avoid all publick Baths, and be cautious of going to Feasts and Entertainments, the better to secure the Reverence due to the Sanctity of his Character. When he went abroad to those that were in Mourning, he was always attended by other Priests: He was to clip his Hair twice a Week, but not to suffer a Razor to come upon his Head: He was to be every Day in the Sanctuary, and not to go to his House above twice in one Day: He was not oblig'd to give Testimony in any Cases, but what related to the King, and in those he could not be forc'd but by the great *Sanhedrim*: He was to have but one Wife at one time. When he went into the Temple, he was attended by three Priests. He was not bound to sacrifice by Lot, (as the other Priests were) but might do it as often as he pleased, and take whatever Sacrifice he thought fit.

Outram de Sacrificiis, lib. 1. cap. 4.

But the greatest Privilege and Dignity of the High-Priest consisted in his performing the most holy Parts of divine Worship. He was the Mediator, as it were, between God and the People, to appease the Divine Anger, and to make Atonement for the Sins of the whole Nation: He was oblig'd to offer a Meat-Offering every day at his own Charges, half of it in the Morning, and half at Night, which was a distinct Offering from that which attended the daily Burnt-Offerings: He alone was permitted to enter into the *Holy of Holies*, and that but once in a Year, upon the Day of Expiation; and, upon great Occasions, to enquire of God by *Urim* and *Thummim*.

Levit. 6. 20.

His Office upon the Day of Expiation will be explained hereafter. Concerning the *Urim* and *Thummim* many have been the Opinions of learned Men;

Book II. Men; but it seems safest to hold that the Words *Urim* and *Thummim* signify only a divine Virtue and Power given to the *Breast-plate* of the High-Priest in its Consecration, by which an oraculous Answer was obtained from God, when he was consulted by the High-Priest with it on, in the manner he directed: And this was called *Urim* and *Thummim*, to express the *Clearness* and *Perfection* which these oracular Answers always carried with them; for *Urim* signifies *Light*, and *Thummim* *Perfection*. These Answers were not enigmatical and ambiguous, like the *Heathen* Oracles, but clear and evident, and never fell short of Perfection, either with regard to Fulness in the Answer, or Certainty in the Event. The use made of the *Urim* and *Thummim*, was to ask Council of God, in difficult and momentous Cases, relating to the whole State of *Israel*. For this purpose the High-Priest did put on his Robes, and over them the *Breast-plate* in which the *Urim* and *Thummim* were, and then presented himself before God to ask Council of him. But he was not to do this for any private Person, but only for the King, for the President of the *Sanhedrim*, for the General of the Army, or for some other great Prince or publick Governor in *Israel*; and not for any private Affairs, but such only as related to the publick Interest of the Nation, either in Church, or State. The Place where he presented himself before God, was before the Ark of the Covenant, not within the Veil of the *Holy of Holies* (for there he never enter'd but once a Year, on the great Day of Expiation) but without the Veil in the holy Place; and there standing with his Robes and *Breast-plate* on, and his Face turned directly towards the Ark, and the Mercy-seat over it, upon which the divine Presence rested, he proposed what he wanted to be resolved about: And directly behind him, at some Distance without the holy Place, perhaps at the Door (for farther no Layman could approach, if he could go so far) stood the Person upon whose account the Council was ask'd, whether

whether it were the King, or any other publick Officer of the Nation; and there, with all Humility and Devotion, expected the Answer that should be given.

But how this Answer was deliver'd has occasion'd great Dispute; though it seems plain from Scripture, that it was given by an audible Voice from the Mercy-seat, which was within, behind the Veil. There it was that *Moses* went to ask Council of God in all Cases, and from thence he was answer'd by an audible Voice. In the same way did God afterwards communicate his Will to the Governors of *Israel*, as often as he was consulted by them; only with this Difference, that whereas *Moses*, through extraordinary Indulgence, had immediate Access to the divine Presence, and God did commune with him, as it were, Face to Face; no other Person was admitted thither to ask Council of God, but through the Mediation of the High-Priest, who, in his stead, asked Council for him by *Urim* and *Thummim*; that is, by presenting himself with his Breastplate on, over all his other Robes, before the Veil, exactly over-against the Mercy-seat, where the divine Presence rested. And when he thus presented himself in due manner, according to the Prescription of the divine Law, God gave him an Answer in the same manner as he did to *Moses*; that is, by an audible Voice from the Mercy-seat; for in many Instances which we have in Scripture, of God's being consulted this way, the Answer in every one of them, except two, is introduc'd with, *the Lord said*. And when the *Israelites* made a Peace with the *Gibeonites*, they are blamed, because they did not ask Counsel at the Mouth of God; both which Phrases seem plainly to imply a vocal Answer. And for this reason it is, that the Holy of Holies, the Place where the Ark and the Mercy-seat stood, from whence this Answer was given, is so often in Scripture called the Oracle; because from thence the divine Oracles of God were deliver'd to such as asked

I Council



Council of him. It is variously conjectur'd by learned Men when this *Urim* and *Thummim* absolutely ceas'd: It is certain there is no Instance of it in Scripture during the first Temple, and it was wholly wanting in the second. And hence came that Saying among the *Jews*, that the holy Spirit spake to the *Israelites*, during the Tabernacle, by *Urim* and *Thummim*, and under the first Temple by the Prophets, and under the second by *Bath-Kol*.

C H A P. IV.

The Deputies of the High-Priest, the Anointed for the Wars, and the Sagan, or second Priest.

THOUGH there was to be but one High-Priest at a time, yet he sometimes deputed his Power, and appointed a Substitute; particularly one who went with the Armies of *Israel* to the Wars, and carried with him the Ephod and Breast-plate, that he might ask Counsel of God by *Urim* and *Thummim* in all difficult Emergencies that might happen: And for this purpose there was an Ark, or Coffer made, in which the Ephod and Breast-plate were put, and which was carried by the *Levites* on their Shoulders, as the *Ark of the Covenant* was. That this Person might be the better qualified to act in the Place of the High-Priest, and to ask Counsel, he was consecrated to the Office by the holy anointing Oil, as the High-Priest was; and upon that account was call'd *The Anointed for the Wars*. But how he receiv'd his Answer is not so easy to determine. It is certain there was no Mercy-seat in the Camp to appear before, or from whence to receive the Oracle, as there was in the Tabernacle; and yet that such Oracles were given in the Camp is certain, from several Instances which

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1 Sam. 23.
1 Sam. 30 8.
2 Sam. 2. 1.

we have of it in Scripture; for *David*, by the Ephod and Breast-plate only, asked Council of God three several times in the Case of *Keilah*, and twice at *Ziklag*, once in the Pursuit of those who had burnt that City, and again on his going from thence to *Hebron*, there to take Possession of the Kingdom of *Judah* upon the Death of *Saul*; and at all these times he had an Answer given him, though it is certain that the *Ark of the Covenant* was not then present with him. It is most reasonable to suppose, that since God allowed that Counsel should be thus asked of him in the Camp without the Ark, as well as in the Tabernacle where the Ark was, that the Answer was deliver'd in the same manner by an audible Voice. The Priest anointed for the Wars, in all probability, had a Tent in the Camp, on purpose there erected for this Use, in which a Part was separated by a Veil, in the same manner as the Holy of Holies was in the Tabernacle; and that when he asked Counsel of God in the Camp, he appeared there before that Veil, in the same manner as the High-Priest, on the like Occasion, did before that in the Tabernacle; and that the Answer was given from behind it, though no Ark or Mercy-seat was there. The Office of this Priest anointed for the Wars, was likewise to blow with the Trumpets, and to make the following Speech at the Head of the Army, when they were preparing to join Battle: *Hear, O Israel, you approach this Day unto Battle against your Enemies; let not your Hearts faint, fear not, and do not tremble, neither be ye terrified, because of them; for the Lord your God is he that goeth with you to fight for you against your Enemies to save you.* When they first went out, he exhorted all new Builders, Planters, and married Men, to return back; and when they were drawn up in Battalia, he advised all that were faint-hearted to leave the Army and go home.

Deut. 20. 2, 3.

The High-Priest had likewise another Deputy, that was to act for him in divine Offices, and in

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the sacred Service of the Temple ; and this Person was called the *Sagan*, or *second Priest* : He was sometimes called High-Priest, and was the same with the *Ruler of the Temple*. The Word *Sagan* is rarely to be met with in Scripture ; but both the Name and the Dignity is very commonly known and used in the *Hebrew Writers*. It is certain that he was Vicegerent, and next to the High-Priest ; but under what Notion he came into this Deputation is disputed. One Conjecture about this Matter is, that against the Day of Expiation, when the High-Priest was to go into the Holy Place, they appointed another Priest who might supply the solemn Work of that Day, if any Uncleanness befel the High-Priest himself. *Josephus* gives one Example when the Duty of the Day of Expiation was carried on by such a Substitute. But this Opinion makes the *Sagan* useful but for one Week in the Year ; whereas it appears by the *Jewish Records*, that he was in continual Office all the Year through. Some therefore imagine that the *Sagan* was to succeed the High-Priests, and in his Saganship was a Candidate for that Office ; and that no one could be High-Priest, unless he had been *Sagan* first. But there are two Arguments that oppose this Opinion : The first is, that the High-Priests, especially after the Time of *Herod*, were made by the arbitrary Power of the Governors ; and therefore it is to be supposed, that they never consider'd whether they had been *Sagans* or not. The other is, because in all the *Old Testament*, when the Succession to the High-Priesthood was fair and legal, and it was always known who was to be the succeeding High-Priest, yet there is no mention of the Word *Sagan*, or his Office, but in two Places, where *Zephaniah* is called the *Second Priest*, whom the *Chaldee Paraphrast* calls the *Sagan*. Now unless he were the Son of *Serajab*, which was never imagined, it was impossible for him to arrive at the Priesthood, provided the Temple had escaped the *Babylonian Fire*

Antiq. lib. 17.
cap. 18.

2 Kings 25. 18.
Jer. 52. 24.

Fire and Destruction. To discover therefore what the *Sagan* was, and under what Notion he came into his Office, it is to be observed, that he is most commonly called *the Sagan of the Priests*; from whence it seems, that his Office related as much, if not more, to the Priests below him, as to the High-Priest above him: And the best Conception that can be form'd of him, is, that he was as the High-Priest's Substitute, in his Absence to oversee, and in his Presence to assist in the Care of the Affairs of the Temple, and the Service of the Priests; for though in some Particulars his Attendance respected the Person of the High-Priest, yet his Office also related to the Priests below him. And *Maimonides* observes, that all the Priests were at the Command of the *Sagan*. In Kele Mik. Per. 4. His Duty to the High-Priest was to assist him in the Execution of his Office; especially if the High-Priest was a Man of weak Abilities, or other Defects, that made him incapable to act himself. For this purpose the *Sagan* was to be a Man of Learning and Experience in the Laws and Rituals; because he was concerned in the Service of the Temple. He (as well as the Priest *anointed* for the War) stood at the High-Priest's right Hand, and had as much Respect paid him by the inferior Priests, as the High-Priest himself.

CHAP. V.

The Order of the Priests, the Katholikin, the seven Immarcalim, the Gizbarim, Overseers, Presidents, &c.

THE next in order to be consider'd are the Priests; but some even of these being of a higher Rank than others, they shall be spoken of according to their several Stations, Degrees, and Employments they had in divine Offices, and the Service of the Temp'le.

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As the *Sagan* was a Substitute to the High-Priest, so he had two Substitutes under him, called *Katholikin*, who were Officers of principal Note in the Temple, and had but two above them, the High-Priest and the *Sagan*; and whereas there were three common Treasurers of the Temple Stock, (as will soon be observ'd) so these two were Head Treasurers and Overseers over them, in some manner resembling the Constitution of the Presidents in the *Persian* Empire, where a hundred and twenty Princes were set over a hundred and twenty Provinces, and three Presidents were appointed over all these to take account of them. *Maimonides* gives this short Character of these *Katholikin*: "They were to be to the *Sagan*, as the "*Sagan* was to the High-Priest, Substitutes and "*Assistants*, and next in Place and Honour." The Business of the Temple more especially consisted in its Service, and the Management of its Revenue. Now, as there were inferior Priests that perform'd the daily Service, and as there were Treasurers of a lower Order that receiv'd the Oblations, and whatever was brought into the common Stock; so these four Persons especially, the High-Priest, the *Sagan*, and the two *Katholikin*, were Overseers both of the one and the other, that the Treasury might be properly disposed for the Use of the Temple, and that the sacred Service might be perform'd as it ought to be.

To these we may add the seven *Immarcalin* (for that was their Number, and they could be no less) Men whose peculiar Office it is difficult to find out; only it is agreed, that they carried the Keys of the seven Gates of the Court, and one could not open them without the rest. Some add, that there were seven Rooms at the seven Gates, where the holy Vessels and Vestments were laid up; and these seven Men kept the Keys, and had the Charge of them. It seems that these seven were perpetual in their Office, as well as were the High-Priest, *Sagan*, and *Katholikin*,

Katholikin, and they had the Custody of the Keys of the Court; but the opening and shutting of the Doors they committed to inferior Officers, to some of the Seniors of every Course, as it came in; and that they had not only the Disposal of these Keys, but also the Keys of the Wardrobes, and of the Rooms of the several Vessels, and were Inspectors over them, and had the Management of them for the Use of the Temple.

It was an establish'd Tradition, that the *Gizbarin* were not to be less than three, and they were as Substitutes to the *Immarcalin*. These Men were the first Receivers and Treasurers of all things that belong'd and was dedicated to the Treasury of the Temple; as the Half shekel Money of every *Israelite*, the Vessels offer'd to the Service, Things vow'd or devoted, and the Thing vow'd or devoted that was to be redeem'd; they stated the Price of the Redemption, and received the Money. Now these were as Subcollectors and Subtreasurers; for what they received they were to account for to the seven *Immarcalin*; and both these and the *Immarcalin* to the *Katholikin*; and all under the Inspection of the High-Priest and *Sagan*. These several Officers, we have described, were as a constant and standing Council, for the continual Management of the Service of the Temple, and the Ministers that belong'd to it: They had the Charge of the Revenue, the Vessels, and Vestments, and for this purpose they kept their Sitting in the Chamber of *Parhedrin*: They were called the Consistory of the Priests, and Counsellors of the Temple; but when they grew corrupt, and embezzel'd the Money and the Stock of the Temple, they had no other Title than *Parhedroi*, or *Sitters*. These may well be supposed to be the *Elders of the Priesthood*, to whom the High-Priest was deliver'd by the *Sanhedrim*, to prepare him for the right Execution of his Office upon the great Day of Expiation.

The Antiquities of the

The next in order were the *Chief-Priest* of every Course that served interchangeably its Week.

The *Chief* of every Family that served in that Course.

Besides these, there were fifteen *Overseers*, or *Presidents*, over fifteen several Companies, in so many several Employments.

The Overseer concerning the Times, whose Office it was, either himself, or by his Deputies, when it was time to begin divine Service, to publish with a loud Voice, O ye Priests to your Service; O ye Levites to your Desks; and O ye Israelites to your Station. And upon his Proclamation they all obey'd, and repair'd to their several Duties.

The Overseer of shutting the Doors; by whose Order they were opened or shut, and by whose Appointment the Trumpets sounded when they were open'd. He was a Person appointed by the *Immarcalin* for this Office; for those seven Officers had the Charge and Disposal of the Keys of the seven Gates of the Court.

The Overseer of the Guards. This Officer was called the *Man of the Mountain of the House*. His Business was to go his Rounds every Night among the Guards of the Levites, to see if they kept their Posts; and if he found any one asleep, he cudgel'd him, and set his Coat on fire.

The Overseer of the Singers. He appointed every Day who should sing and blow the Trumpets.

The Overseer of the Cymbal Musick. As the Officer above took care to order the Voices, the Trumpets, and stringed Instruments, so this had the Management of the Musick by the Cymbal, which was of another kind.

The Overseer of the Lots. This Person, every Morning, design'd by Lots what Service the Priests were to perform at the Altar.

The Overseer about Birds. His Care was to provide Turtles and Pidgeons, that those who had occasion for them might purchase them for their Money; and he gave an Account of the Money to the Treasurers.

The Overseer of the Seals. These Seals were such kind of Things as the Tickets that some Clergymen at this time usually give to Persons admitted to the Sacrament. There were four sorts of these Tickets, and they had four several Words written or stamped upon them; upon one was a Calf, on another a Male, on a third a Kid, and on the fourth a Sinner. The use of these Tickets was this: When any one brought a Sacrifice, to which was to be joined a Drink-Offering, he applied to this Overseer of the Tickets: He look'd what his Sacrifice was, and when he was satisfied, consider'd what Drink-Offering was assigned by the Law to such a Sacrifice. Then he gave him a Ticket, whose Inscription was suitable to his Sacrifice: As, suppose it was a Ram, he gave him a Ticket with a Male; was it a Sin-Offering, then he had the Ticket a Sinner; and so of the others. For this Ticket the Overseer received from the Man as much Money as his Drink-Offering would cost; and with this Ticket the Man went to

The Overseer of the Drink-Offerings: Whose Office was to provide them ready, and deliver them out to every Man according to his Ticket; for by that he knew what Nature his Sacrifice was of, and what Drink-Offering it required; and accordingly he deliver'd it out. Every Night this Overseer of the Drink-Offerings, and the Overseer of the Seals, reckoned together, and computed what the one had received, and the other had given out.

The Overseer of the Sick. His Business was to attend upon the Priests that were sick, to administer Medicines, and was Physician to the Temple; for the Priests serving at the Altar barefooted and thin clothed, and eating abundance of Flesh, which was not so agreeable in that Climate, were very subject to Colds and Cholicks, and other Distempers; and this Officer was appointed to take care of them.

The Overseer of the Waters: Whose Office it was to



to provide that Wells, Cisterns, and Conduits should be digged and made, that there should be no want of Water at the Temple, especially at the three great Festivals, when the whole People of *Israel* were to appear there.

The Overseer of the making of the Shew-bread.

The Overseer of the making of the Incense.

The Overseer of the Work-men that made the Veils.

The Overseer who provided Vestments for the Priests.

C H A P. VI.

The Election and Induction of common Priests, the Blemishes and Defects that made them incapable of officiating in the Priesthood; their Qualifications for ministering in sacred Offices.

THE Succession of the *Hebrew* Priesthood was establish'd in the Family of *Aaron*, the Pontifical Dignity was fixed in the Line of his First-born; all others of his Posterity were Priests simply so called, or Priests of the *second Order*. The fixed and consistent time for the Priests entering into the Service, was at the Age of thirty; but at five and twenty they were Probationers, and might do some Offices, but not all. Their Installment and Admission into the Service was in this manner: The great *Sanhedrim* sat daily in the Room *Gazith*, to judge concerning the Priests that came to Age and were to be admitted; and if they proved duly qualified, they clothed them in White, and enrolled them among the Order, and they went in and minister'd; and the great Council rejoic'd to find them perfect, and blessed God for it with a solemn Prayer. But if the Person proved to be of the right Line, and had any of

of the Blemishes which made him incapable of the Ministry, he was sent into the Wood-room to worm the Wood for the Altar, and had his Portion in the holy Things with the Men of the House of his Father, and did eat with them.

There are several Defects and Blemishes taken notice of by the *Jews*, which render'd a Person incapable of officiating in the Priesthood, and made his Ministrations useless and invalid. The first in the number (as the learned Dr. *Outram* In Biath Ha-mikdash. gives the Account) was the Sin of Idolatry: If a Priest fell into this Impiety, by worshipping strange Gods, or burnt Incense to the true God in the High Places, which was contrary to the Law, he was degraded from his Sacerdotal Character 2 Kings 23. 9. by the King or the civil Magistrate, and not permitted to offer Sacrifices at God's Altar; because he had defiled himself with sinful Worship; yet he was not deprived of his Subsistence, but permitted to eat of the Bread of the Priests, and had his share of all other Sacrifices that were the Portion allotted to the Priests.

It was prescribed by the Divine Law, that *Aaron* and his Sons alone should officiate as Priests, in offering Sacrifice, in setting the Bread upon the Holy Table, looking after the Lights, and burning Incense; which Offices they were obliged to execute in their own Persons, having no Power to depute others to minister in their Places: And therefore if any one (though a *Levite*) that was not of the *Aaronical* Line, presumed to take upon himself the Office of a Priest, he was to be punish'd with Death. For this reason the Council strictly examined the Families of the Candidates, and inquired whether they were descended from the right Line: If they found them not truly and completely born Priests, they were cloathed and veiled in Black, and dismiss'd with the greatest Ignominy and Contempt. And to preserve the Dignity of the Sacerdotal Race, they took care (says *Josephus*) that the Families of the Priests should be preserv'd pure and unblended. Nothing was se- Cont. Appion. lib. 1. cured



cured with greater Caution, than that the Wives they took should by no means stain or defile the Priesthood; and from thence came that usual Phrase for an excellent Woman; *she deserves to marry with a Priest*. It was not against the Law for a Priest to marry with a *Levite's*, or indeed with an *Israelite*; but it was always most commendable for him to take a Wife of the Daughters of *Aaron*.

All incestuous Marriages were equally unlawful to Priests as to other Men; but besides there were three sorts of Persons whom it was forbidden for a common Priest to marry, though there was no Relation between them. He was obliged not to marry a Whore, whereby the *Hebrew* Doctors understand, not only one that was a common Prostitute, but one that was not an *Israelite*, or an *Israelitish* Woman that had been deflowred. Under this Notion they included every Woman of suspected Chastity, every Female Servant, a Captive, and a Woman that kept a Tavern, or a publick House of Entertainment: Nor was he to marry a profane Woman, who was either descended from such a Person as is before mentioned, or was born of such a Conjunction as is here forbidden to a Priest. There are learned Men, who suppose that this Prohibition may be understood of a Woman that had been consecrated to a false Deity, whom she served with the use of her Body, which she exposed to those who came to worship; who tho' she afterwards repented and became virtuous, yet a Priest was no more to marry her, than if she had continued a common Whore. But of this Construction the judicious Reader is to judge. Nor was he to take a Woman that had been divorced; because she was of suspected Fame: And for the same reason he was not to marry a Woman, whom her Husband's Brother had refused to marry after his Death: If he did, he was not permitted to minister, till he had given such a Wife a Bill of Divorce. He was oblig'd not to marry a Foreigner. An Example of
this

this was *Manasseh*, the Brother of *Jaddua* the High-Priest; who marrying, contrary to the Law, the Daughter of *Sanballat* the Samaritan, was commanded either to put her away, or not presume to come to the Altar: And therefore to keep the Priesthood pure, and to avoid all Suspicion of Pollution, the Names of the Priests Parents were carefully preserv'd in the Genealogical Tables.

This Observation properly introduces a Story out of *Suidas*, which, tho' of no great Credit, I am afraid, may yet deserve to be mentioned in this Place. One *Theodosius*, a Jew, in the Reign of *Justinian* the Roman Emperor, related to one *Philip* a Christian, (who persuaded him to become a Christian also) as a great Secret among the Jewish Nation, and known but to very few, that at the time when the Temple stood, and while *Jesus Christ* lived as a private Person, a certain Priest died at *Jerusalem*, and the great Council met together to choose another in his Place; and one naming one, and another another, a certain Priest stood up, and named *Jesus* the Son of *Joseph* the Carpenter, as one of an unexceptionable Character, whom they knew to be a Man of singular Wisdom and Integrity: But when it was objected, that *Joseph* was not of the Tribe of *Levi*, but of *Judah*, and therefore his Son *Jesus* was incapable of the Priesthood, it was answer'd, that he was derived from a Stock that was so blended with the Tribe of *Levi*, that he might be admitted; and upon this he was generally approved of, as a Person proper to succeed in the Place of the Priest deceased. Now because it was the Custom to enroll the Names of those that were received into the Priesthood, and the Names of their Parents, they called the Mother of *Jesus* to give them an Account of his Descent, (for *Joseph* was now dead) and when she had told them, he had no earthly Father, but was conceived by the Holy-Ghost, and that she bare him, as many could witness who were present at her Travail, but that she still remained a Virgin; and when they

Suidas in voce
Ier 25.

had

Book II. had taken the Evidence of some who attended upon her at her Delivery, and received Testimony from other Women, whom they appointed to examine her, that she was still a Virgin, they enter'd the Name and Parentage of *Jesus* into their Register in these Words: Such a Day such a Priest died, the Son of such a Man and such a Woman, and by the common Suffrage there was elected in his Place *Jesus*, the Son of the living God, and of the Virgin *Mary*. And this Register-Book, says this Relater, after *Jerusalem* was destroyed, was preserv'd by the Care and Industry of some of the principal *Jews*, and is now privately laid up at *Tiberias*: And this Story (says *Suidas*,) I had from some that heard it from *Philip*, to whom it was related.

No Person was allowed to minister at the Altar, who would bring any Disparagement by the least Blemish in his Body upon the divine Service: The Blind or Lame were prohibited; and though a Man was not so lame as to halt, yet if his Foot was so broken as to look deformed, he was incapable to officiate; because it render'd him contemptible in the Eyes of the People, at least not so graceful as the Service of the most *High* required. A flat Nose made a Man unfit for the holy Ministrations, that is, the upper Part of whose Nose was so depress'd, that the two Eyebrows seem'd to meet, and to be but one. If one Member was disproportionate to the rest, that is, when one of a Man's Eyes, or Ears, or Legs, were bigger than the other; or if a Man had a Fracture in his Hand, he was not admitted to act in holy Offices. He was disqualified if he was Bunch-back'd, whether the Bunch proceeded from a Luxation of the Back-bone, or from a Swelling in the Flesh; as he was likewise if he was a Dwarf, who, besides that he was despicable, was not able to reach up to the Altar: If he had a confused Spot in his Eye, he was rejected; but this Spot, as *Selden* observes, did not make a Priest incapable to minister, unless it was somewhat prominent, which made the Blemish more visible.

ble : Or if he was scurvy or scabbed, or had his Stones broken, (that is, as some understand it, was bursten, or had a Rupture) he was forbidden to officiate. In short, if a Man had any manner of Blemish, besides these particularly mentioned, he was incapable to serve at the Altar; and there being some of them permanent or perpetual, (as they speak) and others that were transient, which remained but for a time, no Man that had a Blemish, though only of the latter sort, was to be concerned in the holy Offices till it was gone.

If any of them with a Blemish upon them did presume to minister, there were different Effects of their Presumption and Contumacy, according to the different kinds of Blemishes which they had. And these the *Hebrew* Doctors divide into three Classes : The first consisted of such Blemishes as made Beasts unfit to be offer'd, as well as Priests unfit to minister ; the second, of such as only made Priests incapable to officiate ; the third, were such as only made Men look ill favouredly. If any Man having a Blemish of the first sort presumed to minister, it profaned the very Sacrifice which he offer'd, and he was to be scourg'd : The second sort did not vitiate the Sacrifice ; but the Priest was to suffer the forenamed Punishment : The third sort was so inconsiderable, that neither of these Effects followed upon his ministring, that was blemished by them. But though an unqualified Priest might not presume to offer a Sacrifice ; yet he was allowed to eat with his Brethren of the Sacrifices allotted them, which no Man in his Uncleanness was permitted to do ; and therefore these natural Infirmities were not legal Impurities, but only Incapacities (as we speak) which disabled them for their Office. An unqualified Priest was not only forbidden to offer Sacrifice, but he was not to go up to the Altar of Burnt-offering, which was in the Court of the Lord's House ; nor into the Sanctuary, where the Altar of Incense was ; but (as was before observ'd) he was to sit in the Wood-room to pick
out

Book II.

Maimon. More
Nevoch. p. 3.
cap. 45.

out the Worm-eaten Wood, that it might be laid aside, and not burnt upon the Altar. God commanded his Ministers, says a learned Rabbi, to wear precious Vestments, and that none should be admitted into the Ministry who had any Defect in his Body : Nay, they who were deformed and ill favoured were excluded ; because the Vulgar do not judge according to Men's true Worth and Beauty (which lies in the Soul) but according to their outward Appearance, in the Comeliness of their Bodies, and the Richness of their Garments ; and therefore the End of these Precepts was, that the House of God might be had in due Reverence and Honour.

Ezek. 44. 9.

A Person uncircumcised was not to approach the Altar to offer Sacrifice ; for he was accounted a Stranger, and unworthy of the Ministry. No Stranger (says the Prophet) uncircumcised in Heart, nor uncircumcised in Flesh, shall enter into my Sanctuary, of any Stranger that is among the Children of *Israel*.

Whoever was defiled with any legal Pollution was expelled the Altar ; the Unclean was not permitted to eat of holy Things, much less to officiate in them.

Sanhed. fol.
81. 2.

The Priest, that ministers at the Altar in his Uncleanness, is not to be brought before the *Sanhedrim* ; but they bring him out into the Court, and there brain him with pieces of Wood, provided to supply the Fire upon the Altar.

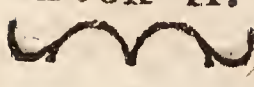
If a Priest executed his Ministry the same Day that he had wash'd himself for a Pollution, his Ministration was illegal ; because he was not to be esteem'd clean, till the Evening, or the setting of the Sun.

A Priest that wanted an Expiation, that is, who, though he had continued the stated Time in his Uncleanness, yet if he had not perform'd those Sacrifices that were prescribed for his cleansing, had no right to act in divine Service.

He was excluded the Ministry, who was in his Mourning. The Priests were forbidden to touch

touch a dead Body, or (as the *Hebrews* say) to come within four Cubits of it; or to enter into the House where it lay, though it were to take care of the Funeral, or to follow the Corps to the Grave; or to make any Mourning for the Dead; because this render'd him legally polluted, and consequently unfit for divine Service. But in some Exigencies, *Maimonides* says, a Priest might serve, though he were defiled by the Dead: His Words are; at every Offering, either of the Congregation, or of a particular Person, the time for the Offering of which is fixed, they dispense with the Sabbath, and with defiling by the Dead only. The Sacrifice must be offer'd in this Uncleanness; and the Clean and the Unclean may be employ'd about it alike, and they may all go into the Court; but those that are unclean with any other Uncleanness, may not be employed about the Service, nor may they go into the Court. A Priest was allow'd to mourn for his Father, his Mother, his Son, his Daughter, his Brother, and his Sister that was a Virgin: And the *Jews* are so critical as to say, that if a Man died in a strange Country, where there was no Body to take care of his Funeral, and see him buried, a Priest might do it himself, rather than his Body should lie above Ground; yet, within the Bounds of *Palestine*, he was forbidden to defile himself for the greatest Man in the Nation, except his near Relations above-mentioned. But for these, he was not to follow the superstitious Customs of the *Gentiles*, who, in their Mourning for the Dead, used to shave their Heads, and that round about, and throw the Hair into the Sepulchre with the Bodies of their Relations and Friends, and sometimes lay it upon the Face, or the Breast of the Deceased, as an Oblation to the Infernal Gods, whereby they proposed to appease those Deities, and render them kind and propitious to the Dead. A Priest was forbidden likewise to shave the Corners of his Beard. Now there were five Corners (as they phrase it) of

In Biath. Migdash. Per 4.

Book II.  their Beards, one on either Cheek, and one on either Lip, and one below on the Chin; none of which he was to shave, much less all, after the manner of the idolatrous Priests, who were used to shave their Beards, and smite their Cheeks, at the Funeral of their Friends. Nor was he to cut his Flesh with his Nails, or with a Knife, or other sharp Instruments, in Imitation of the *Heathen*, who by these Rites thought to pacify the Anger of the enraged Deities.

Nor was he to rend his Clothes, which was a Ceremony of Mourning in the *Eastern* Countries. This was thought so unseemly in a Priest when he minister'd, that the *Jews* say, that they, whose Garments were rent by Accident, were as incapable of officiating, as they who rent them by Design. Besides, it was thought indecent for any, that attended upon the divine Majesty, to come into his House in a torn Habit.

Nor was he to let his Hair grow so long as to cover his Face, which was the Custom of Mourners; that is, he was not to nourish his Hair for thirty Days. But this Law obliged the common Priests only in the time of their Ministration; but the High Priest (whose Presence was always necessary in the Sanctuary) was not to let his Hair grow, but was bound every Week to have it cut, even upon the Eve of the Sabbath.

The Priests were forbidden to drink Wine, or any Liquors in Imitation of Wine, as *Mede* or *Merheglin*, in the time of their Ministration; because it was necessary they should be perfectly sober, in order to make an accurate Difference, and to pass a right Judgment in every Act of their Office. At other times they were permitted to drink Wine; and, if we may believe the *Jews*, they did not offend against this Precept, if they drank no more than the fourth Part of a Log, which contained an Eggshell and a half: If they exceeded this Measure, their Ministry, they say, was profaned, and they were liable to Death by the Hand of Heaven. But if a Priest was intoxica-
ted

ted with any other strong Liquor, besides Wine, in the time of his Service, *Maimonides* says, his Ministration was not accounted invalid, nor was he obnoxious to Death; but he was to be scourged. It is supposed, that this Injunction was founded upon the Miscarriage of *Nadab* and *Abihu*, who perhaps had drunk too much Wine; which occasion'd them to fall into that foul Rebellion, and render'd them unable to distinguish between the Fire that was holy, and that which was not.

The *Jerusalem Talmud* observes, that the Priests of the Course, that were in their Attendance, were permitted to drink Wine in the Night, but not in the Day; because it might be, that the Service of their Brethren might be too heavy for the House of the Father that was to serve, and they might be obliged to come in and help, which they could not do, if they had drunk Wine: But the Men of the House of the Father, that were to serve, might not drink Wine either by Day or Night. Whoever knew his Course, and the House of his Father, was forbidden to drink Wine only for that Day that his Father's House served: He that knew his Course, but not his Father's House (which possibly in process of time might be forgotten) was prohibited Wine during the whole Week of his Ministration.

No Priest was to officiate in divine Service, if he was not clothed in his proper Vestments: If he presumed to minister without his sacred Habit, he was to suffer Death. A Priest, says a learned *Rabbi*, by being clothed in his proper Vestment, was invested with the Priesthood; but being stript of them, he was stript of his Sacerdotal Office, and esteem'd a Stranger; and if a Stranger attempted to officiate, he was punish'd with Death.

Nor was he to wear any more Garments than were prescrib'd: The number of them being fixed by God, he was obliged to pay Obedience, and not to exceed.

Before a Priest enter'd upon the Service of the Day, he was obliged to wash his Hands and his Feet: If he presumed to minister in his Uncleanneſs, ſuch a Profanation was puniſhed by Death by the Hand of Heaven, and the Office performed by ſuch a Perſon was without effect. This waſhing was not to be repeated before every Act of Miniſtration; it was ſufficient for the Service of that Day, if the Ceremony was once uſed before it began.

The Poſture of fitting was not to be uſed by thoſe who miniſter'd in holy Things, being in- conſiſtent with the Reverence due to the Immor- tal God. It was a Maxim among the *Jews*, that there was no Miniſtry perform'd but by a Perſon ſtanding; whoever officiated fitting, was profane, and his Service in vain. Not only the Priests, but all who worſhipp'd in the Sanctuary, were ob- liged to this Poſture, according to an Obſerva- tion among them, *No one prays rightly, except he ſtands.*

The Miniſtration of a Priest was invalid, if he had any thing between his naked Feet and the Pavement: Whoever wore Shoes, was not permitted to come into the Sanctuary, much leſs to miniſter there.

There is no Foundation in the *Mosaick* Law for this Practice, nor for what follows.

If a Priest had any thing between his bare Hands, and a ſacred Veſſel which he touch'd, he ſerv'd to no purpoſe; for he was bound to mini- ſter with his Hands waſh'd, which would have been to no effect, if he had not uſed them bare in holy Offices.

It deriv'd a Blemiſh upon the Service, if the Priest made uſe of his left Hand for his right; for the right Hand of *Aaron*, and of his Sons, were conſecrated by the ſacrificial Blood, when they were admitted to the Priethood.

Theſe Rules and Precepts were fixed, as Guards and Defences to ſecure the Dignity of the Priest.

Priesthood, and the Reverence due to the divine Service they performed.

No more shall be observed upon this Head, but that there was a Difference made between a learned Priest and an unlearned ; for there were some among them who studied and improved themselves in the Universities, where they were supported by Tithes, and others who wanted School Education, and were not esteemed among the learned, nor among such as were devoted to Religion ; for since the whole Seed of *Aaron* was Sacerdotal, and Priests were not so much made as born, it is not to be wonder'd that some ignorant Persons were found among them. It was a Caution therefore, that an Oblation was not to be given to an unlearned Priest ; and the Reason alledg'd is, because whoever gives an Oblation to a plebeian, or an unlearned Priest, does all one as he gave it to a Lion, of whom it may be question'd, whether he will tread it under his Feet, and eat it or not. So it may be doubted of a plebeian Priest, whether he will eat in Cleanness, or in Uncleanness : Yet the Ministration of such was admitted, and, how illiterate soever, their Courses at the Altar were fixed according to Lot, and they had Instructions given them in what manner they should execute their Office as they ought to do.

C H A P. VII.

The four and twenty Courses of Priests; their manner of drawing Lots after the Babylonish Captivity; the Service and Division of every Course; the Ministry of every Priest decided by Lot; their Sacred Offices, particularly their Form of Blessing the People; the Sacerdotal Garments.

IN order that the Service of the Temple might be carried on with the greater Regularity, the Priests were divided into several Courses. These Courses, many of the *Hebrew Doctors* assert, were first ordained by *Moses*, and he establish'd eight of them in number, four of the Line of *E-leazar*, and four of the Line of *Itbamar*; then *Samuel* added eight more, and made them sixteen; and *David* added other eight, and made them four and twenty. Others are of opinion, that *Moses* ordained sixteen, and that *David* and *Samuel* consulted, and added eight more. But however this may be, it is certain, that the first time the Scripture speaks of any Courses, it makes mention of four and twenty, and that *David* was the Founder and Distributer of them, and their Order was appointed by a divine Lot. These Courses served under the first Temple, and continued in their Ministry till the *Babylonian Captivity*; but it is generally allowed, that no more than four of them returned, namely, *Jedajah*, *Harim*, *Pashur*, *Immer*. The *Babylonian Talmud*, instead of *Harim*, names *Jojarib*. After the Return, there was some difficulty to make four and twenty Courses out of these four Families; and Tradition says, that they us'd this Method: They made four and twenty Lots, and they wrote the Names of the

Heads

Heads of the four and twenty Courses upon them, and put them into a Lottery Box. *Jedajah* took out five, which with himself made six; and so did *Harim*, *Pashur*, and *Immer*, which made four and twenty in the whole; and the Prophets that were among them conditioned, that though *Jojarib* came out of Captivity, yet he should not drive out the Course that was before him. Now the Meaning of this Tradition is this: By drawing these Lots with the Names of the Heads of the old Courses upon them, they only intended to find out what Courses of the old Names must be made out of every one of these four Families; and they did not intend to alter the Order of the Courses, but to let them run as they did in the ancient Round; only the Course of *Jojarib*, which of old was the first, is now order'd to give place to *Jedajah*: And the Reason is, because *Jedajah* was of the Family of the High Priest, of the House of *Joshua*, the Son of *Jozedek*; and therefore to him they gave the Preheminence. The Courses being thus divided after the Captivity, but order'd and rank'd as of old, they increas'd in process of time and became numerous; insomuch that every Course had a Station at *Jerusalem*, consisting of two thousand four hundred Priests, and half a Station resided at *Jericho*; not but that *Jericho* also was able to have produced a whole Station; but because it would give the Honour to *Jerusalem*, it afforded but half. And when any Course was to go up to *Jerusalem*, half the Course went up to *Jerusalem* out of the Land of *Israel*, and half the Course went up out of *Jericho*, which the *Babylonian Gemara* expresses thus: There were four and twenty Courses in the Land of *Israel*, and twelve at *Jericho*; not that there are six and thirty Courses to be supposed, but that the four and twenty were thus divided, that half or more of every Course constantly resided at *Jerusalem*, and about it, that they might be always ready to enter upon the Service, when the time of their Course came; and the other part or half of every Course was dis-

disperſed up and down through the whole Country; only at and about *Jericho* there was constantly a great Number of every Course reſiding, as the others did at *Jerusalem*, who, when the Week of their Course came, went up either to help their Brethren of the Course in their Service, or to aſſiſt to buy Proviſion for them while they ſerved. As for the reſt of that Course, that were neither at *Jerusalem*, nor at *Jericho*, but diſperſed up and down the Country, they and the *Levites*, and the *Stationary Men* that belong'd to that Course, aſſembled in their Synagogues as they had Convenience, and faſted, and prayed, and read the Law, and ſupplicated that the Service of their Brethren, now miniſtring at *Jerusalem*, might be accepted in the Sight of God.

As the Courses were every one of them thus divided, in regard to Place and Attendance, ſo was every one of them alſo diſtinguiſh'd into degrees. There was firſt the Head of the Course, who was *President* over them all, and repreſented that eminent Perſon from whom the Course received its Name. Moſt of theſe *Presidents*, no doubt, were Members of the great *Sanhedrim*; and though in the Affairs of the Temple, the *Sagan*, *Katholikin*, *Immarcalin*, and *Gizbarin*, were ſuperior to them, yet in this great Council they were all equal; and theſe are thoſe ſo frequently mentioned in the Goſpel by the name of Chief-Prieſts. There were likewiſe the Heads of the *Houſes of their Fathers*. The *President* of the Course divided the Course ſo regularly among the *Houſes of the Fathers*, that every Houſe or Family might ſerve its Day; and thoſe that were in theſe ſeveral Families, under the Head of the Houſe of their Father, were called private or ordinary Prieſts. Every one of theſe Courses miniſter'd their Week, from Sabbath to Sabbath. That Course which went out, did not depart till the Sabbath was over; and that which came in, entered when it began: They ſerved only a Week at a time, and ſo their Attendance was required twice in the Year. The

Ministry

Ministry of every Course was divided in this manner: The Course that contained five Houses of Fathers in it, three served three Days, and two served four; that which had six Houses of Fathers in it, five served five Days, and one served two; that which had seven Houses of Fathers in it, they served every one their Day; that which had eight Houses of Fathers in it, six served six Days, and two one Day; that Course which had nine Houses of Fathers in it, five served four Days, and four served two.

This was the Order in which the Service of the Temple was regularly fixed; yet this did not hinder, but that a private Priest might devote himself to the perpetual Service of God in the Sanctuary; which obliged him to attend constantly upon the Service, though it was out of his Course; and the Priests who were in waiting, were bound to allow him the same Portion of the Sacrifices which they had themselves. He was permitted likewise to sell his Estate in the Country (if he had one) and keep the Money to himself, without dividing it with other Priests that minister'd with him; for though the Priests had no share in the Land of Canaan given them at the Division of it, yet they might purchase Houses, and Goods, and Cattle; and sometimes they bought Fields, as *Abiathar* had an Estate of his own at *Anathoth*; and the Prophet *Jeremiah*, who was a Priest also, purchased a Field of his Uncle's Son in his own Town.

As the Courses of the Priests were decided by Lot, so every particular Priest had his Office appointed him by the same Method: The Lot determined who should attend the Altar of Incense, who should feed the Fire, who carry out the Ashes, and all other Parts of the Service. The Place where this was done, was, under the second Temple, in the Building called *Gazith*, in that part of it that stood within the Court. Hither the Priests came; they all stood round, and concluded to count a certain Number, as threescore, fourscore, a hundred,

dred, or what they agreed upon. Then the *President* of the Lottery took off one of their Caps, and put it on again; and *here*, said he, *will I begin to Count; now put up your Fingers*. Then they put up their Fingers, one, or two, or three, as they pleased; and he began at him whose Cap he had taken off, and told the Fingers that were held up round: He, at whose Fingers the Tale or Sum agreed upon was up, was the Person upon whom the Lot fell; to him the particular Service belong'd for which the Lot was cast; and it was a standing Canon, that if one Priest intruded into the Place of another, he was to die the Death. The first Lot that was cast, was to determine who should cleanse the Altar of Burnt-Offering from its Ashes. They had used to run and scramble for this Service, and the first that came to the Altar did it: But besides the Irreverence and Indecency which this Custom carried with it, there once happen'd an Accident which made them alter this Practice; for one of the Priests rushing and shuffling for this Employment, was thrust down by his Fellow from the Rise of the Altar, and broke his Leg. This Misfortune occasioned the *Sanhedrim* to ordain, that the Business should be done with more Calmness and Decency; and therefore they decreed, that the Lot should appoint whose Office it should be, and the Decision was final, and not to be reversed.

The sacred Offices to be perform'd by the Priests, in their several Ministrations, will more fully appear, when we come to treat of the Religion and Sacrifices of the *Hebrews*. In this Place it will be sufficient to observe, that it was the proper Office of the Priests to *bless the People*. The Benediction was to be pronounced by the Priest, standing so that he might be seen, with his Hands lifted up, and spread, and speaking with a loud Voice, with his Face towards the Assembly. This was the Form of the Blessing, as it was establish'd by God himself: *The Lord bless thee and keep thee: The Lord make his Face shine upon thee, and be gracious unto thee: The Lord lift up his Countenance upon*

upon thee, and give thee Peace. When this Benediction was said in the Sanctuary (if we may believe the Jews) it was but one, and pronounced without any Pause, the People keeping profound Silence; but out of the Sanctuary (in their Synagogues) they made three of it, the Priest pausing at the End of every Verse, and the People saying *Amen* to each of them. In the Sanctuary also they pronounced the Name *Jehovah*, which is here thrice repeated; but in their Synagogues they used some other Name instead of it. They think it utterly unlawful to add a fourth Benediction to these three, though they find one in this Form: *The Lord God of your Fathers make you a thousand times so many more as you are, and bless you as he hath promised you.* Deut. I. 2. The divine Blessing was always supposed to depend upon the Blessing of the Priest; which they thought so necessary, that such Priests as were admitted to no other Service might perform this, lest the People should at any time want it: And it was a Maxim, that the Blessing pronounced by a Priest who had some Blemish in his Body, was always to be accounted lawful. There is nothing perform'd among the Jews with such Solemnity, and in which they place so much Sanctity, as in this solemn Benediction: And at this Day, they that are of the Family of *Aaron*, go up to the Steps which lead to the Place where the Book of the Law is kept, and, lifting up their Hands as high as their Heads, pronounce the Blessing in their Synagogues upon the Assembly; and they still observe the old Custom, which, they say, was not only to lift up and spread their Hands, but then to join them together by the Thumbs and the two Fore-fingers, dividing the others from them. When the Blessing is deliver'd, all the People cover their Faces, believing they would be struck blind if they should look up; because the divine Majesty, at that time, sits upon the Hands of the Priest; which shows not only how laborious they have been to maintain an Opinion in the

People's

Book II. People's Minds, that God is still as much present with them in their Synagogues, as he was anciently in their Tabernacle and Temple, but also how high a Value they set upon the divine Blessing pronounced regularly by his Ministers.

It was likewise the Employment of the Priests to keep watch within the Temple, as the *Levites* did without. Theirs was the Business of sacrificing, with all its Rites, in all Offerings upon the Altar of Burnt-Offering, and the whole Service of the holy Place. The Government of the Sanctuary, and of the House of God, lay upon them. They set the new prepared Shew-Bread upon the golden Tables within the Sanctuary every *Sabbath*, and removed the old. They order'd the Lamps of the golden Candlesticks every Morning. They kindled the daily Incense, to make a sweet Perfume in the Temple at the time of the dressing of the Lamps, that the Stench of that Work might not be offensive. They were the unappealable Judges of Leprosy, and Jealousy between Man and Wife. They blew the Trumpets to the solemn Feasts; and also before the Ark at its solemn Removals. Their Office was to go along with the Captains of the Battle in War, with their silver Trumpets before the Battle, as appears evidently from many Places of Scripture. They were to look to the burning of Wood continually upon the Brazen-Altar, that the Fire once fallen from Heaven might never be extinguish'd. Their Business was to make the Holy Ointment with the appointed Spices, to preside in the publick Schools and Universities, and to instruct the People in the divine Law.

It will be unnecessary to be very particular in speaking of the *holy Garments* that were worn by the ordinary Priests in the time of their Ministration, since the Vestments of the High-Priest have been describ'd in another Place; who, besides others peculiar to himself, was clothed with the same Garments as were common to Priests of a lower Order. However, it may be useful to observe,

observe, that the Sacerdotal Habit, worn in the time of divine Service, was peculiar for that Place and Occasion, and differ'd from the Apparel they ordinarily made use of. Some Jews are of opinion, that there were such Priestly Garments before the Delivery of the Law; and they speak of such bequeathed from Father to Son in the holy Line, even from *Adam* to *Isaac*: And they think that the Vesture, in which *Jacob* obtained the Blessing, was of this nature. But these are Subtilties too nice to inquire after. The Priests, when they came up in their Courses to minister, put off their ordinary wearing Clothes, washed themselves in Water, and put on the holy Garments. Whilst they were at the Temple, and attending there upon the Service, they were not to sleep in the sacred Habit, but in their own wearing Clothes; and in the Morning, when they went to their Service, they put off their own Clothes, bathed themselves in Water, and then clothed themselves with the Garments of the Priesthood. These Vestments were made of white Linen, and were four. Upon their Thighs and Loins they wore *linen Breeches*, to prevent the Discovery of their Nakedness, either when they stood upright upon the Altar, or stooped down to any part of the Service there, or in any other Place. Upon their Bodies they wore a *linen Coat*, or Surplice, that was wrought like Diaper, or some such kind of Work, which made it look neat and uncommon. This Coat was girt to them with a long *Scarf*, which went many times about, and not only contributed to keep them warm, but to strengthen their Backs in the time of their Service. Upon their Heads they wore a *Bonnet*, which was likewise a Scarf made of Linen, and went many times about. The Jews say, that the Priests might wear all these Vestments so long as they stay'd in the Temple, though their Service was over, except the *Scarf* that was used about their Waste, which they were to lay aside when their Ministry expired.

pired. These Garments were kept in a proper Apartment, where every Course of Priests had four distinct Conveniences for their several Vestures. They were provided at the publick Charge, and when they were worn out, they returned to the Publick again; they were ravell'd to make Yarn for Lights, to be used at the Solemnity of the Feast of Tabernacles, and, perhaps, for Candles in the Priests Chambers.

C H A P. VIII.

The Revenue of the Hebrew Priesthood; the Payment of First-Fruits; the Redemption of the First-born, and the Firstlings.

TH E Revenue which supported the Priests, was suitable to the Dignity of the sacred Offices in which they were concern'd. They had thirteen noble Cities allotted them in the first Distribution of the *Holy Land*, which were situated near the City of *Jerusalem*, and, for the most part, within the Borders of the royal Tribe of *Judah*: And for their Maintenance, the *Mosaick* Law enjoined, that the First-Fruits, Firstlings, the Tithe, Oblations, and other Advantages, should be regularly paid them; by which means the *Levitical* Priesthood lived honourably, and preserved their Character above Contempt among the People.

The Use and End of offering the *First-Fruits* was, that in them the After-Fruits might be consecrated. To this purpose the *Hebrews* were commanded to offer the First-Fruits of all manner of Trees that contributed to the Support of humane Life; and the Order they observ'd was this: The three first Years after the Tree had been planted, the Fruits were esteemed uncircumcised and unclean; and therefore they pluck'd off the

Buds

Buds when they put forth, that they might not grow into Fruit; or if any by chance did, they threw them away as unfit for use. But this Method was observ'd only with regard to such Fruit-trees as they planted after they came to *Canaan*, not to such as they found there already planted; and it was the same thing whether a Man planted the Trees himself, or bought an Orchard, or a Vineyard, or any Plantation, of another *Israelite*, or had it left him as an Inheritance, or bestowed upon him as a Gift; the three first Years the Fruit was unholy, and not to be eaten, or sold, or made Advantage of. In the fourth Year it was to be offer'd as the First-Fruit to God, and eaten by the Priests; yet some say it was to be eaten by the Owners, before the Lord, at *Jerusalem* (when his Dwelling was settled there) as they eat the second Tithe. After the fourth Year the Fruit return'd to the Use of the Owner. And these may be called simply the *First-Fruits*.

The First-Fruits of every Year's Increase were likewise to be paid yearly. And of these there were many sorts: There were the First-Fruits in *Levit. 23. 10* the Sheaf, as they are called, and the First-Fruits¹⁷ in two Wave Loaves: And these two bounded their Harvest. That in the Sheaf was offer'd in the Beginning of Barley-Harvest. When the Passover began, a Sheaf of Barley was brought unto the Priest, who offer'd part of it to God, and the rest he had for his own Use. The manner of offering and gathering this Oblation is thus describ'd by the *Jews*: Upon the Evening of the first Day of the Passover Week, some Persons were commanded by the *Sanhedrim* to take Sickles and Baskets, and go out, when it was dark, into the Ashes-Valley of the Brook *Kidron*, and (having a great Company with them) to cut a Sheaf of Corn, which they brought into the Court of the Temple, and parch'd it; and having ground it, they sifted it often (no less than thirteen times) till it was very fine Flour: After which, they took out a Tenth-deal (an Omer, which

Book II.



which was the tenth part of an Ephah) and brought it to the Priest, who took out a Handful, and put it upon the Altar with Oil and Frankincense; and what remained he had for himself. The Sheaf was to be waved before the Lord, to procure his Blessing upon the rest of the Harvest; for it was not lawful to reap, nor to eat any of the Fruits of the Earth, till the First-Fruits were offer'd to the Donor of them. This Oblation was attended with a special Offering of a He Lamb without Blemish, besides the daily Burnt-Sacrifice; and there was added a double Meat-Offering, of fine Flour, in Honour of the Day, which was a kind of Festival; and a Drink-Offering follow'd, which consisted of no more than the usual Quantity; because this was a Thanksgiving for their Corn only, and not for their Vintage, which came afterwards.

See Levit, 23.
17.

The First-Fruits in *two Wave-Loaves* were the First-Fruits of Wheat Harvest, and were offer'd upon the *Jewish* Pentecost. These Oblations seem to have been offer'd at a common Charge, in the Name of the whole Nation; for to affirm, as some do, that two Loaves were to be brought out of every House, or at least, out of every Town, is absurd. This Offering was made of fine Flour baked with Leaven; and therefore was not burnt upon the Altar, for that was unlawful, but wholly given to the Priests. This Bread of the First-Fruits, with the other Sacrifices that were offer'd upon this Solemnity, was wav'd by the Priest, who reached them out upward and downward, this way and that way, towards the six Quarters of the World, to shew that the Earth is the Lord's, and the Fulness thereof; or, as a learned Rabbi observes, that they might understand the Providence of God is every where, above and beneath, in every Corner of the World.

Before any Bread was made of the Corn of the Land, a Cake was first made out of the Dough, consisting of a four and twentieth part, which was heaved; and then (as all Heave-Offerings were)



It was given to the Priests. They were likewise to pay to the Priests the First-Fruits of the Threshing-floor. This Oblation was distinguish'd by the Rabbis into two sorts: The first of these was the First-Fruits of seven things only, Wheat, Barley, Grapes, Figs, Pomegranates, Olives, and Dates. These the *Talmudists* call by the Name of *Biccurim*, which signifies the *choicest Part*, or what was first ripe. The Owner might bring in what Measure he pleased; but in gathering, he always bound the Portion he design'd for the Priests about with Rushes, and said, *let this be for the First-Fruits*: And these, they say, are the First-Fruits which the People are so often commanded in the Law to bring up to the Sanctuary at the Feast of Pentecost, at which time their Harvest ended. The second was paid of Corn, Wine, and Oil, and whatever else was for the Support of humane Life. This was called *Therumah*, which signifies a Heave-Offering. The *Hebrews* called this second Payment sometimes the Great Heave-Offering, in comparison of that Tithe which the *Levites* paid to the Priests; for that was called the Heave-Offering of the Tithe, which though it were one of ten, in respect of that Portion which the *Levites* receiv'd, yet it was but one of a hundred, in respect of the Husbandman's Stock who paid the *Levites*: And thus it was a great deal less than the Great Heave-Offering, as will presently appear. This, they say, the Owner was not obliged to bring up to *Jerusalem*; but the Priests were to take it at the Barn and the Wine-press. Under this kind of First-Fruits is included the first of the Fleece; and though the Quantity is not mentioned, yet the *Jews* have always determined, that less than one Fleece in sixty was not accepted; for so they say of all other First-Fruits, that a sixtieth Part of the whole was the least that any Man gave, and he was accounted a covetous Man if he gave no more. This Proportion is founded upon the Command of the Prophet *Ezekiel*; which was, that the Oblation should be

Ezek. 45. 12.

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Book II.  the sixth Part of an Ephah out of an Homer, that is, the sixtieth Part of the whole ; for an Homer contains ten Ephahs. They that were indifferently good gave a fiftieth Part, and liberal Persons the fortieth. By this means the Priests were provided with Clothes, as by other Offerings with Food : And the Wool also, as they call it, of Goats (which were shorn in those Countries) is included under the Fleece of Sheep.

Talmud. in Bicurim, c. 3.

When the People brought up their First-Fruits to Jerusalem, it was done with great Pomp and Ceremony. The manner is thus express'd in their own Words : After what manner did they bring their First-Fruits ? All the Cities that were of one Station (that is, out of which one Course of Priests proceeded) were gathered together into a Stationary City, and lodged in the Streets : In the Morning, he who was the first among them said, *Arise, let us go up to Zion, to the House of the Lord our God.* An Ox went before them with gilded Horns, and an Olive Crown upon his Head, for a Peace-Offering, (which was to be eaten by the Males among the Priests in the Court of the Sanctuary) and the Pipe play'd before them, until they approached near to Jerusalem. When they came to Jerusalem, they crowned their First-Fruits, (that is, they exposed them to Sight in as much Glory as they could) and the chief Men, and the high Officers, and Treasurers of the Temple, came to meet them, to do them the more Honour that were coming ; and all the Workmen in Jerusalem rose up to them (as they were in their Shops) and saluted them in this manner ; *O our Brethren, Inhabitants of the City N, ye are welcome.* The Pipe play'd before them till they came to the Mount of the Temple : Every one, even King Agrippa himself, took his Basket upon his Shoulder, and went forward till he came to the Court. The Levites sang, *I will exalt thee, O Lord, because thou hast exalted me, and hast not made mine Enemies to rejoice over me.* While the Basket is yet upon his Shoulder, he recites that Passage,

Psal. 30. 1.

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I profess this Day to the Lord my God. When he speaks these Words, *A Syrian ready to perish was my Father,* he casts down the Basket from his Shoulders, and holds his Lips, while the Priest waves it hither and thither. The whole Passage being recited to the tenth Verse, he places the Basket before the Altar, worships, and goes out. They used to hang Turtles or Pidgeons about their Baskets, which were adorned with Flowers; and those they designed as an Offering. The Fruits themselves belong'd to the Priests of the Course that were then in Service, and the Party who brought them was obliged to lodge in *Jerusalem* all the Night after he had presented them; and the next Morning he was allowed to return home. The First-Fruits were not to be offer'd before the Feast of Pentecost, nor after the Feast of Dedication.

The Redemption of the *Firstlings*, or *First-born*, raised a great Revenue for the Support of the Priests. The Law was, that all that open'd the Matrix, both of Man and Beast, being Males, were to be set apart from the rest of that kind of Creatures, and separated for Sacrifice. Now because God had no Pleasure in humane Victims, the First-born of Men were to be redeem'd at the Price of five Shekels: The Money was due at a Month's End, but was seldom paid till the fortieth Day, when the Woman was purified. The *Jews* observe, that this was done to the First-born; but had no regard to the Children that were born afterwards: Nor was this done to the First-born, unless the First-born (as they speak) was fit for the Priest; for they distinguish between a First-born fit for Inheritance, and a First-born fit for the Priest; that is, if the First-born should be any ways maimed, or defective in any of his Parts, or had any kind of Spot or Blemish in him; this was no Hindrance to his inheriting, but yet it made him incapable of being consecrated to God; and therefore he had no occasion to be redeem'd. The Law of *Moses* allow'd no un-

Book II.


clean Beast to be used in Sacrifice ; and therefore the *Firstlings* of such were to be redeem'd with a Lamb, which was to be sacrificed. If a Man had not a Lamb, he was to give the Price of one ; and because all Lambs were not of an equal Value, the Rabbis remark, that a good *Eye*, that is, a liberal Man, gives a Shekel ; an evil *Eye*, half as much ; and a middle sort of Men gave three-quarters. If the Owner thought fit to redeem it, he was to do it within thirty Days ; if not, he was to break the Neck of it, or destroy it one way or other, that it should never be used. The *Firstlings* of clean Beasts were to be sacrificed, their Blood to be sprinkled upon the Altar, their Fat to be burnt for a Burnt-Offering, and their Flesh to return to the Priests.

But before a *Firstling* was admitted for Sacrifice, it was first examin'd by an Officer appointed by the President of the *Sanhedrim*, or (as they speak) by a *Sanhedrim* in the Land of *Israel* of Men ordained, whose Business it was to determine whether it was fit to be offer'd or not. He received a Power for this Office from the Head of the Court, who said to him, *Have thou Authority to loose Firstlings concerning Blemishes* ; that is, to determine what Blemishes were sufficient to exclude a *Firstling* from being sacrificed. This Officer was called *Mumcheb* : Without his Inspection and Order no *Firstling* was to be killed ; upon his Approbation it was brought to the Temple, through the Gate called the Gate of the *Firstlings*, and then slain on the South Side of the Altar.

C H A P. IX.

An Account of the Hebrew Tithe; the first, second, and third Tithe; the Tithing of Cattle.

THE Priests had no Share allowed them in the Division of the Land, except a Number of Cities, with their Suburbs, that they might attend wholly upon divine Service, and not have their Thoughts diverted by the Business of Tillage, or feeding Cattle, or any other Secular Employment: And indeed, had they had any Portion of Lands bestow'd on them, there had been too great an Inequality between them and the rest of the Tribes of *Israel*; for the First-Fruits alone, if they had not been less than the sixtieth Part of the Product of the Country, might seem a sufficient Maintenance, especially if the Firstlings be added, the Priests not being the sixtieth Part, nor the hundredth Part, as learned Men have computed. But besides the plentiful Allowance abovementioned, they had the tenth Part of the *Tithe* given to the *Levites*. Now to describe particularly the Nature of the *Jewish* Tithe, it will be proper to inquire first what things in the general were titheable; secondly, how many kind of Tithes there were; and thirdly, the time when each sort of Tithe was to be paid.

Their yearly Increase, out of which Tithe was to be paid, was either of Cattle, Fruits of the Trees, or Fruits of the Land. Of all these they paid Tithes, even to Mint, Anise, and Cummin. The sorts of Tithes paid out of the Fruits, both of the Trees and the Land, by the Husbandman, were two, and paid in this manner: When the Harvest was ended, and all gather'd, the Owner laid aside the First-Fruits of his Threshing-Floor; then out of the Remainder he paid a

Book II. tenth Part to the *Levites*. This was called the *first Tithe*, and it is supposed was always paid in *Kind*, in the several Cities of Tillage, and not brought up to *Jerusalem*. It may be impossible, perhaps, to give a direct Reason why a tenth Part precisely was assigned to the *Levites*: The Answer among the *Jews* is generally, because it was a perfect Number, *Ten* being, in simple Numbers, the highest to which we can rise, without repeating the Numbers under it; for it is (as they speak) the Beginning of the second Combination, and the End of the first, whereupon all Numbers do depend; which our learned *Mede* has express'd, in my Judgment, far better; who looks upon it as God's favourable Dealing with Men, in requiring but the Tenth; which is in truth the least part of their Goods, according to the first Division; for when we proceed beyond ten, we begin to make a new Division, as eleven is ten and one. But we need not have recourse to such Niceties; it seems more reasonable to think, that the *Hebrews* had a divine Direction for this Number, as they had for sacrificing. And it may be further observ'd, that what they gave to their Kings was the tenth Part, as well as what they paid to God. Nothing was more common among the *Gentiles* than *Tenths* paid to their Kings, and that very anciently; for it appears from

1 Sam. 8. 14, 15. *Samuel*, that it was part of the *Jus Regium* among the People of the East. *Aristotle* himself mentions it as an ancient Law in *Babylon*; and it was also used in *Athens*, which was a Republick; and it was likewise paid among the *Romans*.

Spencer de Leg.
Heb. Rit. 1. 3.
c. 10.

Out of the *first Tithe* the *Levites* paid a Tithe or tenth Portion to the Priests. This Tithe is thought by some very learned Persons to have been design'd for the High-Priest alone, the better to support the Dignity of his Office, and the Honour of his Family; especially considering that the inferior Priests had a noble Maintenance, without this, from First-Fruits and Offerings of the People. But *Josephus*, and the Generality of the

Archæol. lib. 6.
cap. 4.

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the Jewish Writers, directly oppose this Conjecture; not but that the High-Priest had a principal Portion in this *second Tithe* paid by the *Levites*; but the Priests had their Share likewise. If it should seem strange that the High-Priest had no direct Provision made for him suitable to his Character, let it be consider'd, that the Revenue of the Priests belong'd to him, so far as to afford him an honourable Maintenance; and he had this Privilege also, that he did not minister by Lot, as the other Priests did in their several Courses, but when he pleas'd: And besides, he had the Liberty to take to himself what Sacrifices he thought fit to offer. This Tenth was called *the Tithe of the Tithes*, and *the Tithe of holy Things*; and that the Priests might have their full Due, one of them was appointed to be with the *Levites* when they took their Tithes, to take care of the Concerns of the whole Order of the Priesthood, and see that they were not injur'd in their Right.

The *Levites* were likewise oblig'd to offer to the Priests a Portion of the Increase of whatever they possess'd of their own, of the Fields, for instance, which were in the Suburbs of their Cities, and that not of the Refuse, but of the choicest Part. When they had paid their Tithe and their Offerings, the Remainder might be eaten by them and their Families in any Place, even out of *Jerusalem*: And indeed it was but reasonable that the Priests should have this honourable Provision made for them above the *Levites*, their Vocations being of more Importance, and their Service more noble, in the very Sanctuary itself.

The *first Tithe* being paid, the Owner paid out of that which remained a *second Tithe*. This the Husbandman paid *in Kind*, if he pleas'd; or if he would, he might by way of Commutation pay the Value of it in Money; but if he did, he was oblig'd to add a fifth Part; so that what *in Kind* amounted to *ten* in the Hundred, when it was changed into Money came to *twelve*. But this Privilege of

Exchange was allowed to none but such as lived above a Day's Journey from *Jerusalem*; and that it might be certainly known what a Day's Journey was, the Places at that Distance were fixed from every Quarter of the City. This the Husbandman brought up to *Jerusalem*, and made a kind of *Love-Feast* with it, to which he invited the Priests and the *Levites*; only every third Year he brought it not up, but spent it at home within his own Gates, upon the *Levites*, the Fatherless, the Widows, and the Poor. They reckoned their third Year from the Sabbatical Year on which the Land rested; so that the first and second Tithe was paid by the Husbandman the first, second, fourth, and fifth Years after the Sabbatical Year; but upon the third and sixth Years only the first Tithe was paid to the *Levites*, and the second was spent at home: From hence therefore it obtained the Name of the *second Tithe*; and because it was paid to the Poor every third Year, it is called the *poor Man's Tithe*, and the *third Tithe*. Upon those Years on which it was carried up to *Jerusalem*, it was necessarily to be eaten within the Court of the Temple: And by the *third Tithe* we are to understand the *poor Man's Tithe* on the third Year, which Year is called a *Year of Tithes*. The *Jewish* Tradition gives this Account of the Manner and Measure of Tithes: Of Bread-Corn that was threshed and winnowed, a *fifth Part* is taken out for the Priest. This was called the *Great Offering*. A *tenth Part* of the Remainder belong'd to the *Levite*. This was called the *first Tenth*, or *Tithe*. A *tenth Part* again was to be taken out of the Remainder, and was to be eaten at *Jerusalem*, or else redeemed. This was called the *second Tithe*. The *Levite* gives a *tenth Part* out of his to the Priest. This was called the *Tithe of the Tithe*.

There was a Tithe of Cattle paid yearly, as an Eucharistical Sacrifice, of Calves, Lambs, and Kids, which were the clean Beasts that were allowed in Sacrifice. The manner of this Tithing,

Tithing, if we believe the *Jews*, was thus: They were all brought into a Sheepcoat, or Fold, in which there was but one Gate, or Door, and that so narrow, as to suffer no more than one to come out at once. Their Dams being placed without, and the Gate opened, their young ones were invited, by their Bleatings, to press to get out to them; and as they passed by, one by one, a Man, who stood at the Gate with a Rod colour'd with Oker, told them in order; and when the Tenth came out, whether it was Male or Female, sound or not, he mark'd it with his Rod, and said, *Let this be holy in the Name of the Tenth*. Thus they expound that Part of the Law; *Whatsoever passeth under the Rod, the Tenth shall be holy*. And so fond are they of this Conceit, that they make *Jacob* (who vowed the Tithe of all that God should give him) to have decimated his Children in this manner, beginning at *Benjamin*, and stopping at *Levi*, who was the tenth according to this Reckoning. But this Opinion is exploded by Expositors of Note, who understand by the Phrase, that all Cattle are titheable which live under the Custody of a Keeper, as if there were Allusion to the Shepherd's Crook, or Keeper's Staff; for the Flock passed under his Rod as often as he number'd them, which a good Shepherd never fail'd to do every Evening. This Tenth was to be sacrificed; the Fat and the Blood was offer'd at the Altar, and the Flesh, according to some, was eaten by the Owner in any part of *Jerusalem*; though others, with more Reason, conclude that the Priests and *Levites* had a Share in these Oblations. The Calf, Goat, or Lamb, thus tithed, though never so lean or blemished, was not to be redeemed, or exchanged for a better; and if any one presumed to sell it, he was to be scourged.

The time of the Year for the Payment of Tithes was different: For Beasts they reckon'd from *August* to *August*; for Grain, Pulse, or Herbs, from



from September to September; and for the Fruit of Trees, from January to January.

This Injunction concerning Tithes, by degrees, was esteem'd a great Burthen by the People; insomuch that in the Reign of *Hezekiah*, Tithes began to be generally neglected; and notwithstanding *Overseers* were appointed to look to the Payment of them, yet either through the Neglect of these Officers, or the Covetousness of the People, about a hundred and thirty Years before the Incarnation, Corruption so prevailed, that none, or very few, paid either the *first*, *second*, or *poor Man's Tithe*; only they paid the *Great Heave-Offering*. Justly, for this Reason, says *Moses Kotsensis*, in the Days of *John* the Priest, who succeeded *Simeon the Just* (I suppose he means *Johannes Hircanus*) the *Sanhedrim* decreed, that more faithful *Overseers* should be appointed over the Tithes. At this time many things became questionable whether they were titheable or no; so that the Court ordained, that in things doubtful, though they paid neither *first* nor *poor Man's Tithe*, yet they should pay a *second Tithe*, and a *Small Heave-Offering*; that is, one part of a hundred. Mint, Anise, and Cummin, seem to have been of these doubtful things, of which though the Court required but one in the hundred, yet the *Pharisees* would pay a just *Tenth*; and in this they exceeded the rest of the People, who in these Payments took the Liberty granted them by the *Sanhedrim*. The present *Jews*, who pretend to Religion, though they have neither Country nor Priesthood, yet distribute, in the room of Tithes, the *Tenth* of their Increase to the Poor; being persuaded that it would derive a Blessing upon their Estates; for their usual Proverb is, *Pay Tithes that thou may'st be rich*. I shall only add upon this Subject, that Tithes were granted to the Priests and *Levites*, not only when they minister'd at the Altar, or in the Temple, but when they studied in the Universities, and preached in the Synagogues; and the Tradition is,

is, that if any Money was found in the Streets of *Jerusalem*, which were swept every Day, it was always reckoned as Tenth, or Tithe, and belong'd to the Priests. Chap. 9.

As the Priests had assign'd them yearly the *First-Fruits* of the whole Country, and the *tenth Part* of the Tithe paid to the *Levites*, and all Free-will Offerings, and all the Firstlings of Cows, Sheep, and Goats, and the Redemption Money for the Firstlings of such Creatures as were unclean; so they had all the Meat-offerings, Offerings for Sin, and Trespas-offerings, together with the Breast and Shoulder of all Peace-offerings, and the Skins of all Burnt-offerings (which alone, as *Philo* observes, was a great Revenue) and the Loaves made of the first Dough, and the Shew-bread; and, as *Josephus* relates, a considerable part of every Beast that was killed for private Use. A learned Countryman of our own has, in a narrow Compass, given a good View of the Revenue that was settled by the *Mosaick Law* upon the Levitical Priesthood. His Account is concise, and therefore shall be transcrib'd in this Place.

Heylin undeceiving of the People in Point of Tithes.

They had, says he, besides Tithes (whereof more anon) the First-born of Mankind, and all unclean Beasts, which were redeemed at the Rate of five Shekels a piece, amounting in our Money to twelve Shillings and six Pence; and of the Firstlings of clean Beasts, their Blood being sprinkled on the Altar, and the Fat offer'd for a Burnt-offering, the Flesh remain'd unto the Priests. They had also the First-Fruits of Wine, Oil, and Wool; yea, of all things else which the Earth brought forth for the Use of Man; the First-Fruits of the Dough, the Meat-offerings, the Sin-offerings, the Trespas-offerings, the Shake-offerings, the Heave-offerings, and the Shew-bread; as also of all Eucharistical Sacrifices, the Breast and the Shoulder; of others, the Shoulder and the two Cheeks, and the Maw; and of the whole Burnt-offering they received the Skin.

Numb. 18. 15, 16, 17, 18.

Deut. 18. 4.
Levit. 2. 3. &
7. 5, 7.
Numb. 15. 20,
21.
Levit. 7. 8, 33,
34.

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Book II. Then add, that all the Males of the Tribes of *Israel* were to appear thrice yearly before the Lord, and none of them came empty-handed; and that if any had detained any thing in part, or in whole, which was due by Law, he was to bring a Ram for an Offering, to make good that which was detained, and to add a fifth Part to it in the way of Recompence. Besides, these Duties were brought in to the Priests and Levites without Charge or Trouble: And if any for their own Use desired not to pay *in Kind*, but to redeem the same for a Sum of Money, the Estimation of the Due was made by the Priest, and a fifth Part added, as before, for full Satisfaction. In a word, such and so many Allowances had the Priests and Levites, that setting by the Tithes of their Corn and Cattle, and of all manner of Increase, their Maintenance had far exceeded that of the *English* Clergy; and adding unto these the Tithes of all Creatures titheable, it doth more than double it; for in the Payment of their Tithes by the Lord's Appointment, there was not only a full Tenth of all kinds of Increase, but such an Imposition laid on all kinds of Grain, that came to more than a sixth Part of the Crop it self; insomuch that of six thousand Bushels, one thousand one hundred twenty one accrued unto the Priests and Levites, four thousand seven hundred seventy nine remaining only to the Husbandman. For, first, out of six thousand Bushels (and so accordingly in all, after that Proportion) a sixtieth Part at least (and that they termed *the Therumah of the evil Eye*, or the Niggard's First-Fruits) was to be set apart for the First-Fruits of the Threshing-Floor, which was one hundred in the Total. Out of the Residue, being five thousand nine hundred Bushels, *the first Tithe*, payable to the *Levites* who lived dispersed and intermingled in the rest of the Tribes, came to five hundred and ninety Bushels; and of the Residue, being five thousand three hundred and ten Bushels, five hundred thirty one were paid for the *second Tithe*

Tithe unto the Priests which minister'd before the Lord in his holy Temple: Yet so, that such as would decline the Trouble of carrying it in Kind unto *Jerusalem*, might pay the Price thereof in Money, according to the Estimate which the Priests made of it; to which a fifth Part being added (as in other Cases) did so improve this Tithe to the Priests Advantage, as that which being paid in Kind was but ten in the hundred, being thus alter'd into Money, made no less than twelve. Now, lay these several Sums together, and of six thousand Bushels, as before was said, there will accrue one thousand one hundred twenty one to the Priest and Levite, and but four thousand seven hundred seventy nine to the Lord or Tenant. By which Account, the Priests and Levites, in the tithing of six thousand Bushels, received twice as much, within a little, as is possess'd or claimed by the *English* Clergy, even where the Tithes are best paid without any Exemptions, which are so frequent in this Kingdom.

CHAP. X.

Of Things devoted; the Nature and Obligation of Vows.

THE judicious Writer abovementioned has, I think, omitted one Branch of Revenue that belong'd to the Priests, and which considerably advanc'd their Subsistence; namely, the Money that arose out of Persons and Things devoted to God: In this place, therefore, it may be proper to explain the Nature and Obligation of Vows, as they are defined by the Law of *Moses*, which is very particular, and treats distinctly of the *Persons* who oblige themselves by Vows, the Force they lay upon the Votary; and of the Things thus devoted and separated to divine Uses.

Book II.



Maim. de don.
Paup. c. 8.

Leo Modena
Hist. of the
pres. Jews. part
3. cap. 4.

All Vows were to be voluntary, and the Offerings made to God to be free and chearful; but if a Person, who was wholly in his own Power, made a Vow in a Thing lawful and possible, and promised something solemnly to God, either by a simple Vow, or the Addition of a *solemn Curse*, he was obliged to fulfil his Vow, or was liable to be punish'd by God for the Robbery and Injustice offer'd him: If he appointed no particular time for accomplishing his Vow, he was bound to do it instantly, lest by delay he should prove less able, or be unwilling to execute his Promise, or perhaps forget it: If the Thing *devoted* chanced to be lost during the delay, he was obliged to give the Value of it: Which was one Difference between a Vow and a Free-will Offering, that in the latter Case, as a *Rabbi* observes, if that which he design'd was stolen, or died, he was not bound to make Reparation. The same Author applies this to a Vow a Man made of giving an Alms to a poor Person, suppose a Shekel, which he was to bestow immediately, if a proper Object was at hand; if not, he was to separate it, and lay it by till he met with one. No human Power was able to absolve or acquit from lawful Vows once made, yet there were Persons appointed to judge whether they were lawful or not, and to determine concerning their Obligation: And, as a modern Writer informs us, there is a Traditional Doctrine among them practised at this Day, that if any Man or Woman make a Vow, which afterwards they wish unmade and repent of, and it be not to the Prejudice of any third Person that it should be broken; in this Case they may go to a *Rabbi*, or to any other three Men, who hearing the Reasons of his Repentance, and approving them, have Power to free him from the Obligation, by saying, *Be thou absolved from this Vow*; and so he is discharg'd. But this Casuistical Solution is expressly contrary to the Letter of the Law, which insists upon the strict Execution of Vows in things lawful; for which

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reason the *Jewish* Doctors very prudently advise their Scholars not to accustom themselves to Vows, and be content in obeying the Precepts of the Law, without laying any other Bonds upon themselves.

It was intimated before, that all Persons who bound themselves by Vows were supposed to be absolutely at their own Disposal, and were under no Power that had Authority to make them void. All Sons who were in the Family of the Father, and undisposed of in Marriage, and all Servants under the Government of their Masters, had no Power to vow without the express Consent of their Superiors: But the Law is most explicate in directing the *Women* in the Nature and the Execution of Vows; and it considers them in a threefold State, before they are married, and after Marriage, and in their Widowhood. If a Maiden in the Family, and under the Government of her Father, made a simple Vow, or bound it by an Oath, and acquainting her Father with it, he did not disallow her Promise, she was obliged by her Vow, and it was not in his Power afterwards to disannul it; but if the Father upon notice of her Vow refused his Consent, tho' she had bound it with an Oath, it was intirely void, and she contracted no Guilt by her not performing. Some have imagined, that when her Father was dead, the Obligation of her Vow revived; because then she was at her own Disposal. But this Conjecture is too nice; for the Father wholly disannull'd the Vow, by not approving it; so that it could not recover a Force it never had, being made without his Consent. The same is to be said of a Guardian, who was supposed to be in the place of the Father, when he died and left his Children to his Care. And this Power was fit to be reserv'd to Parents (says the learned *Puffendorf*) not only lest Women in their imprudent Years should undo themselves by vowing more than their Fortunes could bear, but also lest the paternal Estate should be burden'd

den'd by such Vows, or the necessary Affairs of the Family hinder'd: So that this Power did not flow from positive Laws, but from natural Reason, no Body, that is subject to another, having any Right to dispose of those things which are under that Power to which they are subject: When a married Woman, or one espoused to a Husband, though still in her Father's House, made a Vow, then her Husband, under whose Power she now was, was to determine about it; and the Case was exactly the same as that of a Daughter under the Authority of her Father: If the Husband, after he had consented, refused the Woman the Liberty of fulfilling her Vow, she was acquitted, and the Guilt lay wholly at his own Door. A Widow or a divorced Woman, tho' she returned to her Father's House, who by that means might be supposed to recover his ancient Right over her, yet remained perfectly at her own Disposal, and was absolutely obliged to stand to her Vows. The Matter of these Vows of Women seldom extended to the devoting any part of their Goods to the Service of the Priests, or other sacred Purposes; but consisted generally in abstaining from such and such Meats, tho' in themselves lawful; or in binding themselves to fast upon other Days, as well as upon the great Day of Expiation, which was the only Fast ordained by the Law of Moses: And this kind of Vow was called a *Vow of Prohibition* or *Obligation*.

There was another sort of Vow called a Vow of *Consecration*, when any thing was devoted to the Service of the Altar, or the Temple, or the Priests: Only this Distinction was observed, that when a thing was devoted simply in such Words as these, *Let this thing be a devoted thing*, it was always understood to be set apart wholly for the Priests; but when there was an Addition that determined it to a certain use, as in this manner, *Let this be a thing devoted, offer'd by me to holy Uses*, the thing devoted was then employ'd about the Reparation of
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the Temple, the sacred Vessels, the Garments of the Priesthood, or other holy Purposes. The devoted things that were the Portion of the Priests, differ'd in this from Free-will-Offerings, that every thing that was offer'd as a *Cherem*, or a thing devoted *with a Curse*, might be eaten only by the Priests in the holy Place, but other Freewill Offerings by the whole Family, in any Place that was not polluted.

The Vow of *Consecration* admitted of several Degrees: The highest is what the Law calls a *singular* or an extraordinary Vow, when a Man vow'd himself, or his Children, wholly to the Service of God in the Tabernacle; it being a singular Instance of Devotion and Piety, when Men are forward to assist the Priests of God in the meanest Ministry, such as bringing in Wood, carrying out Ashes, sweeping away the Dust, and such like Offices. In this Case, the Persons thus devoted were not admitted to do any part of holy Service; but a Value was set upon them by the Priest, and that was employ'd in holy Uses. The reason why God would not accept of the Persons themselves as they desired, but the Value of them for his Service, seems to be, because there was a sufficient number of Persons peculiarly design'd for all the Work of the Tabernacle, which he would not have incumber'd with more Attendance than what was absolutely useful: And that the Priest might not either overvalue or undervalue any Person, the Law has expressly fixed the Rates which he should demand for their Redemption. A Man from twenty Years old to sixty was to be redeemed for fifty Shekels of Silver, after the Shekel of the Sanctuary. This was the highest Value, and not without reason; for from twenty to sixty Men are the most able to do Service. Women under the same Restriction for Age were not able to be so useful as Men; and therefore the Price of their Redemption was less: They could do no more than spin or weave, or make Garments, or wash for the Priests and Levites; and therefore

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they were valued at no more than thirty Shekels. A Parent had a Power to devote a Child to the Service of God : If the Child was a Male, between the Age of five Years and twenty, the Price of Redemption was twenty Shekels ; if a Female, she was redeemed for ten. A Child was not capable of being devoted before it was a Month old ; but then it might ; and the Price between that Age and five Years old was five Shekels for the Male, and three for the Female. A Man beyond sixty was redeemed for no more than fifteen Shekels, because his Labour then is almost past, and his Life likely to be short : A Female was redeemed for ten. And here the *Hebrews* think it observable, that in their Youth Males were valued almost double to Females ; but now, in old Age, they are made almost of equal Value ; for old Women continue serviceable in many Cases, when old Men are of no use ; and therefore they have a common Proverb among them, *An old Woman in a House is a Treasure*. If a Person was so poor as not to be able to pay the Prices of Redemption abovementioned, the Priest, who was then in Attendance at the Tabernacle, was to examine into his Circumstances and Abilities, and upon the best Information to set such a Rate upon him, as he might be able to pay, without injuring himself or his Family.

If a Man vowed a clean Beast to divine Use, whether he expressly intended it for a Sacrifice, or to be given to the Priests and *Levites*, or left it at large to be sold for the Service of the Tabernacle, he had not a Power to alter it for any other Beast or thing, nor to change it for any Beast of the same kind ; but that very Beast which was vowed, was to be given to the Uses intended, and no other accepted in its stead, tho' it were really better. If a Man presumed to change what he had vowed, he was to be beaten, and both the one and the other Beast was reputed holy. This Law is thus explained by the *Jews*, that if he changed the Beast he vowed twice or thrice, or

a thousand times, they all became sacred, and he was also to suffer the Punishment of Stripes for every one of them. A devoted Beast that was unclean, and not fit for Sacrifice, was to be valued by the Priest; and if the Man who vowed was willing, he might redeem it at the Price set upon it; but he was obliged to add a fifth part to the Redemption Money, that he might be sure to give the full Value, which he was supposed to understand better than the Priest; for it was in the Man's Choice, either to leave the Beast with the Priest, or to pay the Money set upon it. He was not allowed to change it for a clean Beast, not only because it was dedicated to God, but because that Exchange might have been a great Damage to the Priest, many unclean Beasts being of greater Value than some clean; a Horse or a Camel, for Instance, of greater Price than a Sheep or a Goat.

A House sanctified, or devoted to sacred Uses, was to be valued by the Priest, and the Price fixed upon it was not to be altered: If the Man thought fit to redeem it, he was to add the fifth part to the Rate set upon it; if he did not, the House could never return to him again, no not at the Jubilee. A Man might devote part of his Estate which descended to him from his Ancestors; but it was not lawful for him to sanctify the whole; because God would have no Man's Family undone, and made Beggars, to enrich his Sanctuary. In this Case it was to be valued by the Priest according to the Quantity of Seed required to sow it: So much Land as an Omer of Barley would sow, was to be rated at fifty Shekels; and so, proportionably, so much as would take up two Omers at a hundred, or half an Omer at five and twenty. This was the Law, provided the Vow was made immediately after the Jubilee, or in that Year; but if the Vow was past some Years after, the Priest was to compute how many Years were gone since the last Jubilee, and how many remained till the next, and accordingly to deduct

from the Rate of fifty Shekels beforementioned either more or less, as the Years yet to come were more or fewer. The Man, if he paid the Redemption-Money, was to add a fifth part; but if he refused, he was for ever excluded the Benefit of Redemption: Nor, if the Priest upon his Refusal had sold the Land to another, did it in the Jubilee return to the first Owner who vowed it, but to the Priests, it being solemnly consecrated to divine Service. Some are of opinion, that devoted Lands, thus forfeited for want of Redemption, were to be sold by the Priests to some of the Kindred of the Person who vowed, or to some of his Tribe; for otherwise Lands would go out of the Tribe to which they belong'd: Besides, they say, the Priests were to have no Inheritance in the Country. But these seem not to be solid Reasons why the Priests should not enjoy this Land themselves; for tho' they were to have no Inheritance in the Division of the Land of *Canaan*, yet if any fell to them by the Means now mentioned, (which was but seldom, since Men were very strict in preserving their Inheritances) God thought fit to bestow such Land upon his Priests, who might possess it if they pleased, because they had it in his Right, or else sell it, and keep the Money to their own Use. No Lay-man could enjoy an Estate that he purchased, longer than till the Year of Jubilee, when it was to return to the Family of whom it was bought: Now if such purchased Lands were devoted, the Priest was to value them according to his Judgment, with respect to the number of Years between the Time of the Vow and the Year of Jubilee, and the Price was to be immediately paid, but without the Addition of a fifth part, which he who redeemed his paternal Inheritance was bound to pay over and above the Price set by the Priest; for this was not so valuable as that, being but for a Term of Years, and to be deliver'd up at the Jubilee to the hereditary Owner.

It was strictly forbidden to vow a Firstling of a
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clean Beast for a Sacrifice, either as a whole Burnt-Offering, or a Peace-Offering; because that was holy already by a prior Right: Yet the Jews devised a way to give such a Firstling to God by a new Obligation, and not offend, as they imagine, against this Law; for they interpret the Prohibition concerning Firstlings already brought forth: No Man might devote such; but while they were in the *Womb* they might; saying, *I vow that Lamb (suppose) which my Ewe goes with, to be a whole Burnt-Offering to God if it proves a Male.* But they could not vow it, they say, for a Peace-Offering, because no one could make an Alteration in a Law, when his own Advantage is concern'd. If a Man had redeemed the Firstling of an unclean Beast, and by that means made it his own, he might devote it if he pleased; then the Priest was to value it, and it might be redeemed at the Price by the Person that vowed, by adding a fifth part: But if he refused, any other Man might buy it at the Rate fixed, and the Money was applied to holy Uses. It must be observed, that nothing vowed had the Benefit of Redemption, but what was separated by a *simple Vow*; but what was devoted with a *Cherem*, or a Curse upon him that vowed, if he did not fulfill his Engagement, remained irreversibly and unalterably to the Use unto which it was sanctified; the Person was accursed who applied it to any other purpose. Such things devoted were called *most Holy*, so that none might touch them but the Priests; and they were so strictly applied to divine Service, that they could not be alienated either by Sale, or Redemption, or Commutation, or Donation, or any other way. The *Sanhedrim* (called in Scripture the *whole Congregation*) had a Power to devote their Enemies to Death, before they went to War with them, and such of their own People who refused to obey the military Laws. In this case there was no Redemption to be allowed, but the Persons so devoted were to be put to Death.



C H A P. XI.

The Levitical Order; the Age of Admission of the Levites; the time of Discharge from Duty; their Consecration; and their several Offices under the Tabernacle.

THE *Levites*, distinctly so called, were not Priests, but consisted of the whole Tribe of *Levi*, the Posterity of *Aaron* only excepted. The Priesthood was establish'd in this Tribe by divine Appointment. *Levi* had three Sons, *Cobath*, *Gershon*, and *Merari*. Of these the Line of *Cobath* had the Preference. From him descended four Families, *Amram*, *Izhar*, *Hebron*, and *Uzziel*. Of these the Stock of *Amram* was principal. He had two Sons, *Aaron* and *Moses*: *Aaron* was ordained High-Priest, which Office generally descended by Succession in the eldest Branch of his Family; the rest of his Posterity were Priests. The Descendants of *Cobath*, *Gershon*, and *Merari*, were *Levites*; and accordingly they were distinguish'd into three Degrees, *Cobathites*, *Gershonites*, and *Merarites*.

The Institution of the *Levitical Order* was design'd by God as an Exchange for all the First-born of the *Israelites*, to whom he had a just Title by that great Miracle, when he destroy'd all the First-born of the *Egyptians*, and spared the Children of the *Hebrews*: By which Mercy he acquir'd a just Right to them, and commanded a solemn Dedication of them to his own Use. But God abhor'd humane Sacrifices; and therefore, though the First-born were separated to himself, yet they were not to be offer'd as Victims, as the Male Firstlings of clean Beasts were, but to be redeemed. Now this Redemption was effected by God's exchanging the First-born,

born, whom before he challeng'd as his own, and accepting the *Levites* in their Place. The Number of the *Levites* was taken by *Moses*, and a Computation was made of the First-born of the Males of the Children of *Israel* from a Month old and upward. Upon casting up, the First-born exceeded the *Levites* by two hundred three-score and thirteen, with whom they were exchange'd as far as the Number of the *Levites* would go: The First-born that were above the Number were to be redeem'd at the Price of five Shekels by the Pole, which Sum they who were born after that time always paid to the Priest. But there seems to be a Difficulty in this Case, to determine which of the First-born was to be redeemed, and which should be exchanged for the *Levites*; for every one of the *Israelites*, no doubt, was desirous rather to have his First-born redeem'd by a *Levite*, than by paying five Shekels; and yet some of them must be put to this Expence, there not being *Levites* enough to answer for them all. The *Jews* imagine that there was no way to remove this Difficulty, but by drawing of Lots. For this purpose *Moses* took two and twenty thousand Scrolls of Parchment, (which was the Number of the *Levites*) and wrote in them these Words, *A Son of Levi*; and two hundred and seventy and three more, wherein he wrote *Five Shekels*: And then putting them all together in an Urn, and shaking it to mingle them, he commanded every one of the First-born to come and put in his Hand, and draw out a Schedule; and to him that drew out one of the former sort, he said, *a Levite has redeem'd thee*; but to him that drew out one of the latter, he said, *pay thy Price*. This Method seems probable enough, unless we suppose that the Congregation redeem'd the two hundred seventy three First-born out of a common Stock, which was a shorter way, but not so divine as the other. The Parents were not obliged to redeem their First-born till they were a Month old; yet the *Jews*

Book II. distinguish between the time when the Redemption Money was due, and when it was offer'd. This latter was deferr'd till the Mother was abroad again; but it was due, and the Father oblig'd to pay it, as soon as the Child was a Month old.

The Ages of the *Levites* when they enter'd into the Service were various, according to the different Offices they were to execute. At five and twenty they were *Probationers*, and admitted to attend upon the Priests, and wait upon the Tabernacle; then they might be *Door-keepers*, to keep out Strangers, and such as were unclean; but they were excused the more laborious Work, such as bearing the Ark, and loading the Waggon, till they were thirty. When the Ark was settled in the Temple, and was no more to be carried up and down, *David*, by divine Warrant, changed the time of their Admission, and received them into the Service at twenty Years. The Attendance of *Samuel* at the Tabernacle at *Shiloh*, from a very Child, was a Case extraordinary; he was there but as a *Candidate*, to be instructed in the manner of the Song and of the Service. At the Age of fifty they were to be discharged from their Function, so far as to be exempted from any hard and laborious Work; and no Ministry was required of them, but what they might easily execute without Pains or Labour. The Rabbins deliver their Opinion thus upon this Subject: There is something lawful in the Priests which is unlawful in the *Levites*, and there is something lawful in the *Levites* that is unlawful in the Priests. The Priests upon any Blemish are incapable to serve, they are never past their Office by their Years. The *Levites* by reason of their Years may be unfit for their Function, but upon the account of a Blemish they are not. By the Precept which says, that at the Age of Fifty they are freed from waiting, it is easy to observe that Years will render the *Levites* unfit. Perhaps also the Priests may be unfit through Years. And, indeed,

deed, does it not seem reasonable, that if the *Levites*, whom a Blemish renders not incapable, should yet be disabled by Superannuation, should not the Priests much rather be pronounc'd unfit by Superannuation, when even a Spot or Blemish makes them unqualified? But the Text says, this is the Law of the *Levites*, not, this is the Law of the Priests. A Priest, from the time he comes to Maturity, till he grows old, is allow'd to minister; and yet a Spot or Blemish makes him unfit. A *Levite*, from his thirtieth to his fiftieth Year, is fit for Service; but being superannuated he becomes unfit. How must this be understood concerning the *Levites*? for the time wherein the Ark was in the Wilderness; but at *Shiloh* and in the Temple they were never esteem'd unfit, unless through the Defect of their Voice. When the *Levites* were discharged by Age from the laborious Part of the Service, they had time to apply themselves to Learning and Study; by which means they became expert in Medicine and Policy, and other polite Arts; so that they were able to govern Schools for the Education of Youth, and qualified for the highest Posts in the Government; and many of them were deservedly advanc'd to the principal Offices in the Commonwealth.

Grotius in
Deut. 17.

Before the *Levites* were permitted to minister, they were set apart by a solemn Rite of Consecration; they were purified and dedicated to divine Use, by being sprinkled with the Water of Purification; then they were to shave all their Flesh, that (as a Rabbi comments) all the Hairs being taken off, they might separate themselves from worldly Cares as much as might be, and wholly give themselves up to their sacred Ministry. Their Bodies being clean, they were to wash their Clothes, that they should not be defiled by sordid Apparel. Then they were presented to God at the Altar, and the Rulers and Governors of the People laid their Hands upon their Heads, as Men used to do upon their Sacrifices. This Cere-

Ceremony signified the devoting of the Beast to God by him who laid his Hand on it at the Altar, for such Purposes as he brought it: And therefore the *Levites* were here consider'd under the Notion of a Sin-Offering, and being given to God instead of the First-born (by the Sanctification of which First-born the whole Family was sanctified, and their Sin in a manner expiated) the Offering of the *Levites* to God, by Imposition of Hands, was to have the same Effect as the Offering of the First-born had; that is, to procure the Sanctification and Atonement of the whole People, the *Levites* being consider'd as an expiatory Sacrifice; and yet, not being to be devoted to Death, two Bullocks were order'd to be sacrificed as Substitutes in their stead; the one for a Sin, the other for a Burnt-Offering. Upon these Victims the *Levites* were to lay their Hands, that the Sin, which the whole Nation laid upon them, might be transfer'd to these Beasts, that were actually sacrificed to God, and their Blood shed. These were the initiatory Rites by which the *Levites* were at first consecrated, before they were allowed to enter upon their Ministry.

It must be observ'd, that there were two Sorts of *Levitical* Service; the first instituted by *Moses* for the Uses of the Tabernacle, the second establish'd by *David* upon account of the Temple. In the first the *Levites* were appointed to take down the Tabernacle, to set it up, to carry it about as the Host removed, and to take care of all the Instruments belonging to it; and for the more regular Management of their Office, the whole Business was divided between the *Cohathites*, the *Gershonites*, and the *Merarites*, in this manner: The Employment of the *Cohathites* was principally concern'd about the Sanctuary, or Holiest of all, under the Conduct of *Eleazar* the Priest, to bear the Ark of the Testimony, and all the Instruments of the Sanctuary; they carried the covering Veil that divided the Sanctuary and the Holiest of all, the Table of Shew-bread, the Dishes, the

the Incense, the Incense Cups, the Goblets, and the continual Bread, the Candlestick, with the Lamps, Snuffers, Snuff-dishes, and the Oil Vessels, the Golden Altar for Incense, and the ministering Instruments, the Altar of Burnt-Offering, the Censers, the Flesh-hooks and the Basons, and all the Utenfils that belong'd to it. But these being the holiest Things, were to be taken down and packed up by the Priests, some of them in blue Silk, some in Scarlet, some in purple Cloth, all in Badgers Skins, and the Bars and Carriages to be put to them by the Priests; and then the *Cobathites* came and carried them away, but dared not presume to touch them, nor look upon them when folded up, lest they should be cut off by a divine Stroke; and *Aaron* was to appoint every Man his particular Office.

The *Gershonites* were under the Command of *Ithamar* the Son of *Aaron*: Their Office was to bear the Curtains of the Tabernacle, and the Tabernacle of the Congregation, its Covering, and the Covering of Badgers Skins, and the Veil of the Door of the Tabernacle, the Curtain of the Court that was near the Tabernacle, and the Altar round about, with all the Cords and Utenfils belonging to them.

The *Merarites* were likewise under the Direction of *Ithamar*: They had in charge the Boards of the Tabernacle, with the Bars, Pillars, and Sockets; and the Pillars round about the Court, with their Sockets, and their Pins, and their Cords, with all the Utenfils and Instruments for Service. *Ithamar* was to give them an Inventory of the Particulars, expressing by Name every Pin, for instance, and to what Use, and in what Place it served; because without such Care some of these small things might have been lost, and the Tabernacle when it rested could not have been erected for want of them.

C H A P. XII.

The Office of the Templar Levites, Porters, Singers, Musicians, Treasurers; the Provincial Levites.

IN the preceding Chapter it is defined what was the Office and Charge of the *Levites*, as they were simply *Levites*, and minister'd about the Tabernacle; but when *Solomon* had built the Temple, and there settled the Ark, the Altars, and the holy Implements, this Employment of theirs was at an end; for these things were now no more to be carried up and down. *David* therefore, foreseeing this, transposed the *Levites* to new Offices. Before they were *Levites* of the Tabernacle, now he makes some of them *Levites* of the Temple, and others lived abroad in the Country, and may properly be called *Provincial Levites*. This may be collected from the Command given them by King *Josiah*; Put the holy Ark in the House which *Solomon the Son of David King of Israel* did build; it shall not be a Burden upon your Shoulders: Serve now the Lord your God, and his People *Israel*. The *Levites* of the Temple therefore were instituted by *David*, but inducted by *Solomon*. There was an Officer in chief over each of the *Levitical Families*; and over all these commanding Officers was one set supreme, who had a Jurisdiction over them, as each of them severally govern'd the Family that was under him.

The *Templar Levites* were divided into *Porters* and *Singers*, which were fixed Offices, that they were not allowed to change: They were not to intrude into another's Office; and neither of them, except upon extraordinary Occasions, into the Priests. The Distribution of *Porters* into four and twenty Courses is not so clearly evident in Scripture, as that of the Priests and Singers is; for

for the Courses of both those are both number'd and nam'd; but these are not: Yet the Courses of the Porters may be reasonably concluded from what is said of *Solomon*; (where the Division of the Porters into Courses is mentioned in the same manner with the Priests and Singers) *He appointed* Kimchi in I Chron. 26. *the Courses of the Priests, according to the Order of David his Father, and the Levites to their Charges, to praise and minister before the Lord, as the Duty of every Day requir'd; the Porters also by their Courses at every Gate.* Amongst all the Porters (says a Jewish Rabbi) there were four and twenty, according to the rest of the Courses, six on the East Side, four on the North, four on the South, at *Asuppim* two and two, four in all, four on the West, and two at *Parbar*; behold four and twenty, and our Rabbins have distributed them into four and twenty Places. As the Priests shared the Service among them by Lot, so the *Levites* likewise, as well those that were Singers as those that were Porters, decided by Lot what Order of Course should be observed in their musical and ministerial Employment by the one, and what Gates of the Temple should be attended upon by the other. The Office of the Porters was, first, to open and shut the Doors of the Mountain of the House, and of the Court of the Women, (for the Priests were the appointed Guards to open and shut the Gates of the other Court) and to attend in those Gates all the Day, to prevent any Inconvenience that might happen, in prejudice of the Purity, Safety, or Peace, of the Place or Service. Beside this Care of the Porters at the Gates by Day, there were four and twenty appointed to watch the Temple by Night. To guard the Sanctuary (says *Maimonides*) was an In Beth. haBebech. per. 8. affirmative Precept, though there was no Fear either of Enemies or Thieves; and the Command concerning this Guarding was, that it should be by Night: They that warded were the Priests and the *Levites*. Now whether the *Levites*, that were of these Guards, were the Porters only, and

and not the Singers also of every Course as it came in, is difficult to judge: However, the Guards were in Number four and twenty, and were kept every one in four and twenty Places every Night; three of Priests, and one and twenty of *Levites*. There was a Guard at every one of these Gates of the Mountain of the House, one at the East Gate *Shusha*, one at the North Gate *Tedi*, two at the two South Gates *Huldab*, and one at the West Gate *Coponius*; and there was a Guard within every one of the four Corners of that great Square, so that there were nine in that boundary Wall that incompassed the holy Ground. The three other Gates on the West Quarter, namely, one of *Parbar*, and two of *Asuppm*, were not guarded by Night as the others were, though they had Porters by Day, either because the Descent was so steep that they were in no danger, or they were secured some other way. About the Wall that inclosed the Courts there were two Guards at the two East Corners, and two at the West, and both of them without the Wall of the Court; and there were five at five of the seven Gates. The two Gates that were not guarded by the *Levites*, were the Water-gate, over which there was a Guard of Priests in the Chamber of *Absines*, and the upper Gate of *Corban*, by which there was a Guard of Priests in the Room *Beth Mokadb*. There was one Guard of *Levites* more on the North-side, in the Chamber of *Corban*, over against the holy Place; and another on the South side over against the Veil, and another just behind the most holy Place. The Gate *Nitsets* had a Guard of Priests and *Levites* both at it, very near together. There was a Person who walked the Round through all these Guards every Night, who was called the *Man of the Mountain of the House*. If he found the Watch standing, he passed them, saying, Peace be unto you; if he found any one asleep, he struck him, and had liberty to set his Clothes on fire. Whether this Officer were the *Sagan*, (as some imagine) or one of the

the Course that was then in waiting, is not so easy to determine. Thus were the Guards disposed under the second Temple. Chap. 12.

Another part of the *Levitical* Ministry consisted in singing; and the Singers, as the Priests, were divided into twenty four Courses. It is disputed whether any were employ'd in the Temple Musick but the *Levites* only. If any were, it was necessary they should be as near the Priesthood as possible, both for Alliance, and Accomplishments; but when they were thoroughly qualified, they were not admitted to join Voices with the Vocal Musick, which was the proper Song, and the proper Service, but only with the Instrumental; that is, if a Person of singular Worth and Piety, or was nearly allied to the Priesthood, had apply'd himself to Musical Devotion, and offer'd his Service in the Choir, he was allowed to join his Instrument among the others; but he was not admitted among the Voices; for that Service was peculiar to the *Levites*. The number of Voices were never to be under twelve, for so was the number of every Course, but as many above as might be: And whereas the Children of the *Levites* were never allowed to come within the Court upon any other occasion, or at any other time; yet when the *Levites* were singing, they were admitted to sing with them, not to go up into the Desks and to look over, as the *Levites* did, but to stand upon the Ground between their Fathers Legs.

The Instruments in use were either Wind Instruments, or Instruments with Strings. The chief of the Wind Instruments were the Trumpets: The number of them was to be not under two, nor above a hundred and twenty. They were blown by the Priests, for so was the original Institution, who, when they were ministring in this Service, did not stand with the *Levites*, nor near them; but upon the other Side of the Altar, looking down the Court when they blew, as the *Levites* stood looking up the Court when they sang and play'd;

play'd ; but both looking upon the Altar. The manner of their blowing with Trumpets, was first a long plain Blast, then a Blast with Breathing and Quaverings; then a long plain Blast again ; and they never blew, but these three Blasts went together.

Another Wind Instrument that they used, was a Pipe, or Haut-boy, or Cornet, or some such loud Wind Musick. This Instrument was not constantly used at the Altar every Day, as the Trumpets were, and the other Instruments we are to speak of ; but it was blown only twelve days in the Year, namely, upon the killing of the first Passover, at the killing of the second Passover, on the first Holy-day of the Passover Week, on the Holy-day of Pentecost, and on the eight Days of the Feast of Tabernacles.

Those other Instruments that were the constant Musick, and never failed from Attendance, were the *Nebhel*, *Kinnor*, and *Tfeltfel* ; and these were distributed severally to the Sons of the three Master Musicians *Asaph*, *Heman*, and *Jeduthun*. The two first are constantly translated Harps, and Psalteries ; and though they were both Instruments with Strings, yet there was this Difference between them : The one was struck with a Quill or Bow, as our Citterns and Violins are ; and the other with the Fingers, as the Lute ; the Notes of the one was made and differenced by Frets and Stops, and of the other by the several Strings. The *Nebhel* had twelve Strings, which made twelve several Notes ; the *Kinnor* had but ten Strings, and the Notes were made with Stops and Frets : The *Nebhel* therefore, according to this Description, might be translated a Harp, for the several Strings made the several Notes, and it was struck with the Fingers ; and the *Kinnor* was like our Violins, stopt on the Frets, and play'd upon with a Bow. The *Tfeltfel* we translate Cymbal, which seems to have been neither an Instrument by Wind, nor Strings, but some broad Instrument of Brass, that was beat upon to make Musick, as a Taber. There



was but one Cymbal allowed to be in Choir at once, which seems to have born the Base: There might not be less than two Harps, nor above six; and of Violins not under nine, but as many above as possible; so that the least Choir that could be admitted, consisted of nine Violins, two Harps, and one Cymbal.

Every Morning, at the opening of the Court Gates, the Trumpets sounded their *Taratantara*, as we may call it, particularly at the opening of the East Gate, the Gate of *Nicanor*. This Practice had no express Command for it in the *Mosaick* Law, yet it was justified by Necessity and Reason; because by this Blast the *Levites* and Stationary Men had notice to come to attend their Desks and Service, and the People of *Jerusalem* might know the time to come to worship at the Temple; so that this Sounding was like Bells to ring them into the Service; and after this the Trumpets sounded not till the very time of the Morning Sacrifice. The Song and Musick began not to sound till the pouring out of the Drink-Offering; because till that was poured out, the Offering was not complete, and then they began. The constant and ordinary Psalms that were sung were these: Upon the first Day of the Week, the four and twentieth, beginning, *The Earth is the Lord's, and the Fulness thereof*; because upon the first Day of the Week of the Creation, God possessed the World, and gave it in Possession, and govern'd it: Upon the second Day they sung the forty eighth, *Great is the Lord, and greatly to be praised*; for on that Day the Lord divided his Works, the Waters, and reigned over them: Upon the third Day they sung the eighty second, *God standeth in the Congregation of the mighty*; because on that Day the Earth appeared, upon which there must be judging, and Judges; and by his Wisdom he discovered the Earth, and establish'd the World by his Understanding: Upon the fourth Day they sung the ninety fourth, *O Lord God, to whom Vengeance belongeth*; because upon the fourth Day he made

the Sun, Moon, and Stars, and will be avenged on them who worship them: Upon the fifth Day they sung the eighty first, *Sing aloud unto God our Strength, make a joyful Noise unto the God of Jacob*; because of the Variety of Creatures that were made that Day to praise his Name: Upon the sixth Day they sung the ninety third, *The Lord reigneth, he is clothed with Majesty*; because on the sixth Day God finish'd his Works of the Creation, made Man, who understands the Glory of the Creator, and the Lord ruled over all his Works: Upon the Sabbath Day they sung the ninety second Psalm, which bears the Title of *A Psalm or Song for the Sabbath Day*.

When these Psalms were sung, they were divided by the Singers into three Parts, and they made a long Rest, by ceasing from Musick and Singing between every Part. At these three Intermissions the Trumpets sounded, and the People worship'd. The Sounding (as was observed before) was a *Taratantara*, that is, three Strains, a Plain, a Quavering, and a Plain again; and thus they sounded one and twenty Blasts every Day, three at the opening of the Court Gate, nine at the Morning Sacrifice, and nine at the Evening Sacrifice; that is, three Soundings at the three Intermissions of the Musick, and the three Strains abovementioned at every Sounding; so that the Trumpets never joined with the Choir in Confort, but sounded only when the Choir was silent.

Thus was the Song, and these were the Psalms that were commonly sung throughout the Year; but upon some certain Days there were other Psalms and Songs used; and the Trumpets also sounded extraordinary Soundings, besides those abovementioned. Upon the Eve of the Sabbath the Trumpets sounded two Soundings more than they used to do upon other Days; one to give notice to the People to leave off Work, and another to distinguish between the common Day and the Holy Day that was now begun. Upon the Sabbath there was an additional Sacrifice, besides

sides the daily Sacrifice. At the time of this additional Sacrifice the Levites sung the Song of *Moses, Hear O Heavens; and I will speak;* but they Chap. 12.
Deut. 32.

did not sing the whole Song, but divided it into six Parts; one part of it was sung every Sabbath, and so they finish'd it in six Days, and then they began again. This was the Service at the additional Morning Sacrifice; and at the Evening Sacrifice they sung the Song of *Moses, I will sing unto the Lord, for he hath triumphed gloriously.* Exod. 15. At the additional Sacrifice and Sabbatical Song the Priests sounded their Trumpets three times more than they did at the ordinary Songs, the Singers making their Pauses and Rests in those Songs, as well as in the other. At the additional Sacrifices appointed for the first Day of the Year (called the Feast of Trumpets) the Levites sung the eighty first Psalm, *Sing aloud unto the God our Strength:* And if the first Day of the Year happen'd to fall upon the fifth Day of the Week, (for which Day this Psalm was sung in the ordinary Course) then it was sung twice, once at the daily Sacrifice, and once at the additional Sacrifice; only at one of the times they began at the sixth Verse, *I removed his Shoulder from the Burden.* At the Evening Sacrifice of the first Day of the Year the nine and twentieth Psalm was sung, *The Voice of the Lord shaketh the Wilderness:* And if the first Day of the Year fell upon the Sabbath, the Psalms for the Day took place of the Sabbatical Psalms, and were sung in the Service.

The Office of the Levites was not confined to singing, and keeping Guard at the Temple; they were likewise appointed to be Treasurers, and intrusted with the Care and Management of the Revenue that belong'd to the Ministry. There were three of these Officers: One was the principal and high Treasurer; the next to him had the Care of the Maintenance appointed for the Support of the Temple Service, and was called the *Ruler of the Treasures*; to the other were committed the Treasures of things Dedicated, the

Book II.  Gifts and Freewill-Offerings of the Princes, Captains, Priests, or any other of the People, that were presented voluntarily out of Spoils taken in War, or arising any other way, and applied for the Uses of the Temple, and the Officers that belong'd to it. In short, the Business of the Templar *Levites* was to provide the Shew-Bread for the holy Table, fine Flower for Meat-Offerings, and the unleavened Cakes; to assist the Priests in their Ministrations upon Sabbaths and publick Festivals, but not to come near the Vessels of the Sanctuary, nor of the Altar, to officiate as Priests; though in Cases of Necessity, when the number of Priests was insufficient, they were sometimes called in to kill and to flay the Sacrifices.

In 1 Chron. 23.
3.

The *Provincial Levites* were such as were dispersed through the whole Country of *Palestine*, and employ'd in the Service of the State as well as of the Church; for the *Levitical Tribe* in the time of *David* was so numerous, that there were thirty eight thousand *Levites*, besides the Priests; so great a number, says *Grotius*, that it is impossible but some of them were more for Ornament than Use; many of them therefore were employed in Civil Affairs, and were publick Officers in the Commonwealth. They presided in the Courts of Justice in the several Cities, when the Courses of their Ministry were over; for they came in and went out by set Numbers every Week, in twenty four Courses, and appeared at the Temple but once in four and twenty Weeks, unless at the three grand Solemnities. This Recess gave them Opportunity to instruct the People in the *Mosaick Law*; to expound the Moral, the Ceremonial and Judicial Parts of it; and to judge in Matters of Controversy that were brought before them. *Josephus* reckons the number of the *Levites* of this kind, with their Scribes, as he calls them, to be six thousand; from whence it appears, that the Sect of the Scribes belonged to the Judges. The publick Records and Genealogies were preserved by these *Levites*; they were the Lawyers and Recorders;

Antiq. lib. 7.
cap. 15.

ders ; to them belong'd the Administration of Justice, the Exposition of the Laws, the writing out of Copies of the Holy Books for the Use of the Synagogues in the Country, the Preservation of the Lineage of their Tribes, the laying the Rolls of the Records in relation to Things sacred and civil, (that concern'd either the King or the People) so that Persons of the greatest Rank and Quality were of the *Levitical* Tribe. We find them to be chief Judges of the Land, Generals of the Army, and Counsellors of State to the King. They were the principal Advancers of Learning and Knowledge : They excell'd in all the Arts and Sciences of those Ages, the Schools of the Prophets, and the Universities of the Land, being under their Government and Institution.

There were no peculiar Vestments prescrib'd by the Law of *Moses* for the *Levites* to wear in the time of their Ministry. It is certain, they were different from the Sacerdotal Habit ; for *Josephus* speaks of two hundred thousand filken Stoles that *Solomon* provided for the *Levites* who chanted the holy Hymns ; and the *Levites*, as the same Author observes, petition'd King *Agrippa*, that they might be allow'd to wear the Robe belonging to the Priests, and go no more in their ordinary Clothes. However, their outward Garment was a Tunick of fine Linen. When they were out of their Office, and travell'd in the Country, they were generally provided, as the *Jews* say, with a Staff, a Purse, and a Copy of the Law.

Antiq. lib. 8.
cap. 2.

Antiq. lib. 20.
cap. 8.
1 Chron. 15. 27.

Jevamoth 167.

C H A P. XIII.

The Number of the Levitical Cities, with the Use and Extent of their Suburbs. The Cities of Refuge, and their Privileges.

BESIDES the Revenue and Subsistence which the *Levites* receiv'd from the Tithes, they had forty eight Cities assign'd them in several Parts of the Country, whereby they were dispers'd among the Tribes, and by that means the better able to instruct the People in the divine Law ; Not that it was unlawful for them to hire or purchase Houses in any other City, particularly at *Jerusalem*, or the Place where the Tabernacle was settled. And likewise other Persons, with their Permission, might dwell with them in the *Levitical* Cities, without any Violation of the Law of *Moses*. These Cities they enjoy'd by as full a Right as their Brethren of the other Tribes had in their Lands which fell to them by Lot ; and therefore they had no Power to alienate either the Houses or Fields that belong'd to them. But if they sold a House, it was to revert at the Jubilee ; and the Fields they could not so much as sell till that Time : For these Fields were not inclosed, that every Family might have its several Allotment ; but they were common to the whole Body of the *Levites*, who would have been undone if they had wanted Pasture for their Flocks, which were all their Substance. Each of these Cities had a Suburb without the Walls, extending every way for the Space of a thousand Cubits. This was made use of to build Barns, Stables, Outhouses, Conveniencies for Hay and Straw, and other Accommodations, and perhaps for Gardens of Herbs and Flowers. The *Jews* say, that under the second Temple the *Levites* had no Suburbs,



urbs, which were not restored to them after the Captivity of *Babylon* ; but there being care taken that the People should strictly pay their Tithes, it is unreasonable to suppose that there was no Provision made for Places to lay them up in. From the Outside of this Suburb there was a Territory of two thousand Cubits more, which was to be applied for Pasture for their Cattle. It was held unlawful to build Houses, or plant Vineyards, or sow Corn in these Fields. They were given them only to make their Dwellings more sweet, and that they might have the Convenience of Cattle about them for Provisions and other Uses. So that the whole Circuit of Ground round every City, which stood exactly in the midst, was in the whole three thousand Cubits ; a thousand for the Suburbs, properly so called, and two thousand more for their Pasture, call'd properly *the Fields of the Suburbs*. The learned Dr. *Heylin*, who allow'd no more than two thousand Cubits for the whole Extent of the Suburbs round the *Levitical* Cities, remarks, that these Possessions in so small a Country as *Palestine*, was a greater Proportion than the Rents received by the Clergy of all the Bishoprick and Chapter Lands in the Realm of *England*. These forty eight Cities of the *Levites* were so many Universities, where the ministerial Tribe, distributed into Companies, studied the Law, being supported by the Tithes, and from thence were dispersed throughout the Nation, to educate Youth, and improve the People in Religion in the publick Synagogues. The Place of Burial to every one of these Cities was appointed without the Bounds of the utmost Suburbs, for within it was unlawful to bury the Dead, not so much to avoid Pollution, which might be contracted from a Sepulchre, but upon the account of the nice Construction forc'd by the *Scribes* upon the Law, which says, the Suburban Land of these Cities was given to the *Levites* for their Cattle and Oxen, and for all their *living Creatures* ;

Lev. 25. 34.

Histor. Tracts,
p. 167.

Book II. therefore, say they, not for the *Dead*, or for Places of Interment.

Six of these Cities were invested with peculiar Privileges, and were appointed for *Cities of Refuge*, whither the Manslayer, who killed a Person by chance, and without design, might fly, and find Security, till he was to be try'd by proper Judges. The *Rabbins* descant thus upon this Subject: *Moses* separated three Cities of Refuge beyond *Jordan*, and against them *Joshua* separated three Cities in the Land of *Canaan*, and these were placed by one another just as two Ranks of Vines are in a Vineyard; *Hebron*, in *Judea*, against *Bezer* in the Wilderness; *Shechem*, in Mount *Ephraim*, against *Ramoth* in *Gilead*; *Cadesh*, in Mount *Nephthali*, against *Golan* in *Basan*: And these three were so equally disposed, that there was so much Space from the South Coast of the Land of *Israel* to *Hebron*, as there was from *Hebron* to *Shechem*; and as much from *Hebron* to *Shechem*, as from *Shechem* to *Cadesh*; and as much from *Shechem* to *Cadesh*, as from *Cadesh* to the North Coast of the Land. All the Levitical Cities, say the *Hebrew* Doctors, were Cities of Refuge, but not equally with the six properly so called; for the six afforded Refuge to every Person who dwelt in them, whether he resorted thither for that Purpose or not; but the other Cities had not that Privilege. In the six the Manslayer was to have a House to live in for nothing; but in the other forty two he was to pay for it: And the *Levites* could not refuse to admit him into the six; but as for the rest, it was in their Choice whether they would receive him or no. The Benefit of this Protection was common to Strangers and Sojourners (for those so called had renounced Idolatry) as well as to native *Israelites*; but such as were mere *Gentiles*, and not so much as Profelytes of the Gate, if they killed another, tho' a *Gentile*, had not the Advantage of this Law; because they were not suffer'd to dwell in the Land of *Palestine*, tho' they traded in the Country. And

if a Profelyte of the Gate killed an *Israelite*, or Chap. 13.
one that was circumcised, he also, if we may believe the *Jewish* Doctors, was denied Protection in these Cities; but if he killed a Profelyte of the Gate like himself, he was allowed the same Privilege as the *Hebrews* had.

If a Person was killed wilfully, it was Murder, and the Guilty was to suffer Death. The Heir of him that was slain stood bound to avenge his Blood: He was not obliged to stay for the Sentence of the Court, but might kill the Murderer with his own Hand wheresoever he met him. But if he refus'd, or was not able, or no such Avenger was to be found (that is, if the Murderer himself prov'd to be the next Heir, or the Man slain was a Profelyte of Justice without Issue) he was to be prosecuted and put to death by the Court of Judgment, and that by the Sword. But if the Matter proved to be accidental, and the Slaughter was casual, the Manslayer had the Privilege to fly instantly to one of these sacred Asylums, to secure himself from the violent Prosecution of the Avenger. And to give him all possible Advantage in his Flight, it was the Business of the *Sanhedrim* to make the Roads that led to those Cities convenient, by enlarging them, and removing every Obstruction that might hurt his Foot, or hinder his Speed. No Hillock or River was allowed, over which there was not a Bridge, and the Road was at least two and thirty Cubits broad. At every Turning there were Posts erected with this Inscription, *Refuge, Refuge*, to guide him in the Road; and two Students in the Law were appointed to accompany him, that if the Avenger (who was always the next Heir to him that was slain) should overtake him before he reach'd the City, they might endeavour to pacify him, and suspend his Revenge, till the Slayer was either condemned, or acquitted in a Court of Justice. A certain Day was set out, which was the fifteenth of *February*, for the repairing of the Highways and Bridges that had been broken down

down by the Winter, Rains, or Floods. When the Slayer came to the City Gates, he was examin'd by proper Persons before his Admittance into the Place; but they were not Judges, nor could they examine Witnesses. If the Avenger pursued him so closely, that they had not time to examine the Matter at the Gate of the City, they were not to let him stand there, but to receive him in, and enquire into the Merits of his Case afterwards: Not that they were to pronounce a final Sentence, but to determine whether he deserved Protection till he was delivered up to the Senate or Court of Judgment in the City where the Fact was committed, who were to enquire and decide whether he were guilty of wilful Murder or not. If the Court found the Man was casually killed, as the Person accused pretended, the Avenger was charged to prosecute him no further, and he was sent back from the Place where he was tried, to the City where he had taken Refuge, there to remain till the Death of the High Priest. Here he had a convenient Habitation assigned him; and the Citizens, as the Jews say, were obliged to teach him some Trade, whereby he might support himself. And to render his Confinement more easy, the Mothers of the High Priests used to feed and clothe these unfortunate Fugitives, that they might not be impatient, and pray for the Death of their Sons, upon whose Decease they were all restored to Liberty. If the Slayer died in the City of Refuge before he was released, his Bones were to be deliver'd to his Relations after the Death of the High Priest, to be buried in the Sepulcher of his Fathers. If a Man killed the High Priest, or the High Priest himself happen'd to slay a Man involuntarily, they were to remain in the City of Refuge as long as they lived: Yet the *Hebrew* Doctors admit of this Temperament, that if one who had been High Priest, but removed from his Office, was alive when the Slaughter was committed, after his Death both the Person who killed the High Priest, and the High Priest him-
self

self thus under Protection, were set free from Confinement, and obtained their Liberty.

Chap. 13.

No Person had the Benefit of Refuge but the ignorant and involuntary Manslayer : Nor was such a one obliged to fly, unless the Person died presently, and did not lie and languish of his Wound ; for then his Death might possibly be imputed to some other Cause : In such a Case, the Man who wounded him had no occasion to fly, and the Avenger had no Commission to pursue him. The same was the Case of him whose Office it was to arrest Men by publick Authority, and bring them before the Judges, if he struck a Man that refused to obey his Writ, and accidentally killed him. The Benefit of this Protection was confined within the Limits of the City, and the surrounding Suburbs of three thousand Cubits. If the Manslayer was found beyond these Bounds, tho' he was free from the Punishment of the Law, and no Court of Justice could reach him ; yet the Avenger, if he met him, might kill him without lying under the Guilt of a Murderer ; because he did not act as a private Person, but executed a Sentence against him who was condemned by publick Authority, and had no Protection allowed him, if he went beyond the Bounds prescribed. But if the Avenger should kill him after the Decease of the High Priest, he was esteem'd a Murderer, and to be punished with Death. No Money or Interest could purchase the Liberty of the Manslayer before the time appointed. This Punishment of Manlaughter was as indispensable as Death for Murder ; and therefore if any Man happened to kill another in the City of Refuge to which he was confined, he was obliged to fly to another City of Refuge, and there to continue till the High Priest died, and he was released by Law.



C H A P. XIV.

The Office of the Nethinims, and the Stationary Men.

AS the *Levites* were to assist the Priests in the Execution of their Office, so the *Nethinims* were Servants under them to hew Wood and to draw Water for the Altar, and the Use of the Sacrifices, and were a sort of Subdeacons in the *Jewish* Church. They were not originally of *Hebrew* Descent, but are supposed by learned Men to have been the Posterity of the *Gibeonites*, who, for their fraudulent Stratagem in imposing upon *Joshua* and the *Hebrew* Princes, were condemned to this Employment, which was a sort of honourable Servitude. They were addicted (says *Grotius*) to certain personal Servitude, whereas had they dealt plainly and openly with the *Israelites*, they might have been admitted only as Tributaries : Yet in this Service they discharg'd themselves with great Care and Fidelity to the Times of *Nehemiah*, who records, that great numbers of the *Nethinims* returned from *Babylon* to rebuild *Jerusalem* and the Temple. They were allowed to use no Trade or Occupation ; nor could they, being Foreigners, have any Possession among the *Israelites* ; nor were they allowed to marry a Woman of *Israel*. It is probable, that they were dispersed through the whole Country of *Palestine*, where the Priests and *Levites* were settled, and came and served with them in their Courses, and it is suppos'd were maintain'd out of the publick Stock, and the Profits of the Altar. When they were in waiting at the Temple, they lodged in the Tower of *Ophel*, or in a Street adjacent, because they might be near the East Gate of the Temple, which was the common and the magnificent Entrance into it. They could not

De Jure Bel.
& Pac. cap. 13.
sect. 4.

Ch. 7. v. 46.

not lodge within the Courts, because they were not of the *Levitical* Tribe ; but they lived close by ; and when their Week of Ministration was over, they returned to their Cities and Villages (of which they had many) in the Country, as the Priests and the *Levites* did. They obtained the Name of *Nethinims* from *Natan*, which signifies to give ; and it is supposed they were first called so by *David*, because they were appointed or given by him for the Service of the Temple.

As there were four and twenty Courses of the Priests, and as many of the Porters and Singers, so likewise were there four and twenty Courses of *Israelites of the Station*. This is a Title indeed unknown to the Scripture ; yet the Office of these *Stationary Men* will appear evident, and necessary upon these two Considerations : First, it must be observed, that no Man's Sacrifice could be offer'd up, unless he himself were present at it, and stood by it. And hence it was, that tho' Women were at all other times forbidden to come into the Courts of *Israel*, yet when a Woman had a Sacrifice to be offer'd up, she was admitted into the Court ; and there was a Necessity that she should be there ; because whoever had a Burnt-Sacrifice to offer up, he was to bring it to the Sanctuary himself, and if it was a Bullock, or Lamb, he was to put his Hand upon the Head of it. The second Consideration is, that there were some Sacrifices, particularly the continual daily Sacrifice was the Offering of all *Israel*, or of the whole Congregation ; and accordingly the Lambs for the daily Sacrifice, and other Sacrifices that were offered for the whole Nation, were provided at the publick Expence, out of the Treasury of the Temple : Now it was impossible that all the People of the Jews should be present at all the Sacrifices that were to be offer'd up for the whole Congregation ; and therefore it was necessary that some Representatives should be elected, who, in the place of the People, should attend at all national Sacrifices. And because this Attendance

 tendance would be continual, in regard to the daily Sacrifice, which was a Sacrifice of this nature; and consequently it would be a Hardship for any one Company of Men to be continually in waiting; therefore four and twenty Courses of these *Stationary Men* were appointed, that their Attendance in their several Changes might be the more easy. These Men of the *Station* were elected out of all *Israel*, and in the Choice great regard was had to their Honesty and good Life. Over every Course there was a President, who was distinguish'd by the Title of *President of the Station*.

These Men of the *Station* in every Course followed the same Method as the Priests and *Levites* did in their Courses. Those who lived in *Jerusalem*, and in the adjacent Places, when their Week of Duty came, attended in their Station: But such as lived remote, at an inconvenient Distance, assembled in their several Synagogues; and there they fasted and pray'd, and read a part of the Law; and by that means may be said to join in Service with, and for their Brethren of the Course that were attending at *Jerusalem*. They fasted upon the second, third, fourth, and fifth Days of that Week, and read over the History of the Creation in the Beginning of the Book of *Genesis*. They did not fast upon the first Day of the Week, because it was improper that the Austerity of a Fast should succeed the Joy of a *Sabbath*; and the last Day they thought equally unseasonable, because they would not preface the Delight of the *Sabbath* with a Fast neither. But the four Days between they used for that solemn Duty, to intercede for the Prosperity of their *Stationary Brethren* that were at *Jerusalem*, and of the Service they were concern'd in. The Attendance of these *Stationary Men* at the Temple was appointed for two Ends: The first was, that there should be always a representative Congregation of all the People present at the offering up of the daily Sacrifice, and at the
Admi-

Administration of the publick Ordinances and Service. The other part of their Employment, at least of some of them, was to take care (as Representatives of the People) that such of them as had been under any legal Pollution, and being now cleansed, came to the Temple to have their Atonement made, might be soon dispatch'd, and not long detain'd before their Business was over. These *Men of the Station*, in the Week of their Attendance, were not allowed to be trimmed by the Barber, nor to wash their Clothes in all that time ; because these things were to be done before they enter'd upon their Course of Ministry.

C H A P. XV.

The Institution of Prophets, their Schools and Seminaries, and Methods of Education. Revelation by Dreams, Visions, and immediate Inspirations. Of Bath Kol, or the Daughter of a Voice.

THE Priests and Levites were the standing Ministry in the Jewish Church : But besides these God was pleased to raise up extraordinary Persons, to whom he revealed himself in a signal manner, and who were indued with many excellent Accomplishments, particularly with a *prophetical Spirit*, that they might be the better qualified to inform the People of their Duties, to reprove them for their Sins, to prepare them for the Coming of the *Messiah*, and to foretel Events to come. The Necessity of this *prophetical Office* among the Jews is very pertinently set forth by Origen, in his Book against Celsus. *Contra Celsum*, l. 1. When the Nations round about them had their Oracles, and several ways of Divination, all which were strictly prohibited among the Jews ; if the Jews had no way of foreknowing things

things to come, it had been almost impossible, considering the great Curiosity of humane Nature, to have kept them from despising the Law of *Moses*, or apostatizing to the Heathen Oracles, or setting up something like them among themselves. From whence he argues, that there was a constant Succession of *Prophets*, who succeeded *Moses*, whom though they resembled in Birth, Calling, and Doctrine, yet they fell short of him in working Miracles and Wonders among the People; not but that there were Prophets in the Church from *Adam* to the Time of *Moses*; yet the *Jews* observe they did not follow in a regular Succession.

About the Time of *Samuel* there were Schools of the Prophets erected; and many think that he was the Author of them. They were Places of Education, where young Persons, the most hopeful of the *Levites*, and the *Nazarites* out of other Tribes, were instructed in Religion and Piety, the better to prepare themselves to receive the prophetic Spirit; not but that God sometimes bestow'd a Spirit of Prophecy upon Persons who had not been educated in these Schools. The Occasion of the Institution arose from the Resort which the People had to the *High-Places* for sacrificing, during the Captivity, or uncertain Abode of the Ark of God, after the Desolation of *Shiloh*. Now the People assembling at these Places to perform their Sacrifices, it was so order'd, that a Company of Prophets should be there resident to bless the Sacrifices, and to instruct the People. Over these little Universities, or Colleges of Students, there was some venerable Prophet as a President, who was inspired by the holy Spirit, and partook of divine Revelations. But the Scholars were not inspired with the same prophetic Spirit, but received Prophecies from the Mouth of their Master. They were called *Sons of the Prophets*, to whom they minister'd, as the Evangelists did to the Apostles; they publish'd the Prophecies they

they receiv'd to the People, when their Masters (whom they called *Fathers*) were otherwise employ'd. By them they were instructed in the *Mosaick* Law. In the Schools they sat below at their Master's Feet, and the Master above over their Heads when he taught them.

The principal of these *Academies* in the Kingdom of *Israel* were at *Bethel*, *Jericho*, and *Gilgal*; and by the Prophets in these Schools was the Purity of Religion preserv'd among the ten Tribes, after the Defection, in the Time of *Jeroboam*; for the People resorted to them upon the solemn Festivals, when they were instructed, and had Lectures upon the Law read to them.

In *Judah* likewise there were some of these Schools; particularly at *Jerusalem* there was a College within the second Wall of the City: And so great Regard was paid to the prophetical Character, that none were suffer'd to be buried within *Jerusalem*, but Kings of the Family of *David*, and Prophets. Out of these Seminaries it was God's ordinary Method to call Students, whom he design'd to employ in the prophetical Office; and though their Educations in those schools could not concur, by way of Efficiency, to produce in them a Spirit of Prophecy, yet their Institution in these Nurseries tended to improve their natural Faculties, and to subdue all irregular Motions in their Souls; for nothing could be a greater Objection against divine Inspiration, than if the Person who pretended to it were of very weak and shallow Intellectuals, or known to be of an irregular Conversation. In these Schools, therefore, their Understanding and natural Abilities were advanc'd, they were brought up in spiritual Exercises, and instructed in the Sense of the Law, and in the solemn Celebration of divine Praises. And that the Minds of the Prophets might be the better disposed to receive the divine Impulse, they used the Assistance of Instrumental Musick in their Devotions; for Musick admirably allays the Passions, and fits the

Book II.

 1 Sam. 10. 12.

the Soul for the better Entertainment of the divine Spirit. And at some of these Musick-meetings there have been Persons who have had their Spirits so elated by the Force of Musick, that they have composed Hymns upon the Place, by a divine Energy inwardly moving their Minds, and transporting them beyond the ordinary Power of Imagination and Fancy. The composing and singing of these divine Hymns is called *Prophecy*; but in what manner this Office was perform'd is not so easy to define or specify (says Mr. Mede) who supposes that there was a *Præcentor* to usher in the Verse or Ditty, and the rest answer'd the Extremes, or last Words of the Verse.

Book I. Discourse 16.

It is not certain what Right of Initiation was used when a Prophet first enter'd upon his Office. Some suppose that he was anointed with holy Oil, in the same manner with Kings and Priests. But this Opinion is exploded by others, who say that there were Prophets among the *Hebrews* before the Holy Oil was made, and likewise after it ceased; and therefore they allow no other Ceremony of Inauguration but clothing with a *prophetical* Mantle, which was an upper Garment made of Lambs Skin, thrown over the Shoulders, and, some think, coming down to the Heels. They likewise wore *Hair-cloth* next their Skin, tied about with a leathern Girdle.

The frequent and standing Method, whereby God was pleased to transact with the Prophets, and in extraordinary Cases with other Men, was either by *Dreams*, *Visions*, or immediate *Inspirations*. The way by *Dreams* was, when the Person being overtaken with a deep Sleep, and all the outward Senses locked up, God presented the Species and Images of things to their Understanding, and in such a manner that they might be able to apprehend the divine Will, which they presently did upon their awaking. These divine Dreams the *Jews* distinguish into two Sorts; *Monitory*, such as were sent only by way of Instruction or Admo-

nition,

nitition, to give Men notice what they were to do, or warning what they were to avoid: Or they were *Prophetical*, when God by such a powerful Energy acted upon the Mind and Imagination of the Prophet, as carried the Strength and Force of a divine Evidence along with it. This was sometimes done by a clear and distinct Impression of the thing upon the Mind, without any dark or enigmatical Representation of it, and sometimes by Apparition, yet so as the Man, though asleep, was able to discern an Angel conversing with him.

When God communicated himself by *Vision*, it was usually done two ways: First, when something really appeared to the Sight. Thus *Moses* beheld the Bush burning, and stood there while God conversed with him. Or, secondly, by powerful Impressions upon the Imagination, usually done while the Prophet was awake, and had the free and uninterrupted Exercise of his Reason, tho' the Vision often overpower'd and cast him into a Trance, that the Soul, being more retired from sensible Objects, might the closer attend those divine Notices that were represented to it. Thus all the Prophets had the Ideas of those things that they were to deliver to the People the more strongly impress'd upon their Fancies, and this commonly when they were in the greatest Solitude and Privacy, and their Powers most call'd in, that the propheticall Influx might have the greater Force upon them.

God was pleas'd sometimes to communicate his Mind to the Prophets by immediate *Inspirations*, whereby he immediately transacted with the Understandings, without any relation to their Fancy or their Senses. It was the most pacate and serene way of Prophecy, God imparting his Mind not by Dreams or Visions, but while they were awake, their Powers active, and their Minds undisturb'd. This the *Jews* call the *Holy spirit*, or that kind of Revelation which was directly convey'd into the Mind by the most effi-

cacious Irradiation and Inspiration of the Holy Spirit, God by these divine Illapses enabling the Prophet clearly and immediately to apprehend the Matters deliver'd to him. The highest Pitch of this prophetical Revelation was what the *Jews* call the *Mosaick Degree*, or that way of Prophecy which God us'd towards *Moses*, who was honour'd with a mighty Preheminence above all other Prophets; which the *Jewish* Writers make to consist in four things: The first, that in all God's Communications to *Moses* he immediately spake to his Understanding, without any Impressions upon Fancy, any visible Appearances, any Dreams or Visions of the Night. The second, that *Moses* had the Prophecies convey'd to him without any Fears or Consternations, whereas the other Prophets were astonish'd and weaken'd at the Sight of God. The third, that *Moses* had no previous Dispositions to make him capable of divine Revelations, but could directly go to God and consult him, as a Man speaks with his Friend; other Prophets being forc'd, many times, by some preparatory Arts, to invite the prophetic Spirit to come upon them. The fourth, that *Moses* had a Freedom and Liberty of Spirit to prophecy at all times, and could when he pleased have recourse to the sacred Oracle. But as to this the Scripture intimates no such thing, the Spirit of Prophecy retiring from him at some times, as well as from the rest of the Prophets: And indeed the prophetical Spirit did not reside in the holy Men by way of Habit, but occasionally, as God saw it proper to confer it upon them. It was not in them as Light is in the Sun, but as Light in the Air; and consequently depended upon the immediate Irradiations of the Spirit of God.

These divine Communications were so convey'd to the Minds of the Prophets, that they always knew them to be divine Revelations; so mighty and perspicuous was the Evidence that came along with them, that there could be no doubt

doubt but they were the Birth of Heaven. It is true, when the prophetick Spirit seiz'd upon wicked Men, they understood not its Effect upon them, nor were in the least improv'd by it: The Revelation pass'd thro' them as a Sound through a Trunk, or Water through a leaden Pipe, without any particular and distinct Apprehension of the Thing, or useful Impression-made upon their Minds. This was the Case of *Caiaphas* and *Balaam*; of which last the *Jews* say expressly, that he prophesied according to the Will of God, but understood not what he prophesied. The Prophets of God, when they were inspired, were not carried out into furious Transports of Rage and Madness, though the Impulse might oftentimes be very strong and violent: They were often in a bodily Ecstasy, but never in an Ecstasy of Mind; their Reason and Understanding never being render'd useless and unserviceable to them. Indeed it was absolutely necessary that the Prophet should have a full Satisfaction of Mind concerning the Truth and Divinity of his Message; and therefore even in those Methods that were most liable to Doubts and Questions, such as Communications by Dreams, we cannot think but that the same Spirit that moved and impressed the Thing upon them, did also, by some secret and inward Operation, settle the Mind in the firmest Belief and Persuasion of what was revealed and suggested to it. All these Ways of immediate Revelation ceased some hundreds of Years before the final Period of the *Jewish* Church, after it had continued among Men, and sometimes Women, from the Beginning of the World. The *Jews* allow that there was no Prophet in the second Temple. But this is not true; for the Prophets *Haggai*, *Zechariah*, and *Malachi*, lived after the second Temple, and prophesied under it. However, at the Death of *Malachi*, the last of that Order, the Spirit of Prophecy ceased: After him there arose no Prophet in *Israel*, who is therefore called by the *Jews* the *Seal of the Prophets*.



To supply this want of Revelation by Prophecy, the *Jews* made use of a vile Refuge, and invented what they called *Bath Kol*, which they say was a *Voice* from Heaven. They gave it the Name of *Bath Kol*, that is, the *Daughter Voice*, or the *Daughter of a Voice* (for it may be interpreted both ways) because it succeeded, they say, in the Place of the *Oracular Voice* deliver'd from the Mercy-Seat, when God was there consulted by *Urim* and *Thummim*. That was the grand and primary Voice of Revelation, this of a secondary Dignity, and inferior to it as the Daughter is to the Mother; and therefore in respect to it, and as coming in its stead, it is called the *Daughter Voice*, the other being to it as the Mother, in Precedence both of Time and Dignity. There is also another Reason given for this Name, which is, that it came out of *Thunder*; that the Thunder-Clap always went first, and then the *Bath Kol* issued out: and therefore the Thunder was as the Mother Voice, and *Bath Kol* as the Daughter coming out of it. But this cannot be true; for most of the Instances which the *Jewish* Writers give us of this *Bath Kol*, are without any Thunder preceding. That it may be understood what kind of Oracle this was, I shall give one Instance of it out of the *Talmud*. Rabbi *Jochanan* and Rabbi *Simeon ben Lachish*, desiring to see the Face of *R. Samuel*, a *Babylonish* Doctor, Let us follow, said they, the hearing of *Bath Kol*: Travelling therefore near a School, they heard the Voice of a Boy reading these Words out of the first Book of *Samuel*, *And Samuel died*. They observ'd this, and inferr'd from hence that their Friend *Samuel* was dead; and so they found it happen'd, for *Samuel* of *Babylon* was then dead. Many more Instances of this sort might be produc'd out of the *Jewish* Writings; but from this it may be argued, that their *Bath Kol* was no such Voice from Heaven as they pretend, but only a phantastical way of Divination of their own Invention, like the *Sortes Virgilianæ* among the Heathens: For as with them the

In Shabbath,
fol. 8. col. 3.

Ch. 25. ver. 1.

Words

Words first dipt at in the Book of the Poet, was Chap. 15.
 the Oracle whereby they prognosticated those future Events which they desired to be informed of ; so with the *Jews*, when they appeal'd to *Bath Kol*, the next Words which they should hear from any ones Mouth were the same. And this they call'd a *Voice from Heaven* ; because thereby they thought the Judgment of Heaven to be declared as to any dubious Point they desired to know, and the Decrees of Heaven to be reveal'd concerning the future Success of any Matter which they would be pre-informed of, whensoever in either of these two Cases they this way consulted it. The *Sortes Virgilianæ*, on the failing of *Oracles*, were made use of by the Heathens in the place of them, as long as Paganism remain'd among the *Romans* ; and the Christians, when Christianity first began to be corrupted, learnt from them the like way of Divination, and much practised it, without any other Change, than by putting the Book of the Holy Scriptures in the place of the Book of the Heathen Poet.

C H A P. XVI.

The Tryal and Punishment of False Prophets.

THE prophetick Spirit being so common among the *Hebrews*, it was necessary there should be a Method of Tryal established, to prevent Impostors, and to discern the false Prophet from the true : For it could not be expected, but in a Nation where there was such a number of Prophets, many Pretenders would arise, who would endanger the Faith of the People, unless there were some certain way to find them out. The more effectually therefore to deter Men either from counterfeiting a Prophetick Spirit, or to hearken to them that did, God appointed

Book II. pointed a severe Punishment for every such Pretender, who, upon legal Conviction, was to be punish'd with Death. The *Jews* generally understand this of Strangling; as they do always in the Law, when the particular Manner of Death is not express'd. And in that a false Prophet and a *Seducer* were distinguish'd from each other, that a Seducer was to be stoned to Death, under sufficient Testimony; but the false Prophet is condemned only to be put to Death. The principal Difference between the Seducer and false Prophet was, that the Seducer attempted by cunning Persuasions, and plausible Arguments, to draw the People off from the Worship of the true God; but the false Prophet always pretended Divine Revelation for what he persuaded them to, whether he gave out that he had the Revelation from the true God, or from Idols and false Gods: So that the mere Pretence to Divine Revelation was that which God would have punish'd with so great Severity. The *Jews* tell us of three sorts of false Prophets who were to be punish'd with Death by Men, and three other sorts who were reserved to divine Punishment. Of the first Rank were these: First, He that prophesied that which he had not heard; and for this they instance in *Zedekiah* the Son of *Chenanaab*, who made him Horns of Iron, and said, *Thus saith the Lord: This was the Lying Prophet.* The second, He that speaks that which was revealed not to him, but to another; and for this they produce *Hananiab* the Son of *Azur* (but how truly I shall not determine:) This was the *Plagiary* Prophet. The third, He that prophesied in the Name of an Idol, as the Prophets of *Baal* did: This was the *Idol* Prophet. These three, when once fully convicted, were to be put to Death by the Hand of Men. The other Class of those that were to be punish'd by the Hand of Heaven, consisted of these: The first, He that stifles and smothers his own Prophecy, as *Jonah* did: By which it seems that when the Divine Spirit overshadow'd the Understandings of the Prophets, it offer'd no Violence

Deut. 18. 20.

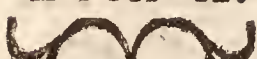
Deut. 13. 6.

1 Kings 22. 11.

Jerem. 28. 11.

Violence to their Faculties, but left them to the free Determination of their own Wills in the Execution of their Office. But this must be understood of a lower Degree of Prophecy ; for at some times their Prophecies were as *Fire in their Bones* ; they were never at any Rest till they had discharg'd their Commission. By this Example of *Jonah*, it is observ'd, that tho' the Spirit of Prophecy, like the Fire on the Altar, could only be kindled from Heaven ; yet it might be destroy'd when it was not maintained with something to feed upon : Or when it met not with suitable Entertainment from the Spirits of those it fell upon, it might retreat back again to Heaven, or at least lie hid in the Embers, till a new Blast from the Spirit of God retriev'd it into its former Heat and Activity. The second, He that despised the Words of a true Prophet, was likewise to be destroy'd from among his People by the Hand of Heaven. The last that was liable to be cut off, was the Prophet who hearkned not to the Words of his own Prophecy ; which was the Case of the Prophet sent to *Bethel*, whom God slew in an unusual manner, for not observing the Command which he had given him. Chap. 16.
Jerem. 20. 9.
1 Kings 13. 9.

It is the receiv'd Opinion among the *Jewish* Doctors, that the Cognizance and Tryal of false Prophets peculiarly belonged to the great *Sanhedrim*, and that this was one End of its Institution. So *Maimonides*, after he had largely discoursed upon the Punishment of a Seducer, and speaking of that of a false Prophet, he lays this down as a standing Rule among them : No false Prophet was to be judg'd but in the Court of Seventy one. The manner of Tryal (if we believe some of their Writers) was thus : They observ'd the Judgments threatned by a Prophet, and likewise the good Things he predicted. If the Judgments took not effect, this did not prove him to be a false Prophet, because God was merciful, as in the Case of *Hezekiah* ; and the People might repent, as the *Ninevites* did ; but if he prophesied Good, and that came

Book II.

 Ch. 28. 9.

Jerem. 18. 7,
 8, 9.

came not to pass, he was condemned as a Deceiver and a false Prophet. The Reason of this Probation they found upon the Words of *Jeremiah*: *The Prophet which prophesied of Peace, when the Word of the Prophet shall come to pass, then shall the Prophet be known that truly the Lord hath sent him.* But this does not give us the true Difference; for the Promises, as well as the Threatnings of God, are many times conditional; so that the good Things a Prophet foretold might not come to pass, and yet he might be a true Prophet, because the People proved unworthy of them, and God did not absolutely intend them. Therefore the Test in the Business of Prophecy seems rather to be this; that if a Prophet foretold such a thing which the Power of Nature could not produce, and gave it as a Sign that God sent him, who would justify his Mission by doing that Wonder, and the Thing did not come to pass, he was to be look'd upon as not a Man of God, or a true Prophet: As *Moses*, who threw his Rod upon the Ground, and said it should become a Serpent, if it had not, would justly have been convicted of Falsity. If the Words of a Prophet were fulfilled in one or more Particulars, he was not to be judg'd a true Prophet, unless every thing he spake in the Name of God came to pass. And when once he was convicted of Imposture, and of pretending a divine Commission, when God had not sent him, no Character or Interest was powerful enough to secure him from Punishment; for to be afraid of such a Person, and those who encouraged him, was esteem'd a Distrust of God, who is always a Defender of those who defend the Cause of Religion.

Selden de Synedr. lib. 3.
 cap. 5.

To the Rule before-mention'd the *Jews* make this Addition, that a Prophet, who had the Testimony of another undoubted Prophet, was to be esteem'd a true Prophet: And if he was a Man of eminent Virtue and upright Life, he had a Power to dispense with the Observation of some Precepts that were positively enjoined by the Mo-
 saick

saick Law. Such a one was *Elijah*, who command- Chap. 16.
ed an Altar to be built upon Mount *Carmel*, when
Sacrifices upon High Places were forbidden. But
there was a Necessity for it (says *R. Solomon*) that Kimc. Pref. ad
min. Proph. he might restore the true Worship of God in *Is-
rael*. There is one Observation of the *Rabbins*
not to be forgotten upon this Subject : That eve-
ry Prophet, whose Name and his Father's Name
is set down in his Prophecy, was a Prophet, and
the Son of a Prophet : He whose Name, and not
his Father's Name, is express'd, it is certain was
a Prophet, but not the Son of a Prophet : He
whose Name, and the Name of his City, is men-
tioned, was certainly of that City : He whose
Name is set down, and not the Name of his Ci-
ty, was a Prophet of *Jerusalem* : And he whose
Father's, and Father's Father's Name is express'd
in his Prophecy, was a Person of higher Rank
and Descent, than he whose Father's Name only
is set down.

C H A P. XVII.

*Impostors among the Hebrews ; Offerers
of Children to Moloch.*

THE Tryal of Prophets prescrib'd by the
Mosaick Law, was design'd to prevent all Oc-
casions of consulting Impostors, who might
pretend to a prophetick Spirit, and seduce the
People into Idolatry. There were many sorts of
these unlawful Practitioners in the Times of *Moses*,
who used Diabolick Arts among the Heathens, and
are distinguish'd in Scripture by these Names ; one
that makes his Son or his Daughter to pass through the Deut. 18. 10, 11.
Fire to Moloch, a Diviner, an Observer of Times, an
Inchanter, a Witch, a Charmer, a Consulter with Fa-
miliar Spirits, a Wizard, and a Necromancer.

Book II.

Dent. 18. 10,

II.

2 Kings 17. 17,

21, 6.

The Oblation of Children to *Moloch* being frequently mentioned, together with other diabolical and divinatory Arts, there is great reason to believe that there was something *magical* in this superstitious Right; and thereby they consulted with *Dæmons* about things future or secret. *Moloch*, it is certain, was the principal Idol of the *Ammonites*; but yet not so appropriated to them, but that other neighbouring Nations took the same for their God; for it appears from the Pagan Records, that they were very friendly in that Point, and frequently lent their Gods to one another. This Deity seems to have been the same with *Baal*, both of them signifying *Dominion*; but more especially it signifies the Sun, the Prince of the heavenly Bodies. It is plain from several Passages in Scripture, that the old Heathens (whom the *Israelites* were prone to imitate) not only made their Children pass through the Fire, but also offer'd them in Sacrifice unto this Idol. Both these impious Rights were forbidden by the *Mosaick* Law; the first without any Penalty annex'd, the last was to be punish'd with Death. The Ceremony of passing through the Fire was used by way of Lustration and Purification, as they called it; and by this Ceremony the Children were dedicated to the Service of this Pagan God. And therefore, it being a Right of Initiation, we never find it mentioned in Scripture, but only with relation to Children, whom the *Hebrews* were forbidden to devote in this manner, which was in effect to alienate them from the Service of the true God. The *Hebrews*, from whom we might expect some Certainty about this savage Right of passing through the Fire, do not agree in their Opinions concerning it. Some imagine that the Parents carried their Children through the Fires upon their Shoulders; others that they were led between them by their Priests. The Father (as a *Jewish* Doctor observes) deliver'd the Child to the Priest in the Name of the Idol, just as it is said concerning legal Sacrifices, he

he shall give them to the Priest. Others think that the Priest, or some body else, wav'd the Child about in the very Flame, while Men and Women danc'd round the Fire, or leaped through the Flame. And others again suppose, that the Children dedicated to the Idol did not walk, but dance through the Fire; which being an Emblem and Representation of the Sun, plainly signified that such Children were consecrated to that Deity. And this comes nearer the *Hebrew* Phrase as we translate it, that they did not pass *between* Fires, but *through* the Fire. But which way soever this Ceremony was perform'd, whether they wav'd the Child through the very Fire, and presented it to *Moloch*, before whom the Fire was kindled, or led it between two Fires, or made it pass through by itself, when they had so done, the Priest restor'd the Child to the Father again. And in some such way *Ahaz* (who perhaps introduced this Idolatry among the *Hebrews*) made his Son to pass through the Fire, which cannot be meant of his burning him; for *Hezekiah* his Son outlived him, and succeeded in his Throne.

But besides the Idolatry of making their Children pass through the Fire, it was a cruel Superstition in the Days of *Moses* to offer humane Victims, especially Children, as Sacrifices to the Idol *Moloch*, and probably to *divine* by inspecting the Intrails. Certain it is that Children were really burnt upon the *Gentile* Altars, especially in times of publick Calamity and Distress, when they hoped to appease the Anger of their enraged Deities, by offering to them the dearest Things they had. The *Phœnicians* offer'd their Children to *Saturn*, who is said by the Poets to have devour'd his own Children, and by many is thought to be the same with *Moloch*. And this horrid Usage of sacrificing may be derived by wicked Imitation from *Abraham's* offering up his Son. To this purpose there is a Passage out of *Philo* concerning the History of the *Phœnicians*: *Saturn*, whom the *Phœnicians* call *Israel*, having govern'd

Euseb. Præpar. Evang. lib. 4. cap. 16.

that

Book II.

that Country after his Death, was made the Star called *Saturn*: Of his Wife *Anobret* he had one only begotten Son, whom therefore they called *Jeoud*, that being the Term for an only begotten Son amongst the *Phœnicians* to this Day. Upon the breaking in of a very destructive War upon the Country, he takes his Son, and having decently adorn'd him, and prepar'd an Altar for him, sacrificed him upon it. The Image of *Saturn* bore a near Resemblance to that of *Moloch*. *Saturn*, the Idol of *Carthage*, is thus described: It was made of Brass, wonderful for its Greatness, whose Hands, extending towards the Earth, were so hollow (ready to grasp) that the Child that was put into them fell, as it were, into a mighty Gulph of Fire. The same Description, in a manner, agrees with the Idol *Moloch*, and the Idolatry of his Votaries. Our Rabbins (says a *Jewish* Commentator) of happy Memory, say, although all Houses of Idolatry were in *Jerusalem*, *Moloch* was without, and the Image was made hollow, placed within seven Chappels (according to the Number, I suppose, of the seven Planets.) Now whosoever offer'd Flower, they open'd to him the first of them; whoso offer'd Turtles or Pidgeons, they opened to him the second; whoso offer'd a Lamb, they open'd to him the third; whoso offer'd a Ram, they open'd to him the fourth; whoso offer'd a Calf, they open'd to him the fifth; whoso offer'd an Ox, they open'd to him the sixth; but whoso offer'd his Son, they open'd to him the seventh. Now his Face was like a Calf, and his Hands were stretched out as a Man's that reacheth out to receive something from his Neighbour; and they set him over the Fire, and the Priest took the Child and put him between the Arms of the Idol, and there the Child gave up the Ghost. He was made of Brass (says another Writer) and was heated with Fire under, till he was glowing hot; and then the Priests put the Child into his Arms, and there he was burnt: And the Priests made a Noise in the mean time with

Kimchi in
2 Kings 23. 10.

R. Sol. in
Jer. 7. 31.

with Drums, that the Father might not hear the Child's Cry; and therefore the Place was called *Tophet*, from *Toph*, a *Drum*, or *Taber*, from the Cry of the Children. The Place was likewise called *Gebenna*, which signifies the Valley of Crying. *Oecumenius* is of opinion, that the Star of *Remphan*, mentioned in the Acts of the Apostles, was a certain Star painted in the Forehead of the Idol *Moloch*. Acts 7. 43.

There is no Punishment threatned by the Law of *Moses* to those who made their Children pass through the Fire; but it was capital to sacrifice any of humane Seed to *Moloch*, and to be punish'd with Death by stoning. If there was not sufficient Proof against the Votary to convict him, God resolv'd that he would himself take care to punish him by an utter Excision both of Soul and Body: And as the Idolater was liable to be punish'd in this manner, so they who favour'd him, and would not testify against him when they knew him guilty, fell under God's high Displeasure, who threatned to cut them off and their Posterity.

Another sort of Worship was exhibited to this Idol, called the *Taking up of the Tabernacle of Moloch*; which was done by carrying the Image up and down in Tabernacles and Pageants, after a solemn manner of Procession. This kind of Idolatry, perhaps, had its Original from an unwarrantable Imitation of *Moses's* Tabernacle, which was nothing but a portable Tent, to be carry'd from Place to Place as Occasion requir'd. There were Chariots and Horses likewise consecrated to this Idol; but it is uncertain whether these Creatures were kept to be sacrificed, or to be led in Pomp (as some of the *Jews* speak) every Morning to meet the rising Sun. Or, as others take it, the Worshipers of the Sun got upon these Horses early in the Morning, and rode out to salute the Sun at its first appearing. Some Authors imagine that these Chariots and Horses were only Statues Hyde de Relig. vet. Pers. p. 117.

Book II. Statues made of some Metal, and that the Beasts
 were represented in the Shape of Griffins.

C H A P. XVIII.

A Diviner, an Observer of Times, an Inchanter, a Witch, a Charmer, a Consulter with Familiar Spirits, a Wizard, and a Necromancer.

A *Diviner* may be supposed to denote not only the Person who exercised the divinatory Art, but those who consulted him and applied to him; for, after the Pagan Mode, they used to repair to such on urgent Occasions, to know what should befall them, or how they should act in particular Emergencies. This is always represented in the Holy Writ as a very scandalous and detestable Employment; and not without reason, for it was corresponding with the Devil. There were various Methods of Divination made use of among the *Eastern Nations*, and it is difficult to find out what kinds were in use and forbidden by *Moses*; but the best Commentators agree, that he had regard to some of these following Customs.

Gen. 44. 5.

It is probable, that in the Days of *Joseph* there was a Divination by *Cups* (*Is not this the Cup whereby indeed he divineth?*) though we know not now what it was. It is certain there was such a Practice among the *Greeks*, who borrow'd much of their Religion from the *Egyptians*; particularly their observing the sparkling of the Wine in their Libations. It was usual for the Heathens to divine by raking into the Bowels of their Sacrifices, particularly of humane Victims; and they often offer'd young Children, on purpose that thereby they might make their Auguries, and predict things to come. Another Practice was to divine by casting or drawing of Lots; which



which sort of Divination was much in use among the *Greeks* and *Romans*, and had been so, it is likely, in more ancient Times among the Eastern Nations. Some of the Heathens; particularly the ancient *Arabians*, divined by Arrows. Whether this Art was used in the Time of *Moses* is uncertain; but such kind of Divination was in use among the Eastern People in the Days of *Ezekiel*, and, as many Christian Fathers observe, was practised by the *Jews*. The Words of the Prophet *Ezek. 21. 21.* to this purpose are these: *The King of Babylon stood at the parting of the Way, at the Head of the two Ways, to use Divination: He made his Arrows bright.* The Meaning seems to be this, that *Nebuchadnezzar* came to a Place where two Ways met, one led to the City *Rabbath*, and the other to *Jerusalem*. Now to determine which City he should first assault, he had recourse to this Method: He wrote the Names of the two Cities upon several Arrows, which were mixed together promiscuously in a Quiver; and a Boy, who was unacquainted with the Matter, drew out one, and the Name of *Jerusalem* being upon it, the King was determin'd to lead his Army towards that City. Others deliver the manner of this Consultation to have been thus: The Consulter *Drus. in Deut. 18.* measured his Staff by Spans, or by the Length of his Finger; saying, as he measured, I will go, I will not go; I will do such a thing, I will not do it; and as the last Span fell out, so he determined. This Custom seems to be refer'd to by the Prophet *Hosea*, where he says, *My People ask counsel of their Stocks, and their Staff declareth unto them.* *Hieron. Cyril. in Ose 4. 12.*

The Prophet *Ezekiel*, in the same Verse, mentions two other kinds of Divination, which he calls to consult with *Images*, or with *Teraphim*, as it is in the *Hebrew*, and to look on the *Livers*. The *Teraphim*, it is generally believed, were a kind of *Penates*, as the *Romans* called them, or Household Gods. But it is disputed among the *Hebrew* Doctors, whether in ancient Times they were worship'd as Gods, or used only as Instruments

Book II.

ments of Divination ; though most of them take them to have been Figures in humane Shape, made by Astrologers under certain Constellations, and made capable of the heavenly Influences ; and that they were the same with the *Arabian Talismans* in after Times. But the most probable Conjecture is, that they were the Representations of some Angelical Powers, (*Teraphim* and *Seraphim* being the same, only by the Change of a Letter) who, they imagined, declar'd the Mind of God by them : For in those Countries, where the *Shechinah*, or Presence of the divine Majesty, did not appear, they had at least some Tradition of it, and of the Angels that were its Attendants, the Resemblance of which they made, in hope that by that means they might have a Communication with them, and procure Intelligence from Heaven. Of this the evil Spirits made their Advantage, and abused Mankind by the lying Answers they gave to their Inquiries ; for there is no reason to believe that God allowed, much less appointed the making of these *Teraphim*. This had been to lead Men into Idolatry by Image Worship, to which they were too prone of themselves. The manner how these Images were made is fondly conceived thus among the Rabbis : They killed a Man that was a first-born Son, and wrung off his Head, and seasoned it with Salt and Spices, and wrote upon a Plate of Gold the Name of an unclean Spirit, and put it under the Head upon a Wall, and lighted Candles before it, and worshiped it. The use of them was to consult with them, as with Oracles, concerning things for the present unknown, or for the future to come.

To divine by the Intrails of Beasts was a Practice generally received among the Heathens ; and because the *Liver* was the principal Member inspected, it was called *Consultation with the Liver*. In this kind of Divination there was chiefly observed the Colour of the Intrails ; their Place, whether none were displaced ; and the Number, whether none were wanting ; and the

want

want of the *Liver* was always understood to pre-
sage the greatest Misfortunes.

An *Observer of Times* was one that used the Art
of magical Prognosticators and Soothsayers, who
lay a mighty Stress on some certain Seasons and
critical Minutes, which they fancy depend on a
particular Position of the heavenly Bodies; for
the *Gentile* Idolaters had a Custom to predict
future Events, not only by viewing the Skies and
Clouds, but chiefly by making the Position and
Aspect of the Luminaries of Heaven; and upon
consulting of these, it was their frequent Practice
to enter upon some magical Operations. It was Maim. More.
Nevoch. p. 1.
c. 37. the Opinion of a learned Rabbi, that most of such
kind of Feats of old were effected by Virtue of
the Stars, both fixed and planetary; and that
those celestial Bodies were thought to recompence
their Votaries with Success in their magical Un-
dertakings: And, in way of Return, these Ope-
rators shew'd great Reverence to the Stars, and
constantly implor'd their Aid and Assistance:
And therefore this he calls the *worshipping of the
Stars*. These Persons pretended to read the Fates
of Men and Nations in the Lights above: More
especially, by virtue of their Skill in that kind,
they were able to observe *Times*, to judge of
Days, whether they were good or ill, lucky or
unlucky (as they thought fit to term them) for
they made the World believe that certain Days
and Times were more than ordinarily subject to
the Influence of such and such Stars. It seems the Isai. 2. 6.
Philistines were noted for this sort of Imposture,
and are therefore stiled *Observers of Times*; for that
is the proper Import of the Word; but *Soothsayers*
(which our Translators use) is too general a
Term. The same *Hebrew* Writer takes notice,
that Jugglers, who delude the Sight in playing
their Tricks, and seem to perform wonderful
things, as vomiting Fire, and transforming Straws
into Birds, whether they do it by Slight of Hand,
or by other means, are comprehended under the
Name of an *Observer of Times*. And there are
P 2 others

Book II. others also who think it includes such as pretended to tell Fortunes.

Mat. 7.

An *Inchanter* made Omens, and guessed what should happen by some superstitious Observation. But what that was is not so easy to determine: Those who follow the *Seventy*, and the vulgar *Latin*, take him for a Diviner, by the flying, feeding, chirping, and other Actions and Postures of Birds, and from thence presaging and foretelling things to come. But the Word in the Original signifying a *Serpent*, and having no relation at all to Birds, it seems rather to relate to the ancient Divination by Serpents. This Practice was much in use among the old *Gentiles*, as appears by *Homer*, who introduces *Chalcas* seeing a Serpent devouring eight Sparrows with their Dam, and from thence divining how long the *Trojan War* would last: Not but that sometimes the Term is used in a larger Sense, and signifies one that fondly pretends to guess at Futurities by other Accidents; as from the falling of a Crumb of Bread out of one's Mouth, or a Staff out of one's Hand, from Men's sneezing, or the breaking of a Shoe-latchet. And the excellent *Maimonides* interprets it of ominous Accidents, (as they were by the Superstitious reputed) such as the Chattering of a Crow, the Fall of Salt, the being cross'd on the way by a Hare, or some other Animal. Other judicious Expositors understand it of Lots, and thereby enquiring when it is safe to take a Journey, to marry a Wife, or to undertake any other Business of Importance. It being hard to judge among such Variety of Opinions, the Learned are left to determine for themselves.

Senec. Nat.

Quest. 1. 4. c. 7.

A *Witch* was a Person (and generally a Woman) addicted to Magick and evil Arts, by which she had Power to do Mischief to Men or Beasts, and to change the Form of things, by making them appear otherwise than they are. This sort of magical Operation was very usual among the Pagans; whence there was a Law among the old Ro-

mans,

mans, and inserted into their twelve Tables, Chap. 18. against this hurtful and malicious Fascination; and particularly that whereby the Fruits of the Ground were endamaged. Among other Practices, these Witches used their wicked Skill to allure silly Maids to consent to Mens Sollicitations; and therefore the Law about Witches immediately follows the other about Virgins. *Epiphanius* Hæref. 30. m. reports, from one that saw it, such a magical Operation used by a Jew, to procure the Love of a Christian Woman, who was preserv'd from the Power of his Witchcraft by the Seal of Christ (as he calls the Sign of the Cross) wherewith she fortified herself at the first Attempt made upon her. And indeed the Jewish Nation have been always extreamly addicted to Witchcraft; and some of their famous Rabbins have been suspected of it. A Witch by the Law of *Moses* was to be stoned.

A Charmer, as we render it in our *English* Bibles, or, more exactly according to the Original, one that charmeth a Charm, the Jews say, was a Person that practised Magick by the Use of certain Words and Voices, as well as Signs and Ceremonies, instituted by the Devil to effect something above the Power of Man; to charm a Serpent, for instance, that it shall not sting, or to preserve from any other Harm. This sort of Inchanters are called *Mutterers*; because they generally use a low and imperfect kind of Pronunciation, that their Words may not be heard by the Vulgar, and that their Spells (as they call them) may be the more effectual. But especially they used Words composed into Number and Verse; and thence a Charmer is translated by the *Septuagint*, one that sings his Song. And to this sort of Superstition the World was so addicted, that the Law of *Moses* could not bring the Jews quite off from it; but when they threw away their other Charms, they used the Words of Scripture instead of them; pretending, for instance, to cure Wounds by reading that Verse in the Law, I will put none of these Diseases upon thee.

Exod. 22. 18.

Epiphanius Hæref. 30. m.

7. 8.

Deut. 18. 11.

Exod. 15. 26.

Maim. de Idol.

lat. c. 11. sec.

10, 12.

Book II. But there is another Notion of the Word, which in the Original imports Conjoining, or *Associating*, as if it had respect to a diabolick Compact. This is he that by a Correspondence and Agreement with some evil Spirit, causes such and such things to be done, or hinders the doing of them. This is not an improper Exposition of a Charmer, which distinguishes him from all the other Retainers to Demoniackal Magick here specified. *Ludolphus*, in his Comment upon the *Ethiopick* History, gives a judicious Account of the Words that we render *Charmer*, by translating them *gathering together a Company*. It seems, it was an ancient way of Inchantment to bring, by the Power of magical Arts, various kinds of Beasts together into one Place; which the Rabbins distinguish into the *Great Congregation*, and the *Little Congregation*: The Great was, when they assembled a great Company of the larger sort of Beasts; and the Less, when they gathered as great a Company of the smaller, such as Serpents, Scorpions, and the like. And this Practice is in use among the Eastern Nations at this Day.

Cap. 16. Num.
116.

A Consulter with familiar Spirits, or, as it is render'd by the Seventy, one that speaks out of his Belly, was a Person who dealt directly and immediately with or by the Devil, and had such a way of pronouncing his Words, that he was thought to speak out of some hollow Vessel. Accordingly the Word used in the Original signifies a *Bottle*, or hollow Vessel; and it became the Name of such who counterfeited Voices, as if they were strange, and more than humane. Sorcerers and Wizards used to do this, to cheat and delude the People who came to inquire of them. They deliver'd their Answers as if they spoke out of a Bottle, or some other concavous Vessel. So the Woman of *Ender* is call'd the *Mistress of the Bottle*, from which she spoke to them who came to consult her. In one Place, indeed, the Seventy translate the Word by *speaking out of the Earth*; because the Voice coming from the lower Parts of

1 Sam. 28. 7.

Isai. 19. 3.

of the Person possess'd, seem'd to proceed out of the Earth. The manner of it was thus: After certain Fumes and other Ceremonies, a Voice seem'd to come from under the Arm-holes of the Person that had the familiar Spirit, which answer'd to the Questions that were ask'd: But if it came from under the Arm-holes, still it was so low and hollow, as if it proceeded from the Bottom of the Belly, or the Cavities of the Ground. Others imagine, such Persons were swelled with the Spirit, as a Bladder is when it is blown. But however it was, this Practice continued till the Times of the Gospel, as appears by the Woman who had the Spirit of *Python*, recorded in the *Acts of the Apostles*. Chap. 18.

A Wizard was the same with a cunning Man, or a Fortune-teller, as we vulgarly speak; one, who by the Flight of Fowls, or shrieking of Birds, or Entrails of Beasts, than which nothing was more usual among the *Gentiles*, profess'd to foretel future Events. To this purpose there is a Præpar. Evan- gel. l. 9. Story in *Eusebius*, taken out of the *Jewish History* of *Hecataeus*, that when *Xerxes* had order'd his Army to halt, while his Wizards observ'd the Flight of a Fowl, a Jew who was in the Troop understanding it, shot the Bird dead; and by that means expos'd the Folly of consulting a Creature who had no Foresight of its own Misfortune. *Maimonides* will have it, that these Deceivers (who were always Men, as the Consulters above were mostly Women) obtained the Knowledge they pretended to, by putting the Bone of a certain Bird call'd *Jaddua* into their Mouths, with certain Fumes and Adjurations, which made them fall into an Extasy, and foretel things to come. But by what Practice soever they acquired their Skill, it is certain that this sort of Magicians were very knowing and expert in the choicest Mysteries of this hellish Art: They pretended to be the sagacious Interpreters of all the great Occurrences of the World; and especially undertook to amuse People with portentous Accidents

Book II. that happen; and thence the *Hebrew* Word is render'd by the *Seventy* an *Inspector*, or *Observer* of *Prodigies*, which are made use of by him to devilish Purposes. *Manasseh*, who was a thorough-paced Magician, was not defective as to this; and this was the general Practice of the *Pagan World*, (from whence *Manasseh*, and other *Jews*, borrowed it) and particularly of the *Egyptians*. These Wizards were the most skilful sort of Diviners, and dealt in *Prodigies*, *Wonders*, and *Events* of the highest nature, which distinguish'd them, as I apprehend, from the rest of their Fraternity in this Place. They who consulted with these Impostors, or with those who had familiar Spirits, if they committed this Sin knowingly, and there were Witnesses of it, were to be stoned. If no Evidence could be produced, they were left to be cut off by the Hand of Heaven. The Deceivers, if they were discover'd and convicted, were likewise to be stoned to Death.

The last in the Catalogue is a *Necromancer*; or, exactly according to the *Hebrew*, one that seeks unto the Dead, who understands that particular Branch of the magick Art which consists in consulting the Dead, in order to be acquainted with the future State of the Living. It is not easy to discover wherein this Impostor differ'd from one that had a familiar Spirit, as we translate it; for the Woman whom *Saul* consulted, who had a Spirit, inquired also after this manner; their Spirit, it seems, instructing such Persons to call for the Dead to appear to them. But some perhaps had not such a Spirit, who notwithstanding consulted the Dead, by going to their Graves in the Night, and there lying down, and muttering certain Words with a low Voice, that they might have Communion with them by Dreams, or by their appearing to them. A Necromancer is thus described by *Maimonides*: He is one, who having afflicted himself with Fasting, goes to the Burying-place, and there lies down and falls asleep, and then the Dead appear to him and tell him what he

In *Ayada Zara*,
cap. 11. sect. 15.

he desires. Such are they also who put on a certain kind of Garment, speak some uncouth Words, and make a Fume, and then lie down alone, that the Dead whom they desire may come to them, and discourse with them in their Sleep. To this impious Practice the *Gentiles* were very prone; and it was thought so high an Attainment to come to this Knowledge, that *Julian* the Apostate, who was ambitious to be admitted into all the Pagan Mysteries, secretly practised Necromancy in the most retired Part of his Palace, cutting up the Bodies of Virgins and Boys, to bring up the Dead to him: Which was far more impious than what the *Talmudists* relate of such Persons, that they used to burn the Secundine of a black Cat when she had first Kitlings, and beating it very small, put some of the Powder upon their Eye, which made the Dæmons appear to them. To conclude this Subject, it is worth Observation, especially by some who are addicted to Scepticism in our Days, that the Writings of *Moses*, the antientest and most authentick Records in the World, bear witness that there is such a Thing as Diabolick Magick or Witchcraft, and that there are Persons that employ themselves in the Study and Practice of the several Parts of it. This is manifest from the particular Names and Titles given by *Moses* to the Students and Practitioners in this Art. And though perhaps one of them singly speaks not so much, yet it is certain, that all of them put together do prove evidently that there are those who hold Alliance with the damned Ghosts, and by their Assistance perform many wonderful Operations.

Tit. Beracoth.



C H A P. XIX.

Of Nazarites, Votaries *among the Hebrews* ; and Rechabites.

TH E R E are two sorts of Votaries mentioned in the old Law, *Nazarites* and *Rechabites*. A *Nazarite* was a Person who by a Vow of his own separated himself from others by a Profession of some special Acts of Religion, and beyond the common Prescription of the Law dedicated himself to God in a peculiar kind of Sanctimony. And from hence this Vow was called the *Great Vow*, and *Separation unto the Lord* ; and those who observed it, practised a higher Measure of Purity than other Men, and, with respect to Holiness, were rank'd in the same Class with the High Priest, being forbidden to pollute themselves by the Death either of Father or Mother. This Vow was either perpetual, and for Life, or for a time, which the *Jews* say was at least for thirty Days : But it appears by *St. Paul*, that it might be for a Week only, and every one might vow for what time he pleased. Women, if they thought fit, might make a Vow of *Nazarism* as well as Men, if they were absolutely at their own Disposal, and not under the Power of their Parents or Husbands, by whose Authority this Vow might be cancell'd. And tho' it be expressly said in the Law, that a Person was to separate *himself* by a voluntary Dedication ; yet sometimes the Parent would set apart the Child : As *Hannah* vow'd *Samuel* to be a *Nazarite* before he was born. And sometimes God himself, by immediate Appointment, would separate a *Nazarite* ; of which kind there were no more than two, *Samson* and *John the Baptist*. When a Woman carried a *Nazarite* in her Womb, she was bound to observe the same Restrictions in her Diet as the *Nazarites* did, and perhaps all the time she nurs'd him : And lest she should defile herself by going up and down,

and

Acts 22. 26.

and by that means contract a Pollution upon the Child unborn, she usually hid herself, lived retired from Company, and sequester'd herself from common Conversation. Chap. 19.

One part of the special Sanctity of a *Nazarite* consisted in a total Abstinence from Wine, or any thing that was intoxicating, that he might the better attend to the Study of the Law, and other Exercises of Religion; which justifies in part what *Maimonides* says, that *Nazarites* were advanced to the Dignity of Priests, who were not allowed to drink Wine or strong Drink in the time of their Ministration. This Interdiction relating to Sobriety was so severe, that they were obliged to avoid the drinking of any Liquor made of other Fruit, as Dates; to taste no Vinegar made of Wine, nor Wine made by macerating the Grapes in Water, after the Juice had been pressed out; nor to eat moist or dried Grapes, nor Paste or Sauce that had any Infusion or Juice of the Grapes in it, nor Pulp or Stone, or so much as the Bark of the Vine.

A second part of *Nazariteship* consisted in letting the Hair grow: No Razor or Scissars, or any other Instrument, was to come upon the Head, till the time of the Vow or Separation was expired; for long Hair made Persons look venerably, and a Neglect of it was proper for those who renounced for the present all manner of Pleasure, and betook themselves to a severer sort of Life. Besides, this was a Sign that the Votary had kept himself pure from all legal Defilements, otherwise his Head must have been shav'd. This Law some fancy to have been translated from the *Egyptians* into the Religion of the *Hebrews*. St. Cyril of *Alexandria* is of opinion, that *Moses*, knowing how hard it would be to bring the *Israelites* from the ill Customs they had learnt in *Egypt*, most wisely instituted the like Rites with those that were in use there, that they might not perform such Worship any longer to *Demons*, but to the true God. But this Notion is not to be allowed; because there is no Proof that

Lib. 16. de Adorat.

Book II.



that this Ceremony of consecrating the Hair to *Dæmons* was so old among the *Egyptians* as the time of *Moses*. It is therefore far more probable, that the Original of this Custom among the *Gentiles* flowed from the *Jewish Nazarites*; and the *Heathens* were so fond of this Superstition, that they consecrated their Hair, not only in Honour of their Gods, but also to Rivers, in which they thought there was some Divinity.

It is to be observ'd here, that the *Jews* distinguish between what they call a *Samson Nazarite*, and an *Everlasting Nazarite*; not but that *Samson* was a *Nazarite* always; but they use this Distinction in reference to the manner of making the Vow: He that took on him to be a *Nazarite* like *Samson*, as saying, Behold I will be a *Nazarite* like *Samson*, or like the Son of *Manoah*, or like him that carried away the Gates of *Azzah*, or like him whose Eyes the *Philistines* put out, such a one might never cut his Hair, but it must ever grow upon him: And such a *Nazarite* did *Absalom* (at least by a feigned Vow) take upon himself to be; but he was forced to cut his Hair once every Year, because the Weight of it was so burdensome to his Head. But a Person that was a *Nazarite Everlasting*, who took upon him *Nazarism* upon other Terms, as he that said, I will be a *Nazarite* according to the Number of the Hairs of my Head, or the Dust of the Earth, or the Sand upon the Sea-shore, was allowed to poll his Head once in thirty Days; but his Hair was not to be burnt, because his Vow was not expired.

The last Branch of the Religion of a *Nazarite* was to avoid the Touch of a dead Body, nor be in the House where a Corps was, or to follow it to the Grave; for such Defilements occasioned a Pollution for seven Days, and kept Men from the Sanctuary; and therefore this Injunction was laid upon the *Nazarites*, that they might be always fit to attend upon Divine Service. They were bound to avoid this Uncleaness for Father or Mother; because the Hair upon their Head, which was unshorn,

thorn, shew'd them to be *separated* by a peculiar Vow (as the Word is in the *Hebrew*) to God and to Religious Uses. So strict was this Law of the *Nazarite*, that if he chanced to light upon a dead Body unawares, (as, if a Person should die near him by an Apoplexy, or by Violence) though he could not help being surprized, yet he was defiled; the Hair of his Head, which was consecrated, was polluted; and therefore could not be offer'd to God, nor burnt in his Honour. His *Nazariteship* was interrupted by this Defilement, so that he could not proceed farther till he was purified: He was unclean seven Days, and on the seventh he was to begin his Purification by shaving his Head. All other legal Uncleannesses polluted a *Nazarite* so, as to require him to be purified as other Men used to be in those Cases; but to be defiled by the Dead, derived such a Stain upon him, as absolutely to put him out of the State of *Nazarism*, and oblige him to begin again. But this is not to be understood of perpetual *Nazarites*, who were consecrated for their Life; for they were never shaven, whatever Defilement they contracted. Upon the eighth Day he was to bring two Turtles or young Pigeons to the Priest, the one for a Sin-Offering, and the other for a Burnt-Offering; he was likewise to offer a Lamb for a Trespass-Offering: And thus he was to atone for his Defilement, which was a kind of Sin, as it was a Breach of a Ceremonial Law. From this eighth Day he was to begin to compute the time of his *Nazariteship* for the time he at first vowed, tho' his Vow was upon the point of being accomplished: And thus he was to behave as often as such an Accident happen'd; for no humane Power could absolve him from this Vow, till it was fulfilled in the Exactness that is here required. If a *Nazarite* died in the time of his Separation, *Maimonides* says, any of his Sons might go on where he left, and at the end of the Days which his Father had vowed, he might offer the appointed Sacrifices, and be shav'd in his place. But this Indulgence, he confesses, is

not

Book II. not founded in Scripture, but depends wholly on Tradition.

A *Nazarite*, when his Vow was expired, was obliged to offer the following Sacrifices : A He Lamb of the first Year without Blemish for a Burnt-Offering, as an Acknowledgment of God's supreme Dominion ; a Ewe Lamb of the first Year without Blemish for a Sin-Offering, imploring Pardon for Omissions he might be guilty of, during this Vow ; and a Ram without Blemish for a Peace-Offering, in Gratitude to God for assisting him to fulfil it. These Sacrifices, that is, the Burnt-Offering and the Peace-Offering, were to be accompanied with the ordinary Meat-Offering and Drink-Offering ; and had added to them over and above a Basket of unleavened Bread, Cakes of fine Flour mingled with Oil, and Wafers of unleavened Bread anointed with Oil. These Victims and Oblations the *Nazarite* was to deliver to the Priest at the Door of the Tabernacle, who received them, and offer'd them upon the Altar of Burnt-Offering. And now was the Votary allowed to shave his Head, and was obliged to bring his Hair (which was holy after the Accomplishment of his Vow) into the Room of the *Nazarites*, (which stood, under the second Temple, in the North East Corner of the Court of the Women) and to burn it under the Caldron where his Peace-Offering was boiling. This was done as a Testimony that his *Nazarism* was at an end, and that he was no longer obliged to let his Hair grow ; and this every *Nazarite* was oblig'd to do, tho' he polled his Head in the Country ; which was the Case of St. Paul, who shaved his Head in *Cenchrea*. Then was the Priest to take the left Shoulder of the Peace-Offering as it boiled, and a Cake, and a Wafer of unleavened Bread, and to put all into the Hands of the *Nazarite*, and wave them ; and then was the Vow completed, the Votary was restored to his former Freedom, had Liberty to drink Wine, and to be defiled by the Dead ; and the Priest had upon this occasion the Wave Shoulder given

given him, as a Token of the *Nazarites* Gratitude for his cleansing. These Sacrifices he was obliged to offer, though never so poor; but his Friends were allowed to assist him in the Expence; and if he was rich, he and his Friends might join to provide voluntary Offerings, besides those prescribed by the Law. We read that *St. Paul*, by the Advice of *St. James* and the Elders at *Jerusalem*, was at Charges with certain Men that had this Vow upon them, and purified himself with them; which was agreeable to the Custom among the *Jews*, for others to help the *Nazarites* to fulfil their Vow, and partake with them in it, by abstaining from Wine, from shaving their Hair, and Pollution by the Dead, for some time, in the same manner as they did. I have no more to add upon this Head, but that the Habit of a *Nazarite*, during his Separation, was a Garment of Hair, called by the *Hebrews* *Ad-dareth*. Such a one was worn by *John Baptist*, as *Elijah* did before him, whose Mantle is called by this Name; from whence *Grotius* concludes, that either he was a *Nazarite*, or that the Habit of a Prophet and a *Nazarite* was the same.

Acts 21. 23, 24.

In *Matt.* 3. 4.

The *Rechabites* were a sort of Votaries among the *Hebrews*, descended from *Jethro* the Father-in-law of *Moses*, and his Son *Hobab*, from whom came *Rechab*, who was called *The Just*. It is uncertain when they first formed themselves into a Society; but they always had Orders and Regulations peculiar to themselves: They were remarkable for their strict Piety and Integrity of Life, and were originally called *Kenites*. They likewise had the Name of *Scribes*; because they studied the Law, and were very ready in the expounding of it. *Jonadab*, the Son of *Rechab*, seems to have refined their old Discipline, and gave them a Set of Statutes and Laws, which the Sect ever held in the greatest Reverence; and they always appealed to his Injunctions, as the Founder of the Fraternity. Their Vow consisted of these Obligations: They were bound to drink no Wine, nor to build Houses, but to dwell in Tents; nor to sow Seed, nor to plant Vine-

Jerem. 35.

yards,

yards, nor to have any, but to give themselves up to a contemplative Life, and avoid all Occasions of Luxury and Avarice, that so they might be prepared to leave the World upon a sudden Summons, and without Reluctance. For which reason they lived in desert and solitary Retirements, and never but in Cases of War, and extreme Necessity, resorted to Cities and populous Places; which shews that their Vow was not so strictly obliging, but it might upon urgent Occasions be dispensed with. This Religious Society was highly approved of by God, who, because of their perpetual and solemn Observance of the Rites of their Fathers, promised, that *Jonadab*, the Son of *Rechab*, should never want a Man to stand before him for ever.

C H A P. XX.

The Sects among the Hebrews, the Principles and Practices of the Pharisees.

WHEN Prophecy ceased in the Jewish Church, a rigid Superstition and a Spirit of Faction succeeded, and produced a Number of Parties and Heresies, by which the State was miserably afflicted, the Divine Law corrupted and depraved, the Majesty and Purity of it debased by the Teachers of those Times, and made subservient to Lust, Avarice, and Ambition, and the vilest Purposes of a wicked Life. These Divisions related either to the Church or the State, and were partly religious, partly political, and partly distinct; and though they spread into many Branches, yet they may with Propriety enough be comprehended under these Denominations, *Pharisees*, *Scribes*, *Sadduces*, *Karraites*, *Essenes*, *Publicans*, and *Galileans*.

The *Pharisees* were so called from the Word *Parash*, importing *Exposition*, or rather *Parash*, implying *Separation*; because they were separated from all others in their extraordinary Pretences to Piety, and

and in a Singularity of Holiness and Devotion. It is uncertain when this Sect began to appear in the World, tho' it is most commonly believed to be about three hundred Years before our Saviour's Birth. However, in a short time it became a bold and daring Sect, not fearing to affront Princes and Persons of the greatest Quality: They were crafty and insinuating, and by a Shew of mighty Zeal, and infinite Strictness in Religion, above the ordinary Rate of Mankind, had procured themselves a strange Veneration from the People; they gave themselves up to infinite Niceties and superstitious Practices, which they pretended to fetch out of their Traditions, such as to eat separately, frequent Washings and Purifications, in which, and innumerable other Trifles, they were so exceedingly scrupulous, that they made the Neglect of them of equal Guilt with the greatest Immorality, not fearing to assert, that he who eats Bread with unwashen Hands is as if he lay with an Harlot; and if any came to a House where there was not Water enough to wash and to drink, the *Pharisee* would chuse to wash, tho' he died with Thirst. Yet notwithstanding their specious Pretences to an extraordinary Sanctity and Severity, they were but religious Villains, and the most insolent and implacable Generation that ever any Age produced, disdain and rampling upon all but their own Party, and accounting the rest as Slaves and Sons of the Earth. They were spiteful and malicious, griping and voracious, merciless Dealers, and most superlatively censorious and uncharitable; and it is hard to say which was most predominant, their insatiable Avarice, their insupportable Pride, or their unfathomable Hypocrisy. They would fast often to obtain fortunate Dreams, and to avert threatening Evils, particularly upon *Mondays* and *Thursdays*; because *Moses*, they say, went up into the Mount upon a *Thursday*, and came down upon a *Monday*. They were no less exact in the Payment of their Tithes, even to things of the least Value and smallest Concernment, and were as careful in pay-

ing the best of their Increase, as the top of the Heap, the Flower of the Wheat, and the first running of the Wine.

They discriminated themselves from the Herd and Community, not only by their four and sanctified Countenances, but also by some peculiar Notes and Badges of Distinction: They wore particular Habits, such as a Robe longer than ordinary, to distinguish them from the Vulgar; from whence came the Maxim, that the Garments of the People of the Land were to them as the Shoes of him that had an Issue. The Fringes which the Jews were obliged to wear at the Bottom of the four Skirts of their Garments, and by which they were distinguish'd from the People of other Nations, the *Pharisees* enlarged and extended to a greater Length, so that they swept the Ground, and became the more observable. The Design of these Fringes was to put them in mind of their Duty to God; and therefore they used to fix sharp Thorns in them, that by the often pricking of the Thorns, whether they walk'd or sat still, they might be the more mindful of the divine Commands. Their *Phylacteries* likewise they wore broader than the common sort, as an Evidence of their strict Sanctity. These *Phylacteries* were four Paragraphs of the *Mosaick Law*, written upon two Parchments, which they wore about them continually, as Memorandums of their Observance of the Law, and Testimonies of their Devotion; and therefore they are called in the Greek Tongue *Phylacteria*, or Observatories. *St. Chrysostom* was of opinion, that the whole Decalogue was written upon these Parchments. But this is a Mistake; for in their publick Prayers they always rehearsed the ten Commandments, and then they said their *Phylacteries*. It is therefore upon better Grounds supposed, that four Portions of the Law were written upon these Parchment Labels; which were these: The first began, *Sanctify unto me all the First-born*, taken out of the thirteenth of *Exodus*, to the end of the tenth Verse: The second began, *And it shall be when the Lord shall bring thee,*

thee, taken out of the same Chapter, from the eleventh Verse to the seventeenth: The third began, *Hear* Chap. 20.

O Israel, taken out of the sixth Chapter of *Deuteronomy*, beginning with the fourth, and ending with the ninth Verse: The last began, *And it shall come to pass, if you shall hearken diligently*, beginning at the thirteenth Verse of the eleventh Chapter of the same Book, and ending with the one and twentieth.

The Manner and Curiosity of writing these Sentences in their several Columns, and on what Parchment, and with what Ink, is largely described by *Maimonides*, but not of Importance sufficient to concern us at this time. I shall only observe the reason why these were used rather than any other Sentences of the Law; which was, because in every one of the Sections there is Mention either of those Words, being *Frontlets between their Eyes*, or a *Memorial between their Eyes*, or that they should bind them upon their Hands; and accordingly the Place where they wore those two Parchments was, the one upon their Foreheads downwards towards between their Eyebrows, and the other upon their left Arm. It is disputed, whether the whole Nation used these *Phylacteries* indifferently, or only those who were called the Scholars of the Wise, who pretended to more Knowledge, Devotion, and Study of the Law, than the common People. It seems certain that the *Sadduces*, though they could not comply with the Traditions of the *Pharisees*, yet that they used *Phylacteries* as well as they, but only differ'd in opinion about the Place where they should wear them: And that Husbandmen, Tradesmen, and the rest of the common People, wore these Parchments, may be reasonably collected from a Passage in *Maimonides*, where speaking of those things, for which a Man might be allowed to pass by a Synagogue whilst the Service was performing, he says; were his *Phylacteries* seen upon him, then that was a Sign that he did not neglect the Law; and so, though he had occasion to pass the Synagogue at that time, yet his *Phylacteries* appearing spake for him, that it was not for

In Tephill. p. 1.

Ubi supra.

Book II.

want of Devotion, but that he was called away by some necessary Occasion, and so could not attend. And it is generally believed, that the *Jewish* Children were brought up from their Infancy in rehearsing the *Phylacteries*, that is, as soon as they were capable of being catechised. However the Commonalty did not wear these *Phylactery* Parchments as the Learned did, yet both were equally obliged to say over the *Phylactery* Sentences every Day in the Morning, from the opening of the Day, till Sun rising; and in the Evening (as the *Jews* distinguish) from the time that the Priests go in to eat their Offerings, until the end of the first Watch. This Rehearsal is commonly called by the *Hebrews* the saying over of *Shema*, because one of the Sections began with *Shema Israel*, Hear O *Israel*; which tho' it be not the first of the four as they stand written in the Book of the Law, yet was it ever said first; and the Reason is given, because it contains the first and the Foundation of all other Duties, and that is, To love the Lord. Now besides the daily Rehearsal of these Sentences Morning and Evening, to which they were all bound by their Traditions, they esteem'd it a great Piece of Piety to say them over at the Hour of Death. They used them likewise as Preservatives; and superstitiously conceited, that as by Amulets, Spells, and Charms hanged about their Neck, they should be preserved by them from Dangers, and secure from the Power of evil Spirits. This is sufficient to shew the Nature and Use of these *Phylacteries*, which the *Pharisees*, for Ostentation, made very broad and visible, that they might procure a proportionate Fame among the Vulgar; for these were always looked upon as Arguments of Meditation upon the Divine Law, and certain Evidences of singular Holiness and Devotion.

As to the religious Principles of the *Pharisees*, they believed a Resurrection of the Dead, and that there are Angels and Spirits: But, according to *Josephus*, this Resurrection of theirs was no
 * more

more than a *Pythagorean* Resurrection ; that is, of the Soul only by its Transmigration into another Body, and being born anew with it. From this Resurrection they excluded all that were notoriously wicked ; for of such their Notion was, that their Souls, as soon as separated from their Bodies, were transmitted into a Place of never ending Pain, there to suffer the Punishment of their Sins to all Eternity. But as to lesser Crimes, their Opinion was, that they were punish'd in the Bodies which the Souls of those who committed them were next sent into. What this Sect believed concerning Predestination, and Free-will, is difficult to determine ; for, according to *Josephus*, they held absolute Predestination with the *Essenes*, and Free-will with the *Sadducees*, jumbled both together : For they ascrib'd to God and Fate all that is done, and yet left to Man the Freedom of his Will. But how they made these two apparent Incompatibles consist together, is no where sufficiently explain'd. Perhaps they intended no more, than that every Man freely chuses what he is unalterably predestinated to. But if he be predestinated to that Choice, how freely soever he may seem to chuse, he has certainly no Free-will ; because, according to this Scheme, he is unalterably necessitated to all that he does, and cannot possibly chuse otherwise.

But the principal distinguishing Character of this Sect, was their Zeal for the Tradition of the *Elders*, which they derived from the same Fountain with the *written Word* itself, pretending both to have been deliver'd to *Moses* from Mount *Sinai* ; the latter only committed to Writing, the other deliver'd from Generation to Generation by Tradition ; and therefore they ascrib'd equally to both the same Authority, and thought themselves bound to observe the *Oral Law* with the same Strictness as the *Written*, or rather with much more : For the *Written Law*, they say, is in many Places obscure, scanty, and defective, and could be no perfect Rule without the *Oral* ; which

Book II. containing, according to them, a full, compleat, and perfect Interpretation of all that is written in the other, supplies all the Defects, and solves all the Difficulties of it. Hence have the Jews in all Ages magnified and extoll'd this Traditionary Law above the Written with the most extravagant and blasphemous Commendations. They tell us, that this is the Foundation of the Law, for whose sake it was that God enter'd into Covenant with the *Israelites*; that, without this, the whole Law would lie in the dark, be mere Obscurity and Darknes itself, as being contrary and repugnant to it self, and defective in Things necessary to be known; that it is Joy to the Heart, and Health to the Bones; that the Words of it are more lovely and desirable than the Words of the Law, and it is a greater Sin to violate the one than the other; that it's little or no Commendation for a Man to read the Bible, but to study the *Mishna* is that for which a Man shall receive the Reward of another World; and that no Man can have a peaceable and quiet Conscience, who leaves the Study of the *Talmud* to go to that of the Bible; that the Bible is like Water, but the *Mishna* and *Talmud* (in which are contain'd their Traditions) are as Wine and Hippocras; that the Written Law is only as Salt, but the *Mishna* and *Talmud* as sweet Spices. By these, and many other Sayings very common among them, do they express the high Veneration they bear towards the Oral or Traditionary Law, and the little Regard they shew to the Written Word in comparison of it; making nothing of the latter, but as expounded by the former; as if the Written Word were no more than the dead Letter, and the Traditionary Law alone the Soul that gives the whole Life and Essence to it. This being the Opinion of the *Pharisees*, and the Body of the Jewish Nation, concerning Traditions, which they call their *Oral Law*, it may not be improper to inquire into its Original. And this for

for the present will serve for a short Account of it. Chap. 20.

They tell us, that when *Moses* waited upon God forty Days in the Mount, he gave him a double Law, one in Writing, the other Traditionary, containing the Sense and Explication of the former. Being come into his Tent, he repeated it first to *Aaron*, then to *Ithamar* and *Eleazar* his Sons, then to the seventy Elders, and lastly to all the People, the same Persons being all this while present. *Aaron*, who had heard it now four times recited, *Moses* being gone out, again repeated it before them. After his Departure out of the Tent, his two Sons, who by this time had heard it as often as their Father, made another Repetition of it ; by which means the seventy Elders came to hear it four times ; and then they also repeated it to the Congregation, who now also had heard it repeated four times together, once from *Moses*, then from *Aaron*, then from his Sons, and lastly from the seventy Elders. After which the Congregation broke up, and every one went home, and taught it his Neighbour. This Oral Law *Moses* upon his Death-bed repeated to *Joshua*, he deliver'd it to the Elders, they to the Prophets, the Prophets to the Wisemen of the great Synagogue, the last of whom was *Simeon* the Just, who deliver'd it to *Antigonus Socheus*, and he to his Successors the Wisemen, whose Business it was to recite it ; and so it was handed through several Generations. After several Ages, it came at last to *Rabbi Jehuda*, commonly styled by the Jews Our holy Master, the Son of *Rabban Symeon*, (who flourished a short time before *Antoninus* govern'd the Roman Empire) who, considering the unsettled and tottering Condition of his own Nation, and how apt these Traditionary Precepts would be to be forgotten, or mistaken, by the Weakness of Mens Memories, or the Perverseness of their Wits, or the Dispersion of the Jews in other Countries, collected all these Laws and Expositions, and committed them to Writing, stying

Book II.

his Book *Mishnah*, or the *Repetition*. This was afterwards illustrated and explained by the Rabbins dwelling about *Babylon*, with infinite Cases and Controversies concerning their Law ; whose Resolutions were at last compiled into another Volume, which they called *Gemara*, or *Doctrine* ; and both together constitute the intire Body of the *Babylonish Talmud*, the one being the Text, and the other the Comment. The Folly and Vanity of this Account are sufficiently evident, and need no Confutation. Yet this is the Foundation of the Traditionary Law, in such Esteem with the Sect of the *Pharisees*, that they valued its Authority even beyond the Testimony of Miracles. And tho' many of their Traditions are burdensome and almost insupportable, yet this Sect has almost devour'd all the rest ; having had for many Ages none to oppose them, except a few of the *Karraites* : For, excepting them only, the whole Nation of the *Jews*, from the Destruction of the Temple to this present Time, have gone wholly into the *Pharisaical* Opinions, and received all their Traditions for divine Dictates, and to this Day observe them with much greater Regard and Devotion than the Written Word it self. So that they have in a manner, for the sake of their Traditions, annull'd all the Holy Scriptures of the Old Testament, and set up the *Talmud* to be their Bible in the Place of them.

The *Pharisees* were distinguish'd into several Branches ; the most remarkable of which were called by the Name of *Zealots*, by some accounted a distinct Sect. These were a most outrageous and ungovernable People, fierce and savage, who being zealous Asserters of the Honour of God's Laws, and the Strictness and Purity of Religion, assum'd to themselves a Liberty of questioning notorious Offenders, without staying for the ordinary Formalities of Law : Nay, when they thought fit, and as the Case required, they executed capital Punishments upon them with their own Hands. Thus when a Blasphemer cursed God by the
Name

Name of any Idol, the Zealots that next met him might immediately kill him, without ever bringing him before the *Sanhedrim*. They looked upon themselves as the true Successors of *Phinehas*, who, in a mighty Passion for the Honour of God, did immediate Execution upon *Zimri* and *Cozbi*; which Action was so pleasing to God, that he made with him, and his Seed after him, the Covenant of an everlasting Priesthood; because he was zealous for his God, and made an Atonement for *Israel*. In imitation of him, these Men took upon them to execute Judgment in extraordinary Cases; and that not only by the Connivance, but with the Permission both of the Rulers and the People; till in After-times, under a Pretence of this, their Zeal degenerated into all manner of Licentiousness and wild Extravagance. And they not only became the Pests of the Commonwealth at home, but open'd the Door for the *Romans* to break in upon them, to their final and irrecoverable Ruin. They were continually encouraging the People to throw off the *Roman* Yoke, and vindicate themselves into their native Liberty, and when they had turn'd all things into Hurry and Confusion, themselves in the mean while fished in these troubled Waters. *Josephus* gives a large Account of them, and every where speaks of them as the publick Plague of the Nation. He tells us, that they made no scruple of robbing and plundering, and to kill the principal of the Nobility, under pretence of holding Correspondence with the *Romans*, and betraying the Liberty of their Country: And upon the Merit of this, they assum'd to themselves the Titles of Benefactors and Saviours of the People. They abrogated the Succession of antient Families, thrusting ignoble and obscure Persons into the Office of the High Priest, that so they might oblige the most infamous Villains to their Party. And not contented to affront Men, they injur'd the Majesty of Heaven, and proclaimed Defiance to the Divinity itself, breaking into, and profaning the most Holy Place.

They

Numb. 25. 13.

De Bell. Jud. lib. 4.



They styled themselves *Zealots* (says our Author) as if their Undertakings had been good and honourable, while they were forward to promote the greatest Wickedness, and outdid the worst of Men. Many Attempts were made, especially by *Annas* the High Priest, to reduce them to Order and Sobriety ; but neither Force of Arms, nor fair and gentle Methods, could prevail upon them. They persisted and held on in their violent Proceedings, and joining with the *Idumeans*, committed all manner of Outrage, and slew many of the High Priests themselves : So that when *Jerusalem* was straitly besieged by the *Roman Army*, they never left off to promote Tumults and Distractions within, till their intestine Quarrels ended at last in the sacking of the City.

There are seven other sorts of *Pharisees* mention'd in both the *Talmuds*, which will be worth describing, if it be only to shew to what Madness this Sect arrived, as well as to what a Degree of Hypocrisy. A *Shechemite Pharisee*, who was circumcised, not for the Honour of God, but for the sake of Profit and Self-Interest. A *Dashing Pharisee*, who walks in Humility, and withdraws himself from the Crowd in the Streets : He moves slowly, the Heel of one Foot touching the great Toe of the other ; nor does he lift up his Feet from the Earth, so that his Toes were dashed against the Stones. A *Pharisee that lets out his Blood* : He would shut his Eyes when he walk'd abroad, to avoid the Sight of Women, and press himself so close against the Walls, that he might not touch those that passed by ; by which means he hurt his Feet, and made them bleed. A *Pharisee of the Mortar*, who wore a loose Coat in the Shape of a Mortar, with the Mouth turned downwards ; for his Garment was straiter above, and narrower below : Or, as others say, he wore a Hat resembling a deep Mortar, so that he could not look upward, nor of either side, but only downward, or strait forward. The *Pharisee* who says, *Let me know what my Duty is, and I will do it :*

As

As if he should say, there is no Man can shew me wherein I have transgress'd. A *Pharisee for Love*, who obey'd the Law for the Love of Virtue. A *Pharisee for Fear*, who follow'd the Law for fear of Punishment. He that conform'd for Fear, had regard chiefly to the negative Commands ; and he who obey'd for Love, respected more particularly the Affirmative. It might be added, that there were Women who voluntarily profess'd themselves of this Sect of the *Pharisees*, as well as Men. They were generally Widows or pretended Maids, who under the Veil of Sanctity and Devotion conceal'd and practis'd all manner of Debauchery and Wickedness.

C H A P. XXI.

The Scribes.

IN Conjunction with the *Pharisees* the *Scribes* are often mentioned in the Scriptures of the New Testament ; which Word more properly signifies the Name of some Office or Function, than of any Sect, they being more antient than any Sect among the *Jews*. These were Persons of great Repute, being called in the New Testament *Scribes of the Law*, *Teachers of the People*, *Doctors of the Law*, and sometimes *Lawyers* : And as such this Office began immediately after the *Babylonian* Captivity, above five hundred Years before the Nativity of Christ, *Ezra* himself being one of the first. They were a Body of the most learned Men of the Nation, and generally of the Tribe of *Levi*, who were distinguished by the Title of *Scribes of the Clergy* ; those who were not derived from the *Levitical* Stock, but, as the *Jews* say, from the Tribe of *Simeon* only, being called *Scribes of the People*. The Business of the Lay *Scribes* was to undertake to copy the Bible for any who had occasion for it : For so various is the Accuracy and Exactness of the Scripture-Text in the



the mystical Signification of Letters, Vowels, and Accents, that it was not proper for every one to attempt to transcribe the Original, or that every vulgar Pen should copy Things of so sublime Speculation. Therefore there was a peculiar Order of learned Men among the *Jews*, whose Office it was to take care to preserve the Purity of the Text in all Bibles that should be copied out, that no Corruption should creep into the Original of Sacred Writ : And these were called *Scribes of the People*. Those who were Men of Learning, and scholastick Education, were likewise employ'd as publick Notaries in the *Sanhedrims* and Courts of Justice, and as Registers in the Synagogues. And they not only transcrib'd the Book of the Law, but they wrote out Phylacteries, short Sentences to be fixed upon the Doorposts, Bills of Contracts or Divorce, and other Matters of civil or religious Concern. Out of these it is probable that some of the best Accomplishments among them were made choice of to attend upon the King as his Secretaries, called the *King's Scribes*. And to qualify them for these Offices, they were enter'd Students in some publick Academy (of which there were eight and forty belonging to the *Levitical Tribe*) where they studied with great Application, till they were capable of these Employments.

The Office of the *Scribes* of the Clergy was to preach in publick, and to instruct the People ; for they were more constant Teachers than any other of the Clergy ; taking upon them to be the most certain and regular Interpreters and Expounders of the Law in Sermons : In which respect they may be compared to Canonists in the Church of *Rome*, or the Divinity-Lecturers in some publick Universities. And they grew into such Repute in the *Jewish State*, that it was hard to say whether the *Pharisees* or they were held in the greater Veneration ; for what the *Pharisees* gain'd in the common People, by their Pretensions to an extraordinary Sanctity, these obtained more justifiably

fiably by their Zeal for the Written Word, which they preserved from the common Dangers of Corruption and Contempt. And tho' these *Scribes* were more properly an Order than a Sect, yet since they were so closely link'd with the *Pharisees*, and concurr'd with them in most of their Corruptions and Superstitions, we may look upon them as a strong and powerful Faction, of great Authority and Influence in Affairs of the greatest Importance. They both are represented to sit in *Moses's* Seat upon the Legislative Bench, and presided in the Courts of Justice, being called *The Fathers of the Sanhedrim*. But there was a Degree of *Scribes* who sat in this Court, not in the Capacity of Legislators or Judges, but as Men learned in the Law, whose Office it was to explain Cases of Difficulty, and with whom the *Fathers* consulted when any Debates arose about the Execution of Justice.

C H A P. XXII.

Titulary Distinctions among the Pharisees and Scribes, Rab, Rabbi, Rabban, &c.

THE *Scribes* and *Pharisees* are likewise join'd in Scripture, and censured for their Pride, and vain Affectation of swelling Titles and Names of Distinction, and loved to be called *Rabbi, Rabbi*. This and other Titles of their Doctors, as *Rab* and *Rabban*, began to be in use but a small time before the Birth of Christ. The Prophets, and the Men of the great Synagogue, and all the Generations from the times of *Hillel*, were satisfied to be call'd by their bare Names only ; but *Simeon*, the Son of *Hillel*, (who is supposed to have taken our Saviour in his Arms) was the first Doctor with a Title, and he was called *Rabban*. From his times, and forward, Titles came exceedingly into request, and none more common than the Title *Rabbi*, as appears frequently

frequently in the Gospel, and infinitely in their own Writers. This honourable Distinction they admired, notwithstanding the dissembled Axiom among them, *Love the Work, but hate the Title*. Now the Reason why this Titularity was in use in these times, and not before, may be supposed to be one or both of these: Either because of the Contest fomented continually between the Schools of *Shammai* and *Hillel*, which commonly differ'd in Judgment in every thing almost that came before them, and assumed Epithets of Honour in opposition to one another; or, because the *Jewish* Learning about that time was vainly supposed to have arrived at its utmost Height: And therefore it's no wonder that the Men who pretended to Learning, grew fond of titular Distinctions; especially considering what the *Talmud* observes of the Scholars of *Hillel*, who were eighty in all; and thirty of them, they say, were worthy that the Divine Glory should rest upon them, as it did upon *Moses*. It was with the *Jews* at this time, as it prov'd afterwards among the Christian Doctors, who, when Piety, Truth, and Humility prevailed, were content with their bare Names; but when Pride and Error succeeded, then the Epithets of *Seraphick* and *Angelick*, and other ostentatious Names, came into Fashion and Entertainment. These distinguishing Titles imported *Mastership*, *Doctorship*, or *Principality*, and were higher in Regard and Dignity one than the other. *Rabbi* was a more excellent Name than *Rab*, *Rabban* was more excellent than *Rabbi*, and the simple Name without any Title, as *Haggai*, *Zachary*, *Malachi*, was more excellent than *Rabban*. *Rab* was the more proper Title of the *Babylonian* Doctors, *Rabbi* of the *Judean*, and *Rabban* was ascrib'd to seven Men only.

The Discipline used in the *Jewish* Schools in conferring Titles was in this manner: The Scholar was called a *Disciple* in respect of his Learning, a *Junior* in respect of his Minority, and one *chosen*, or *elected*, in regard to his Election

or Co-optation into the Number of Disciples. After he had prov'd a good Proficient, and was thought worthy of a Degree, he was, by Imposition of Hands, made a Graduate, or *Companion to a Rabbi*. This Ceremony was observ'd in imitation of *Moses* towards *Joshua*, and was follow'd with this Form of Words; *I associate thee, and be thou associated*. When he was thought capable of teaching others, he was called *Rabbi*. And whereas in his Minority, his own Name being suppress'd, he was called only by his Father's Name, *the Son of N.* when he was made a Graduate by Imposition of Hands, then was he called by his own Name, *N. the Son of N.* and afterward, when he was judg'd able to teach, then was the Title of *Rabbi* prefixed after this manner; *Rabbi N. the Son of N.* For instance, *Maimonides* was at first called *Ben Maimon*, the Son of *Maimon*; after his Degree he was called by his own Name, *Moses Ben Maimon*, *Moses* the Son of *Maimon*; at last, being licensed to teach, then was he called *Rambam*; which Abbreviation consisting of Capital Letters, signifies, *Rabbi Moses Ben Maimon*, *Rabbi Moses* the Son of *Maimon*. This Distinction of Scholars, *Companions*, and *Rabbis*, appears by what was said by one of their Teachers: I learned much of my *Rabbis* or *Masters*, more of my *Companions*, most of all of my *Scholars*. When any publick Disputations were held in their Schools or Synagogues, the *Rabbis* sat in reserved Chairs, which are the chief Seats which the *Scribes* and *Pharisees* so much affected; their *Companions* sat upon Benches, or lower Forms; the *Scholars* upon the Ground at the Feet of their Teachers.

P. Fagius in
Scholiis ad cap.
4. Pirke Abot.

The *Pharisees*, who taught and propagated the Traditionary Doctrines, have been distinguish'd by several other Appellations, according to the different Ages wherein they lived. From the time of the Men of the Great Synagogue, to the publishing of the *Mishna*, they were called *Tannaim*, or *Traditionaries*; and they are the *Mishnical Doctors*, out of whose Doctrines and Traditions the *Mishnah* was compos'd:

Book II. compos'd : And from the time of publishing the *Mishnah*, to the Publication of the *Babylonish Talmud*, they were called *Amoraim*, or Dictators, because they dictated those Explications upon the *Mishnah* which are contained in the *Gemara* ; and they are the *Gemarical* Doctors, out of whose Doctrines and Traditions the *Gemara* was drawn up. For about a hundred Years after the Publication of the *Talmud* they were called *Seburaim*, or Opinionists ; for they did not deliver any Doctrines, but only infer'd Opinions by Disputation, and probable Arguments from what had been before dictated and receiv'd in the *Mishnah* and *Gemara*. After that they had the Appellation of *Geonim*, or sublime and excellent Doctors, so called from the Excellency and Sublimity of their Learning. But for these latter Times the general Name of *Rabbi* is that whereby their learned Men are distinguished, there being no other Title among them for near seven hundred Years past : For, about the Year one thousand and forty, all their Schools in *Mesopotamia*, where only they enjoy'd these high Titles, being destroy'd, and all their learned Men expelled thence by the *Mahometan* Princes who governed in that Country, they have since, with the greatest number of their People, flocked into these Western Parts, especially into *Spain*, *France*, and *England* ; and from that time all these pompous Titles which they affected in the East being dropt, their Men of Learning retain no other Names from that time but *Rabbi* ; excepting only that those among them who minister in their Synagogues are called *Chacaminim*, or Wisemen. This Title, tho' in it self general and common to all Teachers and Doctors of the Law, yet for many Years before our Saviour's Incarnation was arrogated by the *Pharisees*, and appropriated to them by the Vulgar, from an Opinion of their extraordinary Wisdom in teaching Traditions ; from whence they were called the Masters of the Traditions. A *Wiseman* was a Title of the greatest Dignity in the *Jewish* State,
and

and took place of the highest Officers among them, according to this Account of Precedency: Chap. 23.

A Wiseman is to take place of a King, a King of Jerus. Horaioth a High Priest, a High Priest of a Prophet, a Prophet of one anointed for the War, the Anointed for the War of a President of the Courses, a President of the Courses of the Head of a Family, a Head of a Family of a Counsellor, a Counsellor of a Treasurer, a Treasurer of a private Priest, a private Priest of a *Levite*, a *Levite* of an *Israelite*, an *Israelite* of a Bastard, a Bastard of a *Nethinim*, a *Nethinim* of a Profelyte, a Profelyte of a freed Slave. But when is this to be? when they are equal as to other things. But indeed if a Bastard be a Disciple, or a Wiseman, and the High Priest be unlearned, the Bastard is to take place before him. A Wiseman is to be prefer'd before a King; for if a Wiseman dies, he has not left his Equal; but if a King dies, any *Israelite* is fit for a Kingdom.

C H A P. XXIII.

The Sadducees.

TH E next principal Sect among the Jews were the *Sadducees*, opposite to the *Pharisees* both in Temper and Principles; so called either from *Sadoc*, who lived near three hundred Years before our Saviour's Birth, and is supposed to be the Founder of the Sect; or from *Sedek*, which signifies Justice, as tho' they were the only exact Distributers of Justice, and able to justify themselves before the Tribunal of God. These pass under a very ill Character, even among the Writers of their own Nation, being styled wicked Men, of very loose and profligate Lives; which is no more than the natural Consequence of their Principles, this being one of their establish'd Opinions;

Opinions, That the Soul is not immortal, and that there is no future State after this Life. They denied the Resurrection of the Dead, the Being of Angels, and all Existences of the Spirits or Souls of Men departed. Their Notion was, That there is no spiritual Being but God only; That as to Man, the present World is his All; That at his Death Body and Soul die together, never to live more; and that therefore there is no future Reward or Punishment. They confessed that God made this World by his Power, and governs it by his Providence, and, for the carrying on of this Government, has ordained Rewards and Punishments, but that they are in this World only; and for this reason alone was it that they worship'd him, and paid Obedience to his Laws. In short, they were *Epicurean* Deists (as the *Pharisees* in many Points followed the *Stoicks*, and the *Essenes* imitated *Pythagoras*) in all other Respects, excepting only that they allowed that God made the World by his Power, and governs it by his Providence. The Occasion of this dangerous Heresy is said to have been a Mistake of the Doctrine of *Antigonus* of Socho, who was President of the *Sanhedrim* at *Jerusalem*, and the great Teacher of the *Jewish* Laws. This eminent Doctor was used to press his Scholars not to be like mercenary Servants, who in an abject manner served their Masters purely for Advantage; but to serve God from a Principle of filial Love, and for his own sake, without Expectation of future Rewards. Which being misunderstood, two of his Scholars, *Sadoc* and *Baithus*, absolutely concluded that their Master had denied any State of Rewards in another Life; and therefore separating themselves from his School, they began that Sect among the *Jews*, which from the Name of *Sadoc*, the first Founder, were called *Sadducees*. But this *Talmudical* Story is disputed by learned Men, who assert that there were some who denied the Resurrection of the Dead in the Days of *Ezra*. At the Conclusion of all Prayers in the Temple they said

said for ever; but when the Hereticks brake in, and said that there was no Age but this, *Ezra* and his Consistory ordain'd, that it should be said for ever and ever, to imply that there was another World beside the present, and to root out of the Heart the Opinion of those that deny the Resurrection of the Dead. After the Time of *Ezra* and his great Synagogue, (which continued many Years after his Decease) *Simeon the Just* executed the Office of High-Priest for forty Years; and *Antigonus* of *Socho*, the Master of *Sadoc*, succeeded him in the Chair of the *Sanhedrim*: So that though the *Sadducees* were with good Reason charged with denying the Resurrection of the Dead, yet that Heresy appears to have been in being when there were no Hereticks called by the Name of *Sadducees*. It is not to be denied that the *Sadducean* Hereticks received their Name from *Sadoc*; but there is good reason to believe that the Heresy of the *Sadducees* concerning the Resurrection was older than that Name, and had infested the *Jewish* Church before *Sadoc* was born; and therefore it follows, that this wicked Doctrine did not arise from the Words of *Antigonus*, misunderstood by *Sadoc* and *Baithus*, but was of a more ancient Original, when as yet the Prophets *Zacharias*, *Malachi*, and *Ezra* himself were living, if *Ezra* were not the same with *Malachi*, as the *Jews* suppose. The Words of the Prophet last mentioned, *Ye have said it is in vain to serve God, and what Profit is it that we have kept his Ordinances? &c.* sufficiently point at such a Heresy. It is not therefore improbable but this Heresy might arise from misunderstanding the Words of *Ezekiel* in the former Part of the thirty-seventh Chapter: The Prophet speaks of a Resurrection of dry Bones, which some understanding according to the Letter, and observing no Resurrection immediately to follow, imagin'd that there would never be any afterwards. And this Doctrine increas'd and grew into a Sect; till at length *Sadoc* and *Baithus* took upon them to assert that it was confirm'd

out of the Chair by *Antigonus* their Master, and President of the *Sanhedrim*.

These Hereticks were strenuous Opposers of the *Pharisees*, and utterly rejected their Traditions, for which they were so zealous, teaching that Men were to keep to the Letter of the Law, and that nothing was to be imposed upon their Belief or Practice, but what was expressly contained in the *Pentateuch*: And if it be true what the Talmudical Story abovementioned relates, that *Sadoc*, on the first publishing of his Doctrine, was forced, for the Impiety of it, to fly to the *Samaritans* for Refuge, it is possible that he might learn this part of his Heresy from them; for they admitted only the five Books of *Moses*, rejecting all other Parts of the Holy Scripture, as well the Prophets as the *Hagiographa*. But it seems most probable, that the *Sadducees* rejected these Books, because they found them inconsistent with their Doctrine; for many Places of the Prophets and the holy Writings confirm evidently the Being of a future State and a Resurrection from the Dead. Some learned Men are of opinion that they did not reject the other Scriptures, but only gave a Preference to the five Books of *Moses* above them: But the Account which is given in the Gospels of the Disputes between Christ and these Hereticks, proves the contrary; for no other Reason can be given why He never produced any Arguments against them out of the Prophets and *Hagiographa*, where there were many not to be opposed, but drew all his Proofs from the Law only, but because they had rejected the Authority of those Scriptures, and believed wholly in the Books of *Moses*. The Harmony of this Sect with the *Samaritans*, in rejecting all Traditions, and receiving no Scriptures but the *Pentateuch*, has given occasion to the *Jews* to load the *Samaritans* with the Imputation of agreeing with them in denying the Resurrection from the Dead; whereas in this Article they are more sound

than

than the *Jews* themselves, and so continue to this Day.

Chap. 23.



Another Branch of the *Sadducean* Heresy related to Free-will and Predestination; for whereas the *Essenes* held all things to be predetermined, and fixed in an unalterable Concatenation of Causes never to be varied from, and the *Pharisees* allowed a Free-will in conjunction with Predestination, the *Sadducees* differing from both, denied all manner of Predestination whatever; their Doctrine being, that God had made Man absolute Master of all his Actions, with a full Freedom to do either Good or Evil, as he thought fit to chuse, without any Assistance to him for the one, or any Restraint upon him as to the other: So that whether a Man does Good or Evil, it is wholly from himself; because he has it absolutely in his own Power to do the one, and avoid the other. It is their acting upon this Principle that has occasion'd the Remark upon them, that whenever they sat in Judgment upon Criminals, they always pronounced the severest Sentence against them. And indeed their general Character was, that they were a very ill-natur'd sort of Men, churlish and morose in their Behaviour to one another, but cruel and savage to all besides. Their Number was the fewest of all the Sects of the *Jews*; but they were usually Men of the better Rank and Quality, who having the greatest Opportunities of following a loose and debauch'd Life, were ready to take Sanctuary in those Opinions which most extinguish'd the Apprehension of an After-reckoning. For this Reason the *Sadducees* ever appeared most vigorous in preserving the Peace, being the most implacable in their Punishment of all Tumults and Seditions, lest they should interrupt their soft and easy Course of Life, the only Happiness their Principles allowed them to expect. This Sect seems to have perish'd in the Destruction of *Jerusalem* by the *Romans*; for we find no mention of them

Book II. for many Ages after, till their Name was reviv'd again in the *Karraites*, whose Principles and Opinions this is a proper Occasion to describe.

C H A P. XXIV.

The Karraites.

THE *Karraites*, though by way of reproach they were called *Sadducees* by the other *Jews*, yet they agree with them in nothing else but in rejecting Traditions, and abiding only by the written Word; not that they absolutely reject all Traditions, but only deny them the same Authority with the written Scriptures: They admit them as humane Helps, of use to interpret the written Word, and regard them as the Opinions of former Doctors, but refuse to put them upon the same Level with the written Word, as the other *Jews* do. The voluminous Book of the *Talmud* contain'd a Collection of all their Traditions, to which they required the same Deference and Veneration to be paid as to the Scriptures themselves, founding all their Articles of Faith upon its Dictates, and regulating their Practice by its Directions and Precepts. This Book was publish'd about the Beginning of the sixth Century after Christ; but the Nonsense and fabulous Relations contained in it were at last detected by Men of Learning, who could not believe that such gross and incredible Stuff could be inspired by God; and therefore they could not give up their Faith to it. Their Belief they reserv'd wholly for the written Word, the Law, the Prophets, and the Hagiographa, and admitted the other as a Work of humane Composition, proper to explain and interpret the Scriptures in such Passages where it should be found conducive to that purpose. This Dissent went on for some time, without making any Division among them, till, about the Year of Christ seven

seven hundred and fifty, one *Anan*, a *Babylonish Jew*, of the Stock of *David*, and *Saul* his Son, both Men of Learning in their way, declared openly for the written Word, and publickly disclaimed all manner of Traditions, except such as manifestly agreed with it. This Opposition produc'd a Schism, one Party standing up for the *Talmud* and its Traditions, the other rejecting both as the Inventions of Men. The Rabbis, and their Scholars and Followers, were chief Advocates for Traditions; from whence that Party obtained the Name of *Rabbinists*; and the other contending for Scripture only, had the Name of *Karaites*; for the Scripture in the *Babylonish* Language is call'd *Kara*. Under these two Names the Controversy was carried on, and so continues to this Day. The *Jews* tell us that this Schism was wholly owing to the Ambition and Disgust of *Anan*; who being denied the Degree of *Gaon* (a Title to which their highest Doctors were promoted at that time) and being afterwards refused the Presidentship of the Captivity at *Babylon*, which he claim'd as a Descendant from the Seed of *David*, in Revenge promoted this Division among the People. This Sect is still in being, and are esteem'd to be Men of the best Learning and strictest Probity of all the *Jewish* Nation. There are very few of them, if any at all, in these Western Parts: Most of them are to be found in *Poland*, *Russia*, and the Eastern Countries; and, upon a Computation in the middle of the last Century, their Number appear'd to be between four and five thousand, which make but a small Number in respect of those of the other side.

C H A P. XXV.

The Essenes.

TH E *Essenes* were a Sect originally of *Pharisaick* Extraction ; but they reform'd upon them, and set up for a more severe and unblameable Rule of Life than the *Pharisees* did. They are supposed to begin in the Times of the *Maccabees*, above a hundred and fifty Years before the Nativity of Christ, after the violent Persecutions of *Antiochus* had forc'd great Numbers of the *Jews* to retire to the Woods and Mountains ; though others derive them from the *Kenites*, whom they succeeded in dwelling in the Wilderness, and in Strictness and Austerity of Life. There is no very certain Account of the Original of their Name ; but it seems to flow from the *Syriack* Word *Afa*, which signifies to heal or to cure Diseases ; from whence they are so often called *Therapeutæ*. As to Fate and Free-will, their Opinion was for an absolute Predestination, without allowing to Man a Liberty of Choice in any of his Actions : And as to the Principles concerning a future State and Resurrection from the Dead, they affirmed that the Souls of Men were immortal, and to live eternally in Happiness or Pain, as their Actions deserved ; but they should no more return to their own or any other Bodies for ever. We find no mention of this Sect in the *New Testament* ; because, it is likely, they were an honest and sincere sort of People, and never concern'd themselves with Christ or his Apostles ; yet it is the Opinion of many judicious Men, that our Saviour and St. *Paul* did sometimes allude to their Customs and Discipline. Their way of Life was very peculiar and remarkable ; and to give a perfect View of it, it will be proper to take notice of what *Josephus*, *Philo*, and *Pliny*, relate of their Opinions and Practices.

These

These are the most ancient Authors who speak of Chap. 25.
this Sect, and are the Original of what all other
have said concerning it. The Character given De Bell. Jud.
them by *Josephus* is as follows: lib. 2. cap. 7.

The *Essenes* are by Nation *Jews*, the most united and friendly People one with another under the Sun. They have the same Aversion to Pleasure that they have to Vice, and reckon upon Continence and the Command of the Passions as a Virtue of the first rate. They have no great Reverence for Marriage; but for other People's Children that they take under their Care while they are young and tender, they value them as their own Flesh and Blood, and train them up accordingly. They are not yet against Marriage, as Enemies to the Race and Succession of Mankind; but they have an Opinion that the fair Sex is frail and intemperate, and hardly to be kept within the Compass of Fidelity to one single Man. As to the Matter of Wealth, and the Goods of this World, they have it all in contempt, and do not so much as know what it is to be rich or poor; for it lies all in common, as a Condition of the Society. By this means no Man shall be contemptible for being poor, nor honourable for being rich; but the whole Party shall live like Brethren, being all equal Sharers in one common Patrimony. They will not suffer any Oil to come upon their Bodies; or if such a thing should happen, they are never quiet till they get it out again. They value themselves upon the plain Simplicity of their Appearance, though never so coarse, provided only that their Garments be white and clean. They chuse their Stewards for the Receipt and Management of their Revenues out of the best Men they have, and leave it to their Discretion to make a Distribution of them to every Man in proportion, according to his Wants. They have no one certain Place of Abode, but disperse themselves up and down into several Cities, where they are ever ready and open to entertain all Comers of their own



own Sect, and as free as if they were at home, though they never saw one another in their Lives before. They carry nothing about them when they travel, but Arms for their Security against Thieves. In every City there is a principal Person appointed as Procurator, to take care of Strangers of that Sect, that they want neither Lodging, Food, Garments, nor other Necessaries. The Dress they wear resembles that of Children when they are under the Charge of Masters and Governors. They never change either their Garments, or their Shoes, but when the one is torn, and the other worn out. They neither buy nor sell among themselves, but help one another with what they want; and what one wants the other supplies, not by the way of exchange; but the one is obliged to give, and the other at liberty to receive.

They are the strictest People towards God of all Men living: They make a Conscience of speaking one Word of common Business before the Sun rises; but they have certain traditional Forms of Prayer for that Occasion, imploring particularly from God, that the Sun might shine upon them. After this Act of Devotion they are all dismiss'd to their several Tasks and Employments; and when they have studied and wrought hard till eleven at Noon, they meet again with linen Clothes thrown over them, and so wash themselves all over with cold Water. Upon this Purification they retire to their Cells, where no Mortal of any other Profession is allowed so much as to breath upon them; from thence they enter into the Refectory, or Dining-room, which they account little less holy than the Temple itself. When they have staid there awhile without a Word speaking, the Baker brings up every Man his Loaf, and the Cook every Man his Plate or Mess of Soup of the same sort, and sets it before him. The Priest then blesses the Meat, and not a Creature dares so much as touch it till the Grace be over: And so after Dinner another Grace

Grace again; for they never fail to give God Thanks both before and after Meat, as the Author of the Blessing. This Duty being over they quit their Habits, as in some measure sacred, and so to their ordinary Work till Evening. They go next to Supper, as before, where they sit together, Guests and all, if they have any, at the same Table. There is no manner of Noise or Disorder in those Houses: They speak by Turns; and this way of Gravity and Silence gives Strangers a great Veneration for them. This is the Effect of a constant Course of Sobriety, in their Moderation of eating and drinking only to suffice Nature.

They are not allowed to do any thing without the Advice of their Superiors, saving only in Offices of Assistance and Compassion, and there they are left at liberty; for every Man is free to help the Virtuous, and to relieve good Men in want: 'Tis true they are not allowed to give any thing to their Relations without Leave of their Governors. They are great Masters of their Passions, Men of good Faith, Lovers of Peace, and their Word is at least as sacred as their Oath; for they do effectually look upon the taking of an Oath to be worse than Perjury, and account of him for a Liar, and a Man of no Credit, that cannot be believ'd without bringing in God for a Witness. They have a mighty Reverence for the Works and Writings of Antiquity, especially in what concerns either the Good of Soul or Body; as in the Case of Remedies for Diseases, the Virtues of Plants, Metals, Stones, Minerals, and the like.

When a Man has a mind to come into the Society, he is not immediately admitted, but they keep him out of the Pale for one whole Year, admitting all of the same Class of Novices into the same Order of Diet, giving every Man also a Pick-ax, a Girdle, and a white Garment, as aforesaid. When a Man has been long enough among them to give some competent Proofs of his



his Continnence and Virtue, they change his Course of Diet, and allow him the Benefit of purifying Waters to wash himself. But he is not yet admitted to the Table in the Refectory, till he has stood a two Years Probation for his Integrity and good Manners; and upon that Trial he is taken into the Society. But before he is admitted as an establish'd Member of the Community, he is first to bind himself by solemn Execrations and Professions to love and worship God, to do Justice towards Men, to wrong no Creature willingly, no, nor to do it, though commanded; to declare himself an Enemy to all wicked Men, to join with all the Lovers of Right and Equity, to keep Faith with all Men, but with Princes especially, as they are of God's Appointment, and his Ministers. He is likewise to declare, that if ever he comes to be advanc'd above his Companions, he will never abuse that Power to the Injury of his Subjects, nor distinguish himself from his Inferiors by any Ornament of Dress or Apparel; but that he will love and embrace the Truth, and bring false Speakers to Justice. He binds himself likewise to keep his Hands clear from Theft and fraudulent Dealing, and his Soul as untainted with the Desire of unjust Gain; that he will not conceal from his fellow Professors any of the Mysteries of his Religion, nor communicate any of them to the Profane, though it should be to save his Life. And then for the Matter of his Doctrine, that he shall deliver nothing but what he hath received; that he will endeavour to preserve the Doctrine itself that he professes, the Books that are written of it, and the Names of those from whom he had it. These Protestations are made use of as a Test for new Comers, and as a Security to keep them fast to their Duty.

Upon the taking of any Man in a notorious Wickedness, he is excluded the Congregation; and whoever incurs that Sentence comes probably to a miserable End; for he that is tied up by these

these Rites and Sacraments, is not allowed so much as to receive a Bit of Bread from the Hand of a Stranger, though his Life itself were in hazard: So that Men are driven to graze like Beasts, till the Flesh rots from the Bone. In this Distress the Society hath sometimes had the Charity and Compassion to receive some of them again, when they were at the very Point of Death, computing that the Punishment they suffer'd might in some degree atone for the Offence.

In the Administration of Justice they are the most regular and exact People alive; they determine nothing but what is carry'd by a hundred Voices at least; and when the Judgment is once past, there is no recalling it. Next to the supreme Authority of God himself they reckon that of their Legislators, making it Death to speak ill of them, or to blaspheme them. They ascribe great Honour to their Elders, and to the Majority of the People, and think it very reasonable to obey the one and hearken to the other. When there are ten together in Council, no particular Person is to speak, if the other nine be against it. They make it a Matter of Immorality to spit toward the middle of the Company, or upon the right Hand.

They are the strictest Observers of the *Sabbath* of all sorts of *Jews*; for they do not only make ready their *Sabbath-Day's* Meal the Night before, to avoid kindling a Fire upon that Day; but they dare not so much as remove a Pot or a Dish from one Place to another, or ease themselves of the Necessities of Nature. Upon other Days, when they are pressed at any time to step aside, they take a Pick-ax, as I said before, and open the Ground a matter of a Foot deep: When they have discharged themselves, they fill up the Hole again, out of a superstitious Scruple not to pollute the Beams of the Sun with such an Object; and though there be no more in it than a natural Pur-

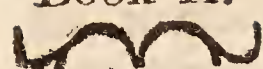
 Purgation, it is yet followed with the Solemnity of a formal Purification.

The People that make Profession of this manner of Life are divided into four sorts, according to their respective Obligations; and the younger are reputed so much inferior to their Elders, that if they do but touch one another, they are obliged to purify, as if it were upon the Contact of a Stranger. They live to a great Age, a hundred Years and upwards many of them; which I ascribe in a great measure to the Simplicity of their way of feeding, and to the Temperance of their Manners. They are firm and hardy against all Dangers, and resolute to the Contempt of Torments; insomuch that they account an honourable Death much more desirable than Life itself. We need go no farther for the Proof of this Assertion than to the War between the *Jews* and the *Romans*. And upon several Occasions what Torments did the *Jews* endure! as burning, breaking of Bones, and all manner of Pains, rather than let fall one irreverent Word of their *Legislator*, or touch one Morfel of forbidden Meat; but with a Chearfulness of Countenance, in the very Auguish of their Pains, defying and triumphing over their very Tormentors, and delivering up their Souls with a serene Constancy of Courage, in the Assurance of exchanging a present Life for a better to come. They firmly believe the Mortality of the Body; and that the Soul being of the same Substance with the subtilest Air, is incorruptible and immortal, and by a kind of natural Inclination or Attraction shut up in the Flesh as in a Prison; but when it shall be freed from these corporeal Bonds, as out of a long Slavery, it shall then chearfully mount up to the Regions of endless Bliss. This Opinion suits well enough with some Conceits of the *Greeks*, who fancy a Place beyond the Ocean, where there is neither Rain, nor Snow, nor raging Heat, but only gentle refreshing Gales: And this do they make to be the Seat of
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the blessed Souls. As for the wicked Souls on the other hand, they stand condemn'd to impetuous Tempests, killing Frosts, and everlasting Pains and Groans, World without end.

This is much after the *Grecian* Story of the Fortunate Islands, which are the Places set apart for the Entertainment of those glorious Spirits they call Heroes and Demigods. And then they have their Hell too, in the Description of an infernal Pit, with Plagues and Punishments for such as *Sisyphus*, *Tantalus*, *Ixion*, *Tityus*, and the like, computing all this while the Soul to be immortal, from the natural Disposition it hath to the Love of Virtue, and to the Detestation of Vice; for good Men are made better even in this World, by the hope of better things yet to come in another; beside the Check that it puts to Impiety and Lewdness, when Men shall come to consider, that though they may escape the Eye and the Stroke of humane Justice in this World, divine Vengeance will yet find them out in that to come, and punish them with Pains everlasting. This is the Philosophy of the *Essenes* upon the Subject of the Soul; and we find very few, when they have once imbib'd this Doctrine, that ever depart from it. There are among the *Essenes* also that take upon themselves to foretel things to come, building their Confidence upon ancient Prophecies and holy Writ, and not without preparatory Sanctifications to fit them for the Work. But be it as it will, they seldom fail in their Predictions.

There is now another sort of *Essenes*, agreeing with the former in the same Meats, Manners and Laws; but they are yet divided upon the point of Wedlock; for they look upon those, that are directly against Marriage, as the profest Enemies of Mankind, that is to say, in cutting off the Succession, and extinguishing the Race. Now if all People were of the same Mind, the World would quickly be at an End. But they proceed with this Caution yet; that the Woman must be subjected

Book II.


Antiq. lib. 8.
 cap. 2.

jected to a three Years Probation, and if she shall be found in a Condition of Health fit for Child-bearing, she shall be reputed, after that Tryal, qualified for Marriage. The Women are likewise to be covered when they wash, as the Men are. *So far Josephus in this Place.*

The same Author in his Book of *Antiquities*, which he wrote some Years after, adds to the former Account in this manner. The *Essenes* ascribe the Government of the World to God's Providence, without any Exception: They hold the Immortality of the Soul, and celebrate Justice, both in Practice and Doctrine, as the sovereign Virtue. They send their Gifts to the Temple, without going thither themselves; for they offer their Sacrifices apart in a peculiar way of Worship, and with more Religious Ceremonies. As to their Conversation, they are Men of excellent Morals, and their whole Business in the World is Husbandry: They are eminent for their Justice beyond either *Greeks* or *Barbarians*, as a Virtue that hath been a long time their Application and Study. Their Goods are all in common, without any distinction of Rich and Poor among them: They have neither Wives nor Servants; for they look upon the one as an Encroachment upon the natural Liberty of Mankind, and the other as a Circumstance that carries Trouble and Uneasiness along with it; so that they chuse rather by a mutual Exchange of good Offices to help one another. This is their way of Life, and they reckon themselves to be upward of four thousand Souls in this Society. Their Treasurers and Commissaries are Men of Integrity, chosen from among their Priests; and it is their Care to make Provision out of the Fruits of the Earth for the feeding and maintaining the whole Body. They live upon the main much at the rate of the *Plisti* among the *Dacians*.

In libro cui titulus, omnis probus liber.

Philo the Jew is the next, or indeed the first that speaks of this Sect; for he wrote before *Josephus*, being by much the older of the two.

But

But *Josephus* was the better qualified to describe the Principles and Manners of the *Essenes*; because he convers'd among them in *Judæa*, and lived under their Discipline; and therefore his Account I chose to insert first; for *Philo* being a Jew of *Alexandria*, knew nothing of the *Essenes* of *Judæa* but by Report only: But with the *Essenes* of *Egypt* he was indeed better acquainted; for tho' the principal Seat of them was in *Judæa*, yet there were many of them in *Egypt*, and in other Places where the Jews were dispers'd; and therefore *Philo* distinguished this Sect into the *Essenes* of *Judæa* and *Syria*, and the *Essenes* of *Egypt* and other Parts: The first he called *Practical Essenes*, and the other he calls *Therapeutic* or *Contemplative*; and of each he gives the Account that follows.

Among the Jews who live in *Palestine* and *Syria*, there are some whom they call *Essæans*, about the Number as I think of four thousand. Their Name is derived, upon the account of their Piety, from the Greek Word *ἁγιος*, which signifies *Holy*, tho' the Derivation be not according to the exact Rule of Grammar; and as they are most Religious Worshippers of God, they sacrifice no living Creature to him, but rather aim to form their Minds into a State of Holiness, as a more proper Oblation to him. They chiefly live in Country Villages, and avoid Cities, by reason of the Vices that are familiar among Citizens, being sensible, that as it breeds Diseases to breathe in a corrupt Air, so to converse with bad Company often makes an incurable Impression upon the Souls of Men. Some of them labour in Husbandry, others follow Trades and Manufacture, confining themselves to the making only of Utensils of Peace, endeavouring by that means to benefit themselves and their Neighbours. They do not scrape together Silver or Gold; nor do they affect to possess large Tracts of Land, out of a Desire of plentiful Revenues, but labour only to supply the Necessaries of Life. They are in a manner the only Persons living who are without Money,

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and

and without Possessions, (and this by their own Choice, rather than by the want of good Fortune) and yet think themselves rich, judging their Occasions little, and that Contentment with any thing keeps them always in Possession of Abundance. You shall not find among their Mechanics who attempt to make Arrows, or Darts, or Swords, or Headpieces, or Corsets, or Shields, or any Armour, or Engines, or any other Instruments whatsoever that are used in War; nor will they make such Utensils of Peace, as are apt to be employed in doing Mischief.

Merchandizing, Trafficking, and Navigation, they never so much as dream of, rejecting them utterly as Motives to Covetousness. There is no such thing as a Servant among them; but they are all mutual Helps to one another: They condemn the Authority of Masters over Servants, not only as unlawful and prejudicial to Piety, but also as impious and contrary to the Law of Nature; which, they say, brings forth and nourishes all Men alike, and as a common Mother has made them all Brothers; but that wicked Covetousness destroying all Kindred, has produced Strangeness instead of Familiarity, and Enmity instead of Friendship.

As to Philosophy, Logick they leave utterly to such as quarrel about Words, esteeming it useless for the Attainment of Virtue. Natural Philosophy in all its Branches (except what concerns the Being of God, and the original Production of all things) they give up to those who have time upon their Hands to treat of such Matters; because they think it above the Abilities of Man to arrive at a perfect Knowledge of them. But they consult much with Ethicks or Moral Philosophy; from whence they extract the Laws, which are such as could never proceed from the Mind of Man, without the Assistance of divine Inspiration. In this Study they read Lectures, but especially upon the seventh Day; for this Day they esteem holy, and desist from all other Work upon it; and

and upon this Day they resort to their sacred Places called Synagogues, where they sit in Order according to their Seniority of standing in the Society, the Juniors being placed below their Seniors, and all composed with Decency to hear the Word. Chap. 25.

One takes the Bible and reads out of it, and then another of a superior Skill expounds what has been read, and what is above his Knowledge he passes by. Their manner of expounding consists chiefly in Parables, after the Method that has been anciently in use among them. They are inform'd in the Principles of Religion and Holiness, of Justice, Oeconomy, Politicks, in the Knowledge of what is morally Good and Evil, and what is indifferent, what is proper to chuse, and what to avoid; and they judge of every thing, as it agrees with the Love of God, with the Love of Virtue, and with the Love of their Neighbour. They give many Demonstrations of their Love to God; for instance, their constant and unalterable Chastity as long as they live, their abstaining from swearing and lying, ascribing to God the Cause of all Good, and never making him the Author of Evil: Of their Love to Virtue, they give Instances in their Hatred to Covetousness, Ambition and bodily Pleasure; in their Continence, their Patience, their Plainness, their wanting little, their Contentment with any thing, their Modesty, their Obedience to the Laws, their Stability of Mind, and other such Virtues: And of their Love to their Neighbour, they give Evidences in their Benevolence, in their Evenness of Behaviour, which is greater than can be well expressed, their having all in common, of which it will be proper in this Place to give a particular Account.

No Man's House is properly his own; but every Member of the Society that shall come to it has an equal Interest in it; for as they live together in Sodalities, eating and drinking at the same common Table, so all the Fraternity that come from any other Place are certain to be received there. There is one common Treasury

that belongs to them all, from whence the Charge of Clothes and Provisions is furnish'd in common for all the Community, according to their several Sodalities into which they are distributed. Their way of living together under the same Roof, of eating of the same Meats, and sitting at the same Table, is such as is established in no other Place, or any thing like it. What they acquire by their daily Labour they have no Right to themselves, but deliver it all into the common Stock, from whence Provision is made for the Use and Benefit of the whole Society: And if any among them fall sick, he is not neglected as a Person unable to work; but they take all possible Care to recover his Health out of the common Stock, which they have Liberty to use as freely as they please. The Juniors pay great Reverence to the Elders of the Society, and regard them in such a manner as legitimate Children respect their Parents, assisting them with their Hands, and their Councils, and providing whatever may contribute to the Comfort and Support of their old Age.

De vitâ contem-
plativâ.

Thus far is the Account of *Philo* relating to those he calls *Practical Essenes*; the Contemplative he describes in this manner.

Having spoken of the *Essæans* who lead a *Practical* Life, I come now to treat of those who embrace the Contemplative. The Men among them have the Title of *Therapeutæ*, and the Women *Therapeutides*, agreeable to their Profession, either as they profess the Art of Physick, (not that commonly practised, by which the Bodies of Men are cured, but a much more valuable Physick, which heals Diseases in the Souls of Men, much more obstinate and difficult to be removed, the Effects of wilful Voluptuousness, Concupiscence, Grief, Fears, Covetousness, Follies, Injustice, and an innumerable Train of other Passions and Vices) or else they have this Name, by learning from the Law of Nature, and the sacred Precepts of the holy Scriptures, to worship and serve that Being, who is better than Good, more uncompounded

pounded then the number of One, and more ancient than Unity itself.

They who enter upon this *Therapeutic* Profession, are not induced to it by a prevailing Custom or the Persuasion of others; but being incited wholly by an heavenly Love, are under an Enthusiastic Impulse, resembling the *Bacchanals*, and *Corybantes*, in the Celebration of their Festivals, till they arrive at their desired State of Contemplation; and then, as if they had bid adieu to this mortal Life, and thirsted after Immortality and eternal Happiness, they leave all their worldly Goods and Possessions to their Sons and Daughters, or other Relations, and voluntarily put them into Possession of their Estates. If they have no Relations, they resign what they have to their Friends and Acquaintances; and when they have thus divested themselves of their worldly Substance, being wholly free from the Allurements of the present Life, they fly from their Homes, without ever looking back, leaving their Brothers, their Children, their Wives, their Parents, and all their Kindred, how numerous soever, and quit the Society of their Friends and Countrymen, among whom they were born and bred; because, should they continue with them, their Conversation would be a strong and powerful Motive to seduce them from their Purpose and Resolution.

They never leave one City to go to another, like profligate Servants, who, having prevailed with those that own them to be sold to some other Person, obtain only by that means the Change of their Masters, and not the Recovery of their Liberty. For all Cities, even such as are governed by the best Laws, are full of Disorder and Tumult, which these speculative Philosophers are not able to bear; and therefore they choose rather to abide without the Walls of Cities, in Gardens, and Villages, and solitary rural Habitations, admiring Retirement, not from an affected Hatred to Mankind, but to avoid conversing with

Book II. Men of different Manners, as a thing pernicious and unprofitable.

This Sect of Men are dispersed through many Parts of the World, (for *Greeks* and *Barbarians* should enjoy so excellent a Benefit) but they abound in *Egypt* and all its Provinces, and especially about *Alexandria*. But from all Places the principal of them retire, as into their own Country, into a Place near the Lake *Maria*, situated upon a gentle rising Hill, very commodious for affording them a safe Habitation, and also for the Wholesomeness of the Air. Their Houses are built in a very frugal and mean manner, and are covered only for two necessary Reasons, to defend them from the Heat of the Sun in Summer, and from the Inclemency of the Air in Winter; neither are they built contiguous, as in Cities; for this would be troublesome and disagreeable to Men who affect Solitude: Nor are their Houses at a great distance; for at certain times they love to converse with one another, and by this means they are more ready to unite for their mutual Defence, when they should happen to be invaded by Thieves.

Each of them has in his Cottage a little Chapel, which they call *Semneum* or *Monasterium*, in which he performs alone all the Mysteries of a holy Life, never bringing with them either Drink or Meat, or any other Necessaries for the Support of the Body; but only the Law and the Divine Oracles of the Prophets, and Hymns, and Conveniences of the same Nature, by which Knowledge and Piety are increas'd and perfected. They have God in perpetual Remembrance; so that in their Dreams nothing but the Beauties and Excellencies of divine Powers dwell upon their Fancies, so that many of them in their Sleep and Dreams deliver excellent Sayings of divine Philosophy. Their constant Practice is to pray twice every Day, in the Morning, and in the Evening. When the Sun rises, they pray that God would give his Blessing upon the Day, that true Blessing which fills the Mind with heavenly Light: At the setting

ting of the Sun, they pray that their Minds, no way influenced by their Senses or sensible things, might by Reflection arrive at the Knowledge of the Truth. The Interval of time between Morning and Evening they spend in the Study and Contemplation of divine things; they exercise themselves in the most holy Scriptures, and philosophize upon them after their Country manner, and expound them allegorically; for they suppose that the Words are only Notes and Marks of some things of mystical Nature, which are to be figuratively explained.

They have among them the Writings of some Ancients, who were principal Leaders of their Sect, and have left them many Monuments of that Learning, which consist in dark and secret Expressions, by which, as original Patterns, they direct their Study. They not only spend their time in Contemplation, but also in Praise of God; they compose Songs and Hymns of all sorts of Metre, and Musical Verses, which they write in grave and agreeable Rhymes.

Six Days in the Week they continue apart by themselves in the little Chappel abovementioned, and there give themselves up wholly to the Contemplation of divine Philosophy, and they do not step out of Doors, or so much as look abroad all that time. Upon the seventh Day they meet together in a publick solemn Assembly, and there they sit according to Seniority in a decent manner, with both their Hands under their Garments, the right laid upon the part between the Chin and the Breast, and the left let down by their side: Then one of the most eminent among them stands up, and discourses with a grave composed Countenance and serious Voice; he studies to speak with Reason and Prudence, but avoids all Ostentation of Eloquence, as the Rhetoricians and Sophists now do. His Inquiries and Expositions are made with that Exactness of Thought, as not only for the present captivates the Ears, but enters into the very Soul, and makes lasting Impressions upon it. While

 this Person speaks, all the Company attend with Silence, and express their Approbation only with Motions of the Eyes and Head.

The Place of Assembly, where they meet every seventh Day, has two distinct Inclosures and Apartments in it, the one assigned for the Men, and the other for the Women; for it is a Custom with them, that the Women who are of the same Sect and Institution should also be Auditors in these Assemblies. The Partition Wall which separates these two Inclosures, is the height of three or four Cubits from the Ground, after the manner of a Parapet; the rest lies open to the top of the Room: And this Contrivance serves for two Conveniencies, the one to protect that decent Modesty which naturally belongs to the Female Sex, the other, that there might be nothing intervening between them and the Speaker, to hinder the Voice from coming to them.

Temperance is the Foundation upon which they build all other Virtues: They neither eat nor drink before the Sun is set; for the Day they think proper to employ in the Study of Philosophy, and the Night in providing Necessaries for the Body. The whole Day is spent in the first; but a small part of the Night serves for the latter. Some of them, who more than ordinarily thirst after Knowledge, forget to take Sustenance for three Days together, and are so delighted and fed with feasting upon Wisdom, which richly and plentifully flows in upon them, that sometimes they hold out double the time, and scarce taste of any necessary Food for six Days together, being supported (as they say a sort of Grasshopper are) by the Air in which they live; the Melody of their Hymns, as I suppose, rendring the want of Food easy and supportable to them. They regard the seventh Day as all holy and Festival, and therefore think it worthy of extraordinary Honour. Upon that Day, after they have taken proper care of their Souls, they refresh their Bodies, easing themselves of their daily Labour, and allowing their

their Cattle the same Indulgence. They use no luxurious Diet, but only coarse Bread; their Sauce is only Salt, and they who are of a nicer Stomach mingle some Hyssop with it: Their Drink is only Water from the River. Thus they appease the two domineering Mistresses which Nature has placed over all Mankind, that is, Hunger and Thirst, offering nothing to gratify them, but what is necessary to support Life; for they eat only to assuage Hunger, and drink only to extinguish Thirst, avoiding a Fulness of Stomach, as pernicious to Soul and Body.

And whereas the Body requires two sorts of Coverings, that is, a House and Clothes, it has been observ'd before, that their Houses were mean and built without Art, made only to answer the present necessary Uses: And as to their Clothes, they are contrived purposely to keep out Cold and Heat, and consist of a coarse thick Garment, instead of Furs, in the Winter, and a short Coat without Sleeves, or a linen Vestment, in Summer. They universally exercise themselves in Modesty, and looking upon Falsity as the Mother of Arrogance, and Truth the Mother of Modesty, they conceive each of them to be of the Nature of a Fountain: There flow, say they, from Falsity many various sorts of Evils, and from Truth abundance of Good both humane and divine.

So far *Philo*, who is likewise very prolix in describing the Behaviour of the *Essenes* at their great Festivals; but being already so long upon this Subject, no more shall be transcrib'd from this Author in this place.

What *Pliny* relates of this Sect is to this purpose: On the Western side of the Lake *Asphaltites* dwell the *Essenes*, seating themselves inwardly from it, to avoid the Shore as prejudicial to them. They are the only sort of Men, and in this above all the World to be admired, that live without Women, without the Use of Copulation, without Money, feeding upon the Fruit of the Palm-tree. They are daily supplied by the Resort of new Comers

lib. 15. cap. 17.

 Comers to them in a number equal to those they lose, many flocking to them whom ill Fortune has made weary of the World, and forced to take shelter in their Institution and manner of Life. And thus for several thousands of Years (it's incredible to be said) this People is perpetually propagated, without any being born among them; so fruitful and prolifick to them is the Repentance of others, as to their Lives past.

C H A P. XXVI.

Herodians, Publicans, and Galileans.

TH E R E was another Sect among the *Jews* called the *Herodians*, so called from *Herod* the Great, King of *Judæa*; but for what reason they received their Name is not so easy to find. Many of the Antients suppose it was because they held *Herod* to have been the *Messiah*. But it is improbable that any *Jews* should in the time of our Saviour's Ministry, above thirty Years after the Death of *Herod*, imagine him to have been the *Messiah*, who, instead of fulfilling, directly opposed the Predictions which the *Messiah* was to accomplish. Others speak of the *Herodians* as if they constituted a *Sodality* in the Honour of that Prince, in the same manner as such Societies were set up in *Rome*, called *Augustales*, *Adrianales*, *Antonini*, in the Honour of *Augustus*, *Adrian*, and *Antoninus*, and the like of other *Roman* Emperors after their Death. But none of these *Sodalities* being instituted at *Rome* till long after the Death of *Herod*, none such could have been form'd in Honour of him, in Imitation of them. What is mention'd of these *Herodians* in the Gospels, plainly intimates that they were a Sect among the *Jews* differing from the rest in some Points of their Law and Religion. They had a peculiar Leaven, as the *Pharisees* had; which
being

being call'd the *Leaven of Herod*, argues that he was the Author of those Doctrines which constituted this Sect; and that his Followers, who were chiefly his Courtiers and Officers of his Palace, and fell in with him in the Tenets he embraced, were therefore called *Herodians*. Now *Herod* being a Stranger, and having by the *Roman* Power usurp'd the Kingdom, and afterwards govern'd it tyrannically, became generally hateful to his People; so that, besides the Assistance of a foreign Power, he wanted some to join in his Interest who were Natives. These were peculiarly active in pressing the People to pay Tribute to *Cæsar*, *Herod* being obliged by the Charter of his Sovereignty to be careful of the Tribute due to the *Romans*. And they could not do him a more acceptable Service, than by this means endearing him to his great Patrons at *Rome*. This was the political Principle of the *Herodians*, in opposition to the *Pharisees* and other *Jews*, who held it unlawful to submit to the Power of the *Romans*, or to pay Taxes to them. In Matters of Religion they appear to have been *Sadducees*; for what *St. Matthew* calls the *Leaven of the Sadducees*, *St. Mark* styles the *Leaven of Herod*. They asserted in Favour of this Prince, that it was lawful, when overpower'd by Superiors, to comply with them in idolatrous and wrong Practices of Religion; for *Herod*, to ingratiate himself with *Augustus*, acted in many things contrary to the Law of the *Jews*, and urged in his Defence, that he was forced to it by the Powers above him. Upon this account he was called a half *Jew*; and of such a Character were the *Herodians* his Followers: They were a sort of *Occasional Conformists*, who profess'd the *Jewish* Religion, and at the same time, upon Occasions, they complied with the Idolatry of the Heathens. This Sect vanished after the time of our Saviour, and was no more heard of.

Joseph. Antiq. lib. 15. cap. 12

This seems to be a proper Place to say something of the *Publicans*, who were Persons of no particular Sect, nor of any religious Function, but



but were certain publick Officers employ'd by the *Romans* to collect their Tributes, Tolls, and Imposts; which Office was formerly of great Account and Reputation among the *Romans*, and confer'd upon none less than the Equestrian Order; but afterwards falling into the Hands of inferior Farmers, and the worst of the Natives, it became base and infamous. But two things especially concur'd to render this Office odious to the *Jews*: First, The Persons who manag'd it were usually covetous, and great Exactors; for having themselves farmed the Customs of the *Romans*, they generally used all manner of Oppression and Extortion to enable them both to pay their Rents, and to raise Advantage to themselves. And upon this Account they became infamous even among the *Gentiles* themselves, who frequently speak of them as Cheats, and Thieves, and publick Robbers, and worse Members of a Community, more voracious and destructive in a City than wild Beasts in a Forest. Secondly, These Tributes were not only a Grievance to the Purses of the *Jews*, but also an Affront to the Liberty and Freedom of their Nation; for they look'd upon themselves as a free-born People, and that they had been immediately invested in this Privilege by God himself, and accordingly beheld this as a daily and standing Instance of their Slavery, which of all other things they could least endure. To which we may add, that these *Publicans* were not only oblig'd by the Necessity of their Employment to have frequent Dealings and Converse with the *Gentiles*, which the *Jews* held unlawful and abominable; but also being generally *Jews* themselves, they rigorously exacted these things of their own Brethren, and thereby seemed to conspire with the *Romans* to entail perpetual Slavery upon their own Nation. Upon all which Accounts *Publicans* became so universally abhor'd by the *Jewish* Nation, that it was unlawful to do them any Office of common Goodness or Courtesy; nay, they held it no Sin to cozen or overreach

reach a *Publican*, and that with the Solemnity of an Oath. They might not eat or drink, walk or travel with them. They were looked upon as common Thieves and Robbers, and Money received of them might not be put to the rest of a Man's Estate, it being presumed to have been gained by Rapine and Violence. Nor were they admitted as Persons fit to give Evidence in any Cause. They were so infamous, as not only to be banished all Communion in the Matters of divine Worship, but to be avoided in all Affairs of Civil Society and Commerce, as the Pests of their Country, Persons of an infectious Converse, and of as vile a Class as *Heathens* and *Sinners*, with whom they were generally ranked.

The *Galileans* were a particular Faction directly opposite to the *Herodians*, and were also called by the Name of *Gaulonites*. When *Quirinius* (called *Cyrenius* by St. Luke, according to the Greek way of writing) was President of *Syria*, and the Country reduc'd in the Form of a *Roman Province*, there was a Tax raised and levy'd, which occasion'd great Disturbances among the *Jews*: And in opposition to this Tribute a Faction was headed by one *Judas* of *Galilee*, a turbulent and seditious Fellow, under a Notion of an universal Liberty, and that it was against the Law to acknowledge any King but God. But this Enthusiast, with his *Galilean Followers*, was soon cut off and suppress'd.



BOOK III.

CHAP. I.

High Places, used by the Hebrews for Divine Worship.



O dedicate peculiar Places for the Exercise of religious Rites, has been common to all Nations, and may be traced perhaps to the very Infancy of Mankind; and therefore, when the divine Writ speaks of *Cain*

and *Abel*, that *they brought their Oblations*, the Expositions of learned Men generally add, *to the Place set apart for Divine Worship*. This probably was the reason why *Cain* did not immediately fall upon his Brother when his Offering was refused, because the Solemnity and Religion of the Place, and the sensible Appearance of the Divine Majesty, struck him with that reverential Awe, that he defer'd his villanous Design till he came into the Field, and there slew him. For the offering of their Sacrifices, no doubt, they had Altars erected, though we read not of them till af-
ter

ter the Flood, when *Noah* built an Altar to the Lord, and offer'd Burnt-offerings upon it. *Abraham*, when he was called to the Worship of the true God, and *Isaac* and *Jacob*, erected Places for Divine Worship (that is, Altars with their Septs and Enclosures) wherever they pitch'd their Tents, and that without any special Warrant from divine Appointment: *Jacob* in particular (says the learned Mr. *Mede*) vowed a Place for Divine Worship, by the Name of *God's House*, where he would pay the Tithes of all that God should give him. Lo here a Church endow'd!

P. 340. last Edition.

Gen. 28. 19.

In the Patriarchal Times these Altars were generally built near some adjacent Grove of Trees, which, if Nature denied, were usually planted by the Religious in those Ages. When *Abraham* dwelt at *Beersheba*, in the Plains of *Mamre*, he planted a Grove there, and called upon the Name of the everlasting God. This, no doubt, was the common Chapel and Oratory whither himself and his Family were used to retire for publick Worship, as a Place infinitely convenient for such religious Purposes. And indeed the antient Devotion of the World much delighted in Groves, in Woods, and Mountains, as well because those high Places are naturally fitted for Contemplation, as that the Silence and the Retiredness there raise a sacred kind of Dread and Horror in the Mind of the Worshipper. It is certain, that nothing was more antient in the East than Altars with Groves of Trees about them, which made the Place very shady and delightful in those hot Countries. They are so often joined in Scripture, that it would be tedious to recite particular Instances. This Custom is supposed to have been brought into Greece by *Cadmus* out of the East. And they planted the Trees so thick, and they were so large and shady, as to make the Place very dark and solemn; which affected the Devotionists with religious Fear and Reverence. By this means these Groves became the fitter for the Exercise of diabolical Rites, and for the Practice of

Gen. 21. 33.

Book III.

Deut. 16. 21.

In Zevachin.
per 14.In Bethhab-
bach, per. I.

of those obscene and horrid Ceremonies that were used in them : For the *Gentile* Custom had made these Places proper to the infernal Gods, and anciently consecrated them as Sepulchres or Temples for their Heroes. That the *Israelites* therefore might be preserved from sacrificing to the Dead, and from abominable Lust and Lewdness, they were expressly forbidden to plant a Grove near to God's Altar, when his Worship came to be fix'd, nor so much as any Tree : For the Heathen thought there was a Sacredness in Trees themselves, which they dedicated to their Gods, and honoured with many particular Solemnities ; and therefore the *Jews* say, that they were not allowed to plant Trees in the Court of the Temple, or in the Mountain of the House (as they call it) either for Ornament or Beauty : And they give this reason, because it was an idolatrous Rite to plant Trees near their Altars, and it might possibly corrupt the Minds of the People.

But this Custom, tho' perverted to idolatrous Purposes, was innocent, and allowed at first, before God had fixed a Place for his publick Worship ; for the most learned *Jews* are of opinion that it was lawful to offer Sacrifices in the Groves and High Places, till the Tabernacle was built. Before the Tabernacle was first set up (says the *Talmud*) High Places were permitted, and the Service was done by the First-born ; but after the Tabernacle was erected, High Places were prohibited, and the Service was perform'd by the Priesthood. And *Maimonides* asserts, that, during the time wherein the Land of *Canaan* was subdued, it was allowed to sacrifice in the High Places, and elsewhere than at the Tabernacle ; because in that time they were abroad in the Wars, and their Condition was unsettled. And some imagine that the High Places might be lawfully used till the building of the Temple : But when that was built, and the Ark of God's Presence no longer remov'd, it was criminal, they say, to sacrifice any longer in Groves
or

or High Places, or use them any way in religious Worship. But this Indulgence (if there were any such, which may be justly question'd) must be understood of Hills and Mountains that were not profaned by the Idolatry of the *Gentiles*; for those the *Israelites* were obliged to destroy wherever they met with them, and no Relick or Memorial of them was to be left: Their Altars and Pillars were to be broken in pieces, their Groves burnt, and their graven Images, the supposed Habitation of their Dæmons, to be hewn down, that all Opinion of the Sanctity of such Things might be utterly erased, and the Memory of them extinguish'd. But this Precept, tho' the Expression be general, is restrained by some of the *Hebrews* to the Land of *Canaan* only, and they fancied that in other Countries which they conquer'd, they were not bound to extirpate the false Worship of the Inhabitants; yet afterwards they found it necessary to extend this Injunction to all idolatrous Countries, where they destroy'd their Idols as they had done in *Canaan*, lest, as *Josepbus* observes, by Imitation their Polity should have been quite subverted.

As the *Israelites* were commanded to abolish the *Pagan* Religion of the Countries they subdued; so they were forbidden to serve God upon Mountains, or in Groves, or under green Trees, after he had set apart a Place where he resolv'd to be worshipp'd. He often declared, that when they were fixed in the Possession of the Holy Land, he would make choice of a Place where he would more immediately cause his Name to dwell; yet the particular Place he left undetermin'd. And the Reason is supposed to be, lest every Tribe should desire to have it in their Lot, and Contentions should arise among them about it. This Place at first seems to have been *Mizpeh*, and afterwards *Shiloh*; and when that was destroy'd, the Ark removed to several Places, till at last it settled at *Jerusalem*. And when God had once made known where he would particularly take up his Residence,

dence, thither the People were obliged to bring their Sacrifices and Oblations, and there to perform divine Worship ; then the Groves and High Places were no more to be frequented for sacred Purposes : And if by chance they should find a Place whose Situation appear'd exceeding beautiful and solemn, they were not to be captivated with the Sight of it, but expressly forbidden to sacrifice or use any religious Rites there. So that if the High Places were used after their Settlement in the Land of *Canaan*, it was a Practice directly contrary to the Law ; but perhaps it might be indulg'd. If it was, it is certain that this Connivence proved in time a great Mischief ; for on these Mountains and Hills they first began to worship strange Gods, the *Israelites* being very prone to set up their Images in high and shady Places, as the Eastern People about them did. But tho' when the Ark was settled it became unlawful to offer Sacrifices in High Places ; yet some learned Men are of Opinion that it was no Offence to resort thither for publick Prayer and Praise, and for Instruction in the Law : And particularly Mr. *Thorndike* conceives that these High Places were the Foundation of Synagogues and publick Schools among the *Hebrews*.

Relig. Assemb.
p. 29.

It appears, that the Places originally used by the *Hebrews* for divine Worship were generally Groves growing upon Hills and Mountains, where they built Altars, and sacrificed to the true God, and perform'd other Acts of Solemnity and Devotion ; but when the Tabernacle was erected, there was no great occasion to have recourse to these Places for religious Purposes. And it is thought, that during the Stay of the *Israelites* in the Wilderness all Sacrifices were offer'd at the Door of the Tabernacle, which was not far from them ; tho' perhaps when they came into *Canaan*, and were remote from the Tabernacle, they might take up with the old Custom of worshipping in High Places, where they had Priests who officiated regularly, and according to the Precepts of the Law.

CHAP. II.

*The Tabernacle erected by Moses, its
Form and Dimensions.*

BEFORE the great and glorious Tabernacle was erected, *Moses* made a Tabernacle, Exod. 33. 7. called by the Seventy his *own Tent*, and pitch'd it without the Camp. In this publick Tent he gave Audience, heard Causes, and inquired of God. Here all great Affairs were transacted, and in all probability Sacrifices were offer'd, and all religious Offices perform'd. This was called the *Tabernacle of the Congregation*, which was the Name appropriated to the Tabernacle that was afterwards built only for divine Service. Here God conversed with *Moses*, and communicated his Mind to him; and the *Schechinah*, as a Token of the Divine Presence, stood before the Door of it.

The Shape and Dimensions of this Tabernacle are no where express'd; nor was it of much Importance, since it was to be of no long Duration, and to be supplied by another, whose Form and Fabrick was design'd by the divine Artificer himself. God was pleased to descend upon Mount *Sinai* in a Cloud, and there he admitted *Moses* into his Presence, and gave him the two Tables of Stone, and (as it is supposed) the Gift of Prophecy, with Directions for making this magnificent Tabernacle, and for performing the Divine Service belonging to it. For this purpose he shew'd him a Model (as we now speak) of the House he was to make, and of every thing that was to be used about it: And this Scheme or Draught was represented so lively and distinctly, and in its just Proportion, that it was impossible for him to fail in the copying of it. This Sanctuary,

Book III.  tuary, or Holy Place, was not shewn to *Moses* merely in a Picture; much less was the Idea of it only impress'd upon his Mind, but a visible Structure was set before him as a Pattern for him to imitate. And therefore it is a ridiculous Fancy to suppose that *Moses* projected this Tabernacle and its Utenfils after the Fashion of what he had observed in *Egypt*, and was in use among other Nations, to whose Religion he proposed to conform, as far as might be safely allow'd; and, particularly, as if he built this Structure to be carried upon the Shoulders of the Priests, as the Tabernacle of *Moloch* was. Nothing seems to be more remote from the Intention of *Moses*, or rather from the Directions which the great Architect gave him, than this wild Conceit. He had a more divine Guide than the *Egyptians*, and rais'd his Fabrick by a heavenly Pattern, and not by the Modes of the idolatrous *Gentiles*. And the *Jews* were so possessed of this Opinion, that when the Temple came to be built instead of the Tabernacle, they say it was done by consulting the Oracle, and by the solemn Decree of the King, and of the great *Sanhedrim*, and of the Prophets.

The Plan of this Structure being design'd by God, the Materials were provided by the People. Every one brought his Oblation according to his Ability: Those of the first Quality offer'd Gold; those of a middle Condition brought Silver, and Brass, and *Shittim* Wood; and the Offerings of the meaner Sort consisted of Yarn and fine Linen, Goats Hair, and Skins. Nor were the Women backward in contributing to this Work; for they willingly brought in their Bracelets, and Ear-rings, and other Ornaments; and such of them who were skilful in spinning, made Yarn and Thread.

The Dimensions of this Tabernacle are thus stated. It was in Length thirty Cubits, that is, fifteen Yards; for the Cubit by which this Fabrick and the Temple are measured was but half a Yard, or the common Cubit, and not the Cubit of the Sanctuary,



tuary, or holy Cubit, which was a full Yard. Twenty Planks of a Cubit and a half Breadth made one Side, or the Length of it ; and it was ten Cubits broad. These Planks were certainly of a considerable Thickness, perhaps of nine Inches each ; for it is said, that in the fastning of the Sides of the Tabernacle, a Bar of *Shittim* Wood ran through the Thickness of the Boards as they stood edging one to another. Now this Bar was no small one, for it was the principal Strength of the Side, and therefore must have a large Hole bored to run through ; and consequently it must be a thick Plank that would bear such a Hole, and not an Inch or two Inch Board. Let us conceive therefore an unequal Square, or a Plot of Ground of thirty Cubits, or fifteen Yards, long, and of ten Cubits, or five Yards, broad ; such was the Compass of the Tabernacle between Wall and Wall. The Foundation consisted of massy Pieces of Silver, towards which every *Israelite* from twenty Years old, and upward, was obliged to contribute half a Shekel. As to other things, they were not bound to any particular Sum, but to offer what they pleased. This was an Act of Homage to God, and an Atonement by which they preserved their Lives ; which made every Man, tho' never so poor, endeavour to raise it, tho' he sold his Clothes to get it : And he that fail'd to pay this Tribute (whether Priest or *Levite*, *Israelite* or Stranger) was separated from the Congregation, and not included in the Expiation, that is, received no Benefit from the expiatory Sacrifices. This half Shekel was a Tax that was continued in After-times for the Reparation of the Tabernacle, and afterwards of the Temple, and was raised for the Support of the daily, weekly, monthly, and annual Sacrifices ; and for providing Salt, and Wood, and Shew-bread, and other Necessaries for divine Service. The priestly Garments also were provided out of this Money. And if any thing remained at the end of the Year, after all these Charges were defray'd,

it was spent in extraordinary Burnt-Offerings, which were called the *second Sacrifices of the Altar*. The number of the *Israelites* upon this occasion, and above such an Age, were six hundred thousand, and three thousand five hundred and fifty Men. Now let us consider that the Talent of the Sanctuary contain'd one hundred and twenty Pound, the Pound twenty five Shekels, or fifty half Shekels; so that every Talent contained three thousand Shekels, or six thousand Halfs: So that six hundred thousand half Shekels, given by six hundred thousand Men, do amount to a hundred Talents. There were three thousand five hundred and fifty Men besides, who gave so many half Shekels, or a thousand seven hundred seventy five whole ones, which were laid out upon Hooks, and Chapiters, and Fillets about the Pillars. The hundred Talents were used in this manner: Each of them was cast into a solid Piece of thirteen Inches and a half long, and nine Inches square. In the Side that laid upward was a Morteise-hole near to the End: now two and two were laid close together, End to End, and the Morteises were not in the Ends that joined, but in the utmost Ends. Every Plank of which the Sides were made was in Height five Yards, but in Breadth three Quarters, just as broad as two of these Pieces of Silver were long. At the Foot of the Plank, at either Corner, was a Tenon made, the Plank being cut down, or abating so much between the Tenons as the Tenons themselves were in Length; so that when the Tenons were shrunk in the Morteises, the middle of the Plank settled upon the Pieces or Bases.

These Silver Bases then were placed thus; forty at the South Side, forty at the North Side, and sixteen at the West End, laid as close together as was possible; so that tho' there were so many Pieces, yet was it but one entire Foundation. Here are fourscore and fifteen of the hundred Talents disposed of in the two Sides and the West End:

What

What became of the five Talents remaining, and of the East End, will be hereafter observed. These Bases thus laid, the Planks that were overlaid with thin Plates of Gold were set in them, one Plank taking up two Bases, twenty Planks making the South Side, and twenty the North, and eight the West End. These were five Yards long a-piece; and so when they were set up, they made the Tabernacle five Yards and a little more high upon the Walls. Now to make these Planks stand firm and sure, the two Corner Planks were great Helps, of which first you remember the Length of the Sides, namely, fifteen Yards, or twenty Planks, each of three Quarters Breadth. The West End had six Planks entire, besides a Plank at either Corner joining End and Sides together. These Corner Planks were of the same Breadth that all the other were, and thus set: The middle of the Breadth of the one Plank was laid close to the End of the South Side, or to that Plank that was furthest West; so that a Quarter of a Yard of the Breadth of the Corner Plank was inward. To make up the Breadth of the Tabernacle, a Quarter was taken up with the Thickness of the Side-plank to which it joined, and a Quarter lay outward. Thus at the South-West, and so it was at the North-West Corner, the two Corner-planks were inward a Quarter of a Yard a-piece, and the six Planks that stood between them of three Quarters each, which make five Yards, the exact Breadth of the House between Wall and Wall. These Corners joined End and Side together, and were the Strength of the Building. Besides these Corners strengthening the Fabrick, there were seven Bands to make all sure. First, Planks to Planks were close jointed at the Foot. Secondly, Each Plank was linked to the next at the Top with a golden Link. Thirdly, On the Side Staples of Gold were fasten'd in every Plank; so that four Bars of *Shittim* Wood overlaid with Gold were carried in the Staples from one end of the Tabernacle to the other.

Book III. Of what Length they were, it is not said ; but *Josephus* asserts they were each five Cubits. Besides these, there was also another Bar of the same Wood that ran from End to End through the Body or Thickness of the Planks, a Hole being bored through each Plank for that purpose. Now the Body of the Tabernacle, as it was only planked with *Shittim* Wood, without any more Addition, stood thus. The Length from End to End was fifteen Yards ; the Breadth was five Yards from Side to Side. The Sides and West End were plank'd up five Yards high, and somewhat more ; and the Foundation of those Planks was massy Pieces of Silver. The East End was left open ; the Top, and Sides, and West End were cover'd.

The Tabernacle was bounded with Curtains, being lightest for Carriage, which cover'd the Top and Sides. These Curtains were Tapestry-work ; the Ground was of fine Yarn dyed Blue, Purple, and Scarlet woven together : The Embroidery was of Pictures of Cherubims. These Curtains were in number ten ; each being twenty eight Cubits, or fourteen Yards, long, and four Cubits, or two Yards, broad. They sewed together five Curtains in one Piece, and five in another ; so that they made two large Pieces of Tapestry of fourteen Yards long, and ten Yards broad. These two Pieces were called *Couplings*, and were thus joined together : In the Edge of either were made fifty Loops of blue Tape, one answerable to another, or one over against another ; and with fifty Hooks or Clasps of Gold the Loops were linked together, so that the two main Pieces were made one Covering. Now if it should be asked why the ten Curtains were not sewed together into one Piece, but five and five, to make two Pieces, which yet were joined together by Clasps, it must be observ'd, that the Tabernacle consisted of two Parts, the Holy Place, and the Most Holy ; which two were divided one from another by a Veil. Now according to this

Division

Division of the Structure was also the Division of the Curtains ; for it is certain that the Veil which parted the Holy from the most Holy was hung exactly under these golden Clasps that joined the five and five Curtains together ; so that five Curtains lay over the Holy Place, and the other five over the most Holy : But with this Difference, the Holy Place was ten Yards long, and the five Curtains sewed together were just so broad, and so they cover'd only the Top and Sides, but hung not down at the End, which was Eastward ; but the most Holy was but five Yards long, so that the five Curtains did not only cover the Top, but also hung down at the West End to the Silver Bases. Now let us measure the Curtains again, and imagine them thrown length-way over the Tabernacle. They were fourteen Yards long, and twenty Yards broad, when they were all sewed and looped together. This Breadth cover'd the Length of the Building, which was fifteen Yards, and it hung down behind the West End, even to the Foundation. The East End was still left open. Of the Length of them, five Yards were taken up in covering the flat Top of the Fabrick, which was five Yards broad between Wall and Wall ; a Quarter of a Yard was taken up on either Side with covering the Thickness of the Planks : so that on either Side they hung down four Yards and one Quarter, which was three Quarters of a Yard short of the Silver Foundation, or little less.

To remedy this Defect, and likewise to preserve the rich Curtains from the Weather, were made Curtains of Goats Hair, eleven in number. This requir'd a great deal of Skill ; for tho' Goats were shorn in those Countries, as Sheep are here, yet it was very difficult to work it into a Thread, and to make Stuff of it. Each of these Curtains was two Yards in Breadth, as was the Breadth of the other ; but being one Curtain more than the other, they were two Yards broader when they were coupled together. Each Curtain was thirty

Book III.



ty Cubits, or fifteen Yards long, and consequently a Yard longer than those spoken of before. These were sewed six together in one Piece, and five in another ; and these two main Pieces were linked together with fifty Clasps of Brass, as the other were with fifty of Gold. But when these Curtains were laid upon the other over the Tabernacle, they were not placed so as if these brasen Loops lay just upon the Golden ones over the Veil, but three Quarters of a Yard more Westward : So that the five Curtains that went West did reach to the Ground, and half a Curtain to spare. The other six that lay East reach'd to the Ground, and cover'd the Pillars upon which the Veil at the East End hung, and descended half the Breadth of a Curtain, or a Yard over the Entrance. Their Length of fifteen Yards reach'd half a Yard lower on either Side than the other Curtains did ; and yet they came not to the Ground by a Quarter of a Yard : so that the Silver Foundations were always plain to be seen every where but at the West End.

Thus had the Tabernacle two Coverings of Curtains, yet for more Security there was a third added, to be laid over the other two ; and this was made of Rams Skins dyed red, or, as some fancy, of red Rams Skins, for such there were in the Eastern Countries that were naturally of that Colour. It is not said of what Dimensions this Covering was, and therefore some have imagin'd that it cover'd only the Roof ; but it is more reasonable to think it was as large as the Curtains of Goats Hair, which might have been spoiled with Rain and Dust, if the Sides had not been defended with as much Care as the Roof was. Above this there was yet a fourth Covering for the greater Security of the two inmost Curtains, which required all this Defence, especially on the Roof, which was flat, and consequently the Rain was more likely to soak into it. This was made (according to our Interpretation) of Badgers Skins ; but the antient Interpreters take the Word in the Original

Original to signify rather a *Colour* than a *Badger*, or any other Animal ; and therefore this Covering is supposed to be made likewise of Rams Skins dyed of a kind of Violet or Purple Colour.

Whenever this Tabernacle was set down, it was always pitched East and West, as our Churches stand ; but with this Difference, that the chiefest Place in it, which was the holiest of all, answering to our Chancels, stood Westward ; and the People worshipp'd with their Faces that way, because they would not imitate the Heathen, who worshipp'd toward the Sun-rising. The Entrance therefore into this Tabernacle was at the East End of it, before which there hung a Curtain of blue Silk, and purple and scarlet, and fine twined Linen wrought with Needle-work. Besides this, *Josephus* says there was another Veil of Linen, to defend it from the Injury of the Weather, which was usually drawn aside upon publick Festivals, that the People might see the Beauty of this first Veil. And indeed it is very probable that some Curtain or other was, in bad Weather at least, hung before it to secure it, as the Covering of Skins was over the Hangings of the Tabernacle. This Curtain hung by Golden Hooks upon the Outfides of five Pillars of *Shittim*-Wood, which seem to have been disposed in this manner: Two of them were placed at each Corner, which, if they took up a Cubit, then the other three, being placed at an equal Distance, made four Spaces, each of two Cubits, that is, a Yard wide, through which the Priests enter'd when they went to minister in the Sanctuary. Upon each of these Pillars stood a Chapter, which was gilt. The Pillars themselves had Fillets or Hoops of Gold about them in several Parts of them, and they stood upon Bases of Brass.

C H A P. III.

The Holy Place with its Furniture described; the Table of Shew-Bread; the Golden Candlestick; the Altar of Incense.

SUCH was the Form on the Outside of this Tabernacle: Within it was divided into two unequal Parts, that were separated from each other by a Veil; the one was called the *Holy Place*, which was next the Entrance, and was ten Yards in length. The other was called the *Most Holy Place*, and was in Length five Yards. The Furniture of the Holy Place was the *Shewbread Table*, the *Golden Candlestick*, and the *gilded Altar*, or the *Altar of Incense*.

Upon the right Hand of the Priest, as he walked up the Holy Place, was the Table of *Shewbread*, or Bread of the *Presence* (for it was set before the Ark in the Presence of God) of this Form and Matter, and for this End. A Table-Frame was made two Cubits long, and a Cubit broad, and a Cubit and a half high; the Matter of it was Shittim-wood. This was a Tree which grew in the Desert of *Arabia* only, out of which Boards might be cut of a great Breadth, exceeding strong, and of incredible Firmness, Smoothness, and Beauty. It was overlaid with pure Gold, the lower Parts as well as the upper, and the Feet also were plated with Gold. Equal with the Top of the Frame was a Border of Gold, curiously wrought, of a Hand-breadth, the higher Edge equal with the Top of the Frame, and the Border so broad below. Upon the higher Edge of this Border was set a golden Crown, which went quite about the Frame, and within the Crown was the Cover laid. At each Corner, or Foot, was fastned a Staple, or Ring of Gold, close



close by the lower Edge of the golden Border. As the Feet, so these Rings were four, wherein were put Staves of Shittim-wood gilt with Gold, to bear the Table.

Upon this Table were twelve Loaves, or Cakes, called the *Shew-Bread*, or the *Bread of the Presence*; because it was set before the Ark of the Covenant where God was present. These Loaves were prepared by the *Levites*, and were twelve in Number, to represent the twelve Tribes of *Israel* as continually under the Care of divine Providence.

Nor was this Number diminish'd after the Apostacy of ten Tribes from the Worship of God at the Tabernacle; but still twelve Cakes were set before the Lord; because there was a Remnant of true *Israelites* among them. And this was a constant Testimony against these Apostates, and served as an Evidence that they ought to return to the proper Place for divine Worship, where alone they were assured their Sacrifices would be accepted. Each Cake had in it two Omers of fine Flower, which Measure is thought to be significative; for so much *Manna* did every *Israelite* gather against the *Sabbath* in the Wilderness. These Loaves were placed in two Rows one upon another, as the *Hebrew* Writers expound it; who say also that they were placed lengthwise cross over the Breadth of the Table. Under the lowest Cake was a golden Dish, wherein that Cake lay; and between every Cake was a golden Dish. Upon the Top of each Row lay a golden Dish whelmed down, and upon that stood a Dish of Gold with Frankincense in it. There were likewise Spoons, and Covers, and Bowls, belonging to this Table all of Gold; but it is not so easy to determine their several Uses: Yet it is commonly thought that the Spoons were design'd to fill the Dishes with Frankincense, and to take it out; the Covers were set over the Loaves and the Frankincense; and the Bowls served as proper Furniture for a Table: But here being no Drink they were not used. The *Shew-Bread*

1 Kings 30. 18.

The *Shew-Bread*

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was prepared the Evening before ; and then on the *Sabbath* the old Loaves and Frankincense, that had stood all the Week before, were fetcht away, and new put in their room: The Frankincense was burnt as an Oblation, and the Bread was given to the Priests, who, as God's Servants, had a Right to eat of the Bread which came from his Table, and which they were obliged to eat in the Holy Place, and no where else.

Over-against this Table on the South Side, or on the left Hand, stood the *Golden Candlestick*, of one massy Piece. This was another necessary Piece of Furniture for a House, especially when there were no Windows in it: The main Body or Trunk of it was of solid Gold, which went up streight, and ended in the middle Light; near the Foot was a golden Dish wrought Almondwise ; and a little above that a golden Knop; and above that a golden Flower. There is no mention in Scripture of the Foot of this Candlestick ; but without question it was proportionable to the rest : Nor is there any thing said of the Length of the Shaft, or Trunk ; but it is supposed it was near double the Height of the Table, and of the Altar of Incense, which made it look majestically, and yet did not raise it so much as to endanger the Roof of the Tabernacle. Out of the Trunk there issued two Branches, on either Side one, which were carried from the Body with such an equal Bending so as to be brought streight, and raised as high as the middle Shaft out of which they proceeded. Upon each of these Branches were wrought three golden Cups in the Figure of an Almond, into which perhaps the Snuff was to fall ; and between every one of them was there a Knop and a Flower; and upon the Top there was a Socket, in which the Light was to be set. This was the manner of the two lowest Branches. Above these, in the middle Shaft, was a golden Boss, and then out came two Branches more, in Form resembling the other. Above these in the Shaft was another
 Knop,

Knop, or Bos, and out came two other Branches like the former; from thence the Shaft upward was adorn'd with three golden Scollop Cups, or Dishes, a Knop, or Bos, and a Flower: And thus the Head of all the Branches stood in an equal Height and Distance. Chap. 3.

Upon the Top of these six Branches and the Shaft was a Lamp fixed; but the Form is not prescribed. These Lamps were fed with pure Oil Olive, not squeez'd out by a Press or by a Mill, (for such was full of Sediment and Dregs) but which ran freely from the Olives being bruised with a Pestle; and they were to be supplied with a sufficient Quantity to keep them always burning. Some indeed imagine that these Lamps did not perpetually burn, but being lighted every Evening went out in the Morning; and there are Places in Scripture which seem to favour this Opinion, particularly in the first Book of *Samuel*, Sam. 3. 3. where mention is made of the Lamps going out in the Morning. And in the second Book of *Chronicles*, 2 Chron. 13. 18. we read of setting the Lamps to burn every Evening; which seems to signify that they did not burn in the Day. But *Josephus*, who was a Priest, and could not be ignorant in this Matter, says expressly that they burnt Day and Night: And indeed it seems necessary that they should; for otherwise the Priests must have minister'd in the Dark at the Altar of Incense, before the Majesty of God, who kept a Table in the Sanctuary which required Light; for no Body loves to feast in Darkness. And therefore, says a learned Rabbi, Levi Barceles God commanded that a Lamp should always Præc. 98. burn in the Sanctuary for the Honour and Majesty of it, there being no Light convey'd to it any other way. But yet it appears highly probable that there were not so many of the Lamps burning in the Day as in the Night, when all the seven Lamps were lighted, some of which were put out in the Morning, and lighted again in the Evening; for so *Josephus* says expressly, three burnt all Day before the Lord, and the rest were lighted



lighted in the Evening. The Care of these Lamps was committed to the Priests: At the rising of the Sun they went into the Holy Place to look after those which they had lighted the Evening before. The dressing of them, as the *Hebrews* describe it, consisted in cleansing the Snuff-dishes, and snuffing those Lamps they found burning, and supplying them with new Oil, and in putting new Cotton (as we now speak) and Oil into those that were gone out, and lighting them at some of the Lamps which still continued burning. This Candlestick had Tongs or Snuff-dishes belonging to it all of pure Gold. The Tongs are supposed to bear no resemblance to our Snuffers, though their Use was the same; but were probably like little Tongs, or Scissars, with which the Lamps were clipt to make them shine the brighter. The Snuffers, and the Snuffings of the Lamps, were put into the Snuff-dishes; and for the latter Use it is thought they had Water put in them, that they might extinguish the better, and prevent a Stink.

Between the Candlestick and the Table stood the *Altar of Incense*; it was made of Shittim-wood, and over-laid with Gold: It was a Cubit long, as much broad, and two Cubits high, that the Priest might minister there without stooping. At each Corner it had a Horn, or Spire, rising out of the same Piece with the Corner Post; the Top, and the Frame on all Sides, were covered with Plates of Gold. Upon the Edge of the Frame upward was fixed a Crown, or Border, of massy Gold, at the Foot of which were struck two golden Rings, or Staples, in which were put two Staves of Shittim-wood over-laid with Gold, to bear this Altar withal. This Altar was placed near the Veil, just in the midst of the Breadth of the Room, (before the Middle of the Ark which was within the Veil) distant from either Wall two Yards and a quarter. On the North Side of it stood the Table, which being set lengthway to the Wall, took up half a Yard of the Breadth of

the House ; so between it and the Altar was a Passage, a Yard and quarter broad. The Candlestick was of the same Breadth, with his Branches spread, that the Table was of Length, and so was set over-against it, shewing five Inches between every Socket, wanting one Inch at the whole. This being set as far from the Wall as the utmost Edge of the Table, that stood on the other Side of the House, afforded the same Space between the Altar and it that the Table did. There was no Grate upon this Altar, as some have imagin'd ; but a golden Pan, or Dish, was set upon the Top of it, which had Coals in it when Incense was to be burnt, and taken away with the Coals when that was done. Nor are we to suppose that this Altar stood in the Most Holy Place, as *St. Austin* and some others have conceiv'd.

The Use of this Altar was for the burning of Incense, which *Aaron* himself did at first ; but afterwards his Sons in their Courses perform'd this Service. This was done every Morning when the Lamps were dressed, and every Evening when they were lighted ; and therefore it was called a *Perpetual Incense* ; because it was never intermitted twice a Day : And one Reason why it was thus continually burnt was, because of the vast Number of Beasts that were slain, and cut to pieces, and washt and burnt every Day at the Sanctuary, which would have made it smell like a Shambles, if this sweet Odour had not perfum'd it, and the Garments of the Priests who there minister'd. The Odour of this Incense, the Rabbis say, might be smelt as far as *Jericho* ; and by this means the Reverence due to the House of God was preserv'd ; which would have been contemptible, if any ill Smell had been constantly about it. No Incense was to be burnt upon this Altar but what was prescribed by God himself. No Burnt-Sacrifice, nor Meat-Offering, nor Drink-Offering, was to come upon it ; only once a Year, upon the great Day of Expiation, the High-Priest

V

was

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Levit. 16. 18,
19.

was to go with the Blood of the Sin-Offering into the *Most Holy Place*, and sprinkle it before the Mercy-seat; and then come out into the Sanctuary, and there put the Blood upon the Horns of this Altar, and sprinkle it upon it also with his Finger seven times.

Exod. 30. 34.

The Ingredients order'd for the making of this sacred Perfume, are called by our Translators *Stacte*, *Onycha*, *Galbanum*, and pure *Frankincense*; and there was to be a like Weight of each. *Stacte* is supposed to be the liquid Part of Myrrh, not which flows of itself, but which drops from it when it is pressed out by Art, and is the most unctuous Part of it. *Onycha* is taken for the Shell of a Fish in the Fens of *India*, that are full of Spikenard, upon which this Fish feeding, it makes the very Shell odoriferous. *Galbanum* is different from what is sold in our Shops, which is of an offensive Smell; but there was another kind in *Syria*, in the Mount *Amanus*, which had an excellent Scent. Pure *Frankincense* is what was gather'd in Autumn, which was much the finest, and of the whitest Colour. These Ingredients were pounded severally, and being mingled with great Care, were made ready for the divine Service, and a Quantity of it was burnt every Day upon the Altar of Incense that was placed before the Ark. It was entirely separated to divine Worship, and not to be applied to any private Use, nor to be touched by any but the Priests, and that when they minister'd in the Sanctuary before the Mercy-seat. If any Man presum'd to make this Composition with the same Spices, and the same Weight, with a Design to burn it as a Perfume, he was to be cut off; and it is not improbable but this Excision extended not only to the Transgressor, but to his whole Race, that none of them should remain to keep up his Name among his People.

Thus was the Furniture of this Place called the Holy. The Priests who minister'd went in at the East End, and directly before them stood the

the Veil and the golden Altar; upon the right hand, nigh the Veil, were placed twelve Loaves upon a golden Table; on the left were seven Lamps burning in seven golden Candlesticks made of one Piece, by which lay the golden Snuffers and Dishes for cleansing the Lamps Morning and Night. Upon the Walls on either side was nothing to be seen but Gold. On the Top were Pictures of Cherubims curiously wrought in rich Curtains. At the East End hung a Veil of Needle-work, upon five Pillars of Shittim-wood, overlaid with Gold; each Pillar was fastned in a Base of Brass, and at the Top had a golden Hook, on which the Covering hung.

Chap. 4.

CHAP. IV.

The Most Holy Place; the Ark of the Covenant.

IT was before observ'd that the Tabernacle was divided: Ten Yards towards the East was called the *Holy Place*, and the five towards the West was called the *Most Holy*; and this Division was made by a Veil. This Veil of Partition seems to have been of the same Work with the rest of the inward Hangings of the Tabernacle, and was of that Thickness that none could look through it into the *Holy of Holies*. It was supported by four Pillars of Shittim-wood plated with Gold, and hung by golden Hooks fixed in the Top of the Pillars, exactly under the Clasps that joined the two inward Curtains abovementioned. Within this Veil was the *Holy of Holies*, which was a perfect Square, five Yards long, five Yards high, and five Yards broad.

In the inmost and most secret Part of this Place, at the West End, stood the *Ark*, called the *Ark of God* and the *Ark of the Lord*; because upon it God was pleased more especially to reside. It

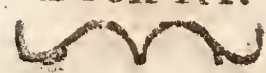
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was likewise styled the *Ark of the Testimony*, and the *Ark of the Covenant*; because the Tables of Stone, called the *Tables of the Testimony*, which were *Witnesses* of the Covenant between God and the *Israelites*, were placed in it. This *Ark* was made, like a little Chest, or Coffin, hollow, three Foot nine Inches in Length, two Foot three Inches in Breadth, and two Foot three Inches in Height, of Shittim-wood; and, for the Conveniency of Carriage, laid over on the Inside and the Outside with very thin Plates of Gold. It had no Feet, but the Bottom stood upon the Ground; though the *Jewish Doctors* say it was set upon a Stone rising three Fingers Breadth above the Floor, which was as a Pedestal for it. A Border, or List of Gold, went round at the Top of it, which was called a *Crown*, because it compassed every Part of it, but was of another Figure, not round, but square, as the Ark was. It was of great Use as well as Ornament; for into this, as into a Socket, was the Covering, which was the *Mercy-seat*, fixed: And it might the more properly be called a Crown, because it was of some Height, for the surer supporting of the *Propitiatory*. While the Ark was ambulatory with the Tabernacle, it was carried by Staves upon the Shoulders of the *Levites*. These Staves the *Hebrews* say were ten Cubits long, at least of such a Length as to keep a decent Distance between the Ark and those who bore it: They were overlaid with Gold, and put through golden Rings made for them, not on the Sides of the Ark, as has been hitherto supposed, but on the two Ends of it. And this appears evidently, because that when it was carried into the Temple of *Solomon*, and there fixed in the Most Holy Place prepared for it, the Scripture says, that the Staves being drawn out reached downward towards the *Holy Place*, which was without the Most Holy Place, or *Holy of Holies*: For had they been upon the Sides of the Ark lengthway, they would, when they were drawn out, have reached towards the Side-Wall, and not downward;

1 Kings 8.8.

ward ; unless we suppose that the Ark was placed Sideway, with one of its Ends downward, and the other upward, which was never asserted. And as another Argument, let it be consider'd, that the High-Priest, when he appear'd before the Ark upon the great Day of Expiation, is generally allow'd by the Rabbins to have gone up to it between the Staves. But if these Staves had been drawn out from the Sides, there would then have been but two Foot three Inches between them ; which would not have been room sufficient for the High-Priest, in his Pontifical Robes, to have passed between them towards the Ark for the Performance of his Duty. Nor could the Bearers, in so near a Position of the Staves, carry it with any Convenience upon their Shoulders, but must necessarily have incommoded one another, before and behind, by being so near together. These Staves being once put into the Rings, were never to be taken out, that there might be no danger of letting them fall (which would have been a great Irreverence) and that every thing might be ready for the *Levites* when they were to remove the Ark upon short Notice, who were by this means kept from touching it, or coming nearer to it than the Ends of the Staves.

When Order was given for the making of this Ark, the Direction was, that before it was cover'd, the Testimony (that is, the *two Tables of Stone* containing the ten Commandments) should be put into it ; for it had no Door, and therefore the Testimony was put in at the Top : And the Rabbins assert, that the Tables broken by *Moses* were preserv'd there as well as the whole. These Tables (two Foot in Length (say the *Jews*) so much in Breadth, and a Foot thick) are supposed to have been prepared ready for *Moses* when he came to the Mount : They were made and planed by God himself, and the Letters were written with his own Fingers ; so that no Creature was any way employ'd in this Work. Some are of opinion, that the Writing was on the fore Part

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1 Kings 8. 9.

Deut. 31. 26.

1 Sam. 6. 18.

It is expressly said that there was nothing in the Ark but the two *Tables of Stone*; and therefore when it is said that *Moses* wrote the whole Book of his Laws, and commanded the Priests to put it in the Side of the Ark, it is to be understood of the Outside, where it was placed in a Case or Coffin made of purpose, and laid by the Side of the Ark, which was on the right Hand; for in the Text the very same Phrase is made use of, where it is said, that the *Philistines* put the Jewels of Gold, which they return'd for a Sin-Offering, in a Coffin *by the Side of the Ark*: And therefore those Priests who received the Book of the Law from *Moses*, deliver'd it to *Eleazar* to be there placed. Besides, the Ark was not of Capacity sufficient to contain the whole Volume of the *Mosaical* Laws, together with the *Tables of Stone* that were preserv'd in it. And further let it be consider'd, that the Design of laying up this Code of Laws was, that it might be reserv'd as an authentick Copy, and a publick Record, by which all others were to be corrected and set right; and therefore, to answer this End, it must have been placed so, that Access might be had to it upon proper Occasions; which had been impossible if it had been placed within the Ark, and shut up there by the Cover of the Mercy-seat over it, which was not to be removed. And (which is the last Reason) when *Hilkiab* the Priest found a Copy of the Law, in the Time of King *Josiah*, there

2 Kings 22. 8.

there is no mention made of the Ark, nor is it said that it was taken from thence ; but it was casually found rather upon the Roof of the House, or among the Rafters, where the Priests had hid it, as some of the *Jews* think, when *Manasseh* endeavour'd to destroy this authentick Copy of the Law, as he had done all others that he could find ; and when they came to uncover the House, there it appear'd. For these Reasons put together it seems plain that the Volume of the Law was not laid within the Ark, but had a particular Coffer or Repository of its own, in which it was placed upon the Side of it. And therefore the *Chaldee Paraphrase*, which goes under the Name of *Jonathan Ben Uzziel*, in commenting upon the Words of *Deuteronomy*, *Take this Book of the Law, and put it in the Side of the Ark of the Covenant*, renders it thus : *Take the Book of the Law, and place it in a Case or Coffer on the right Side of the Ark of the Covenant of the Lord your God.*

Deut. 31. 26.

If nothing was placed in the Ark but the Tables of Stone, it is certain that *Aaron's Rod* and the Pot of *Manna*, which are said to be laid up before the *Testimony*, must be preserv'd in some other place. It is generally agreed, that by the *Testimony* are meant the two Tables of Stone ; and therefore those who understand the Words, *before the Testimony*, in the strictest Sense, contend that the Rod and the Pot of *Manna* were laid up immediately before the Tables within the Ark ; otherwise, say they, they would not have been laid up before the *Testimony*, but before the Ark. But others, who do not understand the Words in so strict a Sense, conceive they were laid up in the *Holy of Holies* without the Ark, in a place just before it ; thinking, that in this Position without the Ark, they may be as properly said to be laid up before the *Testimony* or Tables of the Law, as if they had been placed immediately before them within the Ark itself.

Numb. 17. 10.

Exod. 16. 33.

The *Testimony* being put into the Ark, it was then covered. The Covering was made of pure Gold,

Gold, beaten or founded to the just Length and Breadth of the Ark, that when it was laid on, it touch'd the Golden Crown round about. This Cover is called by the Old and New Testament the *Mercy Seat*, or properly the *Propitiatory*; because here God shew'd himself *Propitious*, and appeased by the Blood of the Sacrifices that were sprinkled before this Place. At either End was made a Cherub all of Gold, beaten out of the same Piece that the Cover of the Ark was of. Of what Shape these Cherubs were is hard to determine; but perhaps they were either of the same Form that the Angelical Ministers appear'd in, who attended upon the divine Majesty in the Mount; or they were not the Figures of Angels, but rather Emblems whereby the Angelical Nature was in some manner express'd; and were therefore order'd to be made, as *Maimonides* conjectures, that the Jews might be confirmed in the Belief of the Existence of Angels, which is the second Article of their Faith, next to the Belief of God. And he commanded (says the same Rabbi) Two to be made; because if there had been but one, it might have led them into a dangerous Error, that it was the Figure of God, whereby they might have been inclined to worship it; but there being two of them order'd, with this Declaration, *The Lord our God is one God*, it led them into right Thoughts, that God had many of these Angelical Ministers attending upon him. It is certain that they were made like flying Creatures; for they had Wings, but bore no Resemblance to any Fowl that we know of: They were flying Animals, says *Josephus*, like to none of those which are seen by Men, but such as Moses saw figured in the Throne of God, when he beheld, he means, his Majesty in the Mount, attended by the heavenly Host: And in another place he asserts, *As for the Cherubims, no body can tell or conceive what they were like*. Some indeed have supposed, from what *Ezekiel* says of them, that they had the Face of Oxen; for that Face, which is called by the Prophet in one place the

More Nevoch.
p. 3. c. 45.

Antiq. l. 3 c. 8.

Lib. 8. c. 2.

Ezekiel 10. 14.

Face of an Ox, is afterward called *the Face of a Cherub*. But it is to be considered, that there is no Proof that the Cherubims of *Moses* had the same Face with those mentioned by *Ezekiel*, but were rather a quite different Representation; for in the Tabernacle God was represented as *dwelling, sitting, and abiding* among the *Israelites*; but in the Prophet as *removing*, and departing quite away from his Dwelling-place; and consequently I conceive his Ministers and Attendants appeared then in different Shapes from what they did in the present Case. The Faces of these Cherubs look'd one to another, to signify, say the *Jews*, their mutual Consent and Concord; and both toward the Cover of the Ark, to shew, say they, that they were Keepers of the Law, that was laid under the Mercy Seat. Their Wings were stretch'd on high, as being upon the Wing (to use our Language) ready to fly to execute the divine Commands: Their Wings did not lie close to their Bodies, but were raised up, and reach'd over the Ark; so that meeting together, they made as it were a Seat over the Ark, called *the Throne of God*.

Here it was where *the Glory of the Lord* resided: Here the *Shechinah*, or the Speciality of the divine Presence rested, both in the Tabernacle, and the Temple, and was visibly seen in the Appearance of a *Cloud* over it. God sat here *between the Cherubims*, whose Wings were the Seat of the divine Majesty, as the Cover of the Ark beforemention'd was his Foot-stool: From hence the divine Oracles were given out by an audible Voice, as often as God was consulted in the behalf of his People; and therefore the Tabernacle is often called *the Tabernacle of Meeting*, not because this was the Place where the People met together for divine Worship, as is commonly supposed, when we translate it the *Tabernacle of the Congregation*; but because there God met with Men, and revealed his Will to them. For this reason the High-Priest appeared before this Mercy Seat once every Year, upon

Chap. 4.

Psalms. 80. 2.
and 99. 8.

Exod. 29. 42.
30. 36.
Numb. 17. 4.

Book III.



Pars 2. Sect. 8.

upon the great Day of Expiation, when he was to make the nearest Approach to the divine Presence, to mediate and make Atonement for the whole Seed of *Israel*: And all else of that Nation, that served God according to the *Levitical* Law, made this Place the Center of their Worship; and not only in the Temple, when they came up thither to worship; but every where else in their Dispersion through the whole World, the *Jews*, whenever they prayed, turned their Faces toward the Place where the Ark stood, and directed all their Devotions that way; and therefore the Author of the Book *Cozri* justly says, that the Ark, with the Mercy Seat and the Cherubims, were the Foundation, the Root, the Heart and Marrow of the whole Temple, and of all the *Levitical* Worship performed in it. This *Schechinah*, or the divine Presence, manifested by a visible Cloud, appeared first when the Tabernacle was consecrated by *Moses*, and was afterwards, upon the Consecration of the Temple of *Solomon*, translated thither, and there it continued in the same visible manner till that Temple was destroy'd; but after that it never appeared more. Its constant Place was directly over the Mercy Seat; but it rested there only when the Ark was in its proper Place, in the Tabernacle first, and afterwards in the Temple, and not while it was in a State of Motion from Place to Place, as it often was before the first Temple was built.

What became of this Ark upon the Destruction of the Temple by *Nebuchadnezzar*, is variously disputed by the *Jewish* Writers. Had it been carried to *Babylon* with the other Vessels of the Temple, it would possibly have been brought back with them at the end of the Captivity: But that it was not so is universally agreed; and therefore it must follow that it was destroy'd with the Temple, as were also the Altar of Incense, the Shew-Bread Table, and the Golden Candlestick; for all these in the second Temple were made anew after the rebuilding of it. However, the

Jews

Jews contend, that it was hid and preserved by *Jeremiah*, say some, out of the second Book of *Maccabees*: But most of them will have it that King *Josiah* being foretold by *Huldah* the Prophetess, that the Temple would be destroyed soon after his Death, caused the Ark to be put into a Vault under Ground, which *Solomon*, foreseeing this Destruction, had order'd to be built on purpose for the preserving of it. And to prove this, they produce the Text, where *Josiah* commands the *Levites* to put the holy Ark in the House which *Solomon* the Son of *David* King of *Israel* did build, which they interpret of his putting the Ark into the Vault abovementioned, where they say it has lain ever since to this Day; but it shall be discovered, and brought out again in the Days of the *Messiah*. But they strangely pervert the Words, which import no more, than that *Manasseh*, or *Ammon*, having removed the Ark from the Place where it ought to have stood, *Josiah* commanded that it should be restored to its proper Place. Other Dotages of the Rabbins concerning this Ark I forbear troubling the Reader with.

Chap. 4.

Chap. 2. v. 3.

2 Chron. 35. 3.

CHAP. V.

The Court of the Tabernacle; the Altar of Burnt-Offering; the Laver of Brass.

SUCH was the Form, and the Furniture, and the Covering of this sacred Tent, which was still inclosed with a sort of Court-yard made with Pillars and Hangings, in which this Tabernacle was placed. Upon the South side of the Fabrick, twenty Cubits distant from the House, were set a row of Pillars of Shittim-wood twenty in Number: Each Pillar was set in a Base of Brass, distant from each other five Cubits, counting from the middle of one Pillar to another; so that the twenty made a Length of an hundred Cubits.

In

Book III.

In each Pillar was struck a Hook of Silver, and each Pillar had a Border of Silver wrought about it: Thus were they on the South side, just so were they on the North. At the West End, thirty five Cubits from the House, were set ten Pillars in the same manner and distance, making the Breadth of the Court fifty Cubits at either End; for just in the Middle the House took up ten Cubits Breadth. Just so were the Pillars set at the East End, at the same distance from the House, and from one another. On the Sides, upon the Hooks of the Pillars, were Hangings fastened, made of Linen well twisted, of an hundred Cubits in Length, and five in Height. At the West End were the like, just half so long, and just so high. At the East End there was some difference; for that had three Pieces to make it up. On either side of the Entrance was a Piece hung of fifteen Cubits long, and of the same Height. Just in the Middle was a Piece of twenty Cubits long of the same Height with the other Hangings, but of more rich Stuff; for whereas the other were made only of Linen, this was of the same Stuff that the rich Curtains were, curiously wrought with the Needle. To fasten these Hangings, that they might not fly up in the lower End, there were Cords fastned to them, and these Cords tied to brazen Pins, which Pins were fastned in the Ground, and so made all sure. Thus were also the Curtains that cover'd the Tabernacle served, with Pins of the same Metal, with Cords fastned to them after the same manner, to prevent the same Inconvenience.

In this Court stood the *Altar of Burnt Sacrifice* up toward the Tabernacle, that the People might stand and see the Sacrifice offer'd with their Faces toward the Holy Place. This Altar was made of *Shittim* Wood, five Cubits, or two Yards and a half, long, and as much broad, and one Yard and a half high. The Frame was strong, like the Frame of a Table of these Dimensions. The open Places in the Frame were made up with Boards.

Boards. All this Bulk was overlaid with Brass. At each Corner was there a Horn or Spire wrought out of the same Piece of Wood with the Corners of the Altar. These Spires were either for Ornament, or were useful to tie the Sacrifices to the Altar; and therefore some imagine that they were of the Fashion of Oxen or Rams Horns; tho' if they were straight, they were more convenient for putting the Blood of the Sacrifices round about them. Thus the Altar stood hollow, and within the Hollow, just in the Middle between Bottom and Top, hung a brazen Grate, made in the manner of a Net, that the Ashes might fall through to the Bottom of the Altar, where there was a Door on the East Side to open and take them out. This Grate seems to have been made like a Furnace, full of Holes round about, as well as below. At each Corner of this Grate was a brazen Ring, which (as some imagine) at each Corner came through the Frame of the Altar, and hung out on the Sides of it; so that the Frame and the Grate were carried together. But beside other Objections against this Opinion, from the different Form of the Grate and the Altar, it may be doubted whether they were carried together, and not separate from one another; especially if we conceive the Grate to have been carry'd with the Fire still burning on it, which would have immediately consumed the Purple Cloth which was to cover the Altar when they removed it. But the Fire-pans hereafter mention'd, it is probable, received the Fire out of the Grate; and then it being cleansed from the Ashes, was carried together with the Altar, to the Horns of which it hung by Chains in the Rings before-mention'd, a Purple Cloth being spread over both. It follows then, that besides the Rings for the Grate, there were others in the Corners of the Altar it-self, into which were put two Staves of *Shittim* Wood, of such a length that they might be laid upon the Shoulders of the Priests;

Psal. 118. 27.
Levit. 16. 18.

Numb. 4. 13.

Book III. Priests ; and the Altar, when they carried it, hung between them.

Levit. 4. 12.

To this Altar belong'd divers necessary Utensils made of Brass. There were Pans to carry out the Ashes which fell from the Altar upon the Earth into a clean Place, as the Law directs. The Ashes were scraped together on a Heap with *Shovels*, and then thrown into these Pans. There were brazen Basons, whose Use principally was to receive the Blood of the Sacrifices which was to be sprinkled ; but it is supposed likewise that they served for the Mixture of the Oil with fine Flower and Frankincense, which were to be burnt on the Altar. For when any Man offer'd a Meat-Offering, the Priest was to take a Handful of the Flower and of the Oil, with all the Frankincense, as God's Part, to be consumed on the Altar ; and therefore we must suppose some Vessel wherein these were brought to the Priest, as the Law requires. *Flesh-Hooks* were provided, or *Forks*, as the Word may be translated, which are conceived to be in the Form of a Trident. With these they stirred up the Fire, and also order'd the Pieces of the Sacrifices, if any chanced to lie out of it, and put them into it, so that every Part might be surely consumed. *Fire-Pans* were another Appurtenance belonging to this Altar. These are commonly taken for *Dishes* or *Censers*, in which the Priest carried burning Coals from this Altar into the Sanctuary, to offer Incense upon the golden Altar. But others imagine that they did not minister in the holy Place with brazen Censers ; and therefore these Fire-Pans, they think, were a larger sort of Vessel, wherein the sacred Fire that came down from Heaven was kept burning, whilst they cleansed the Altar and the Grate from the Coals and Ashes, and when this Altar was to be carried from one Place to another, as in the Wilderness it often was.

In this Court also stood a Vessel of Brass upon a Foot of Brass, in which Vessel Water was kept for the Priests to wash their Hands and their Feet.

There

There is no mention of the Form or Dimensions of this *Laver* ; but we may probably think, that though *Solomon* made a Sea of Brass much bigger than this Vessel (which was carried about in their Travels in the Wilderness) yet he made it of the same Form, and that was circular. There were certain Spouts in this Vessel through which the Water ran, and the Basis was so contriv'd as to receive it below. The Water (at least while the Tabernacle was in the Wilderness) was brought thither every Day in other Vessels, and poured into it. At those Spouts the Priests washed their Hands and their Feet before they enter'd upon their Ministration ; for if they had put their Hands and their Feet into the Laver, the Water would have been defiled by the first Man who washed in it : And it is supposed, by reason of its Height, they could not with any Convenience put their Feet into it. That the Priests might wash with less Difficulty, the *Talmudists* tells us, there were twelve Spouts or Cocks in the Form of a Woman's Breast (whence they call them Paps or Dugs) to let the Water out of the Laver ; so that twelve Priests who attended upon the daily Sacrifice might wash there all together. There was no occasion to wash any more than their Hands and their Feet, being washed once all over before they were consecrated ; but this they were to do upon Pain of Death, as long as the Tabernacle or the Temple was in being. This Washing was not to be repeated before every Act of their Ministration ; but it was sufficient for the Service of that Day, if they washed once before their Entrance upon it : Only upon the great Day of Expiation, before five of the various Duties then to be performed, the Washing was to be renewed. The Omission of this Ceremony was punished with Death by the Hand of Heaven, whether the Priests were to minister at the Altar of Incense in the Tabernacle, or to offer Sacrifices at the brazen Altar in the outward Court. This Vessel, according to the *Talmudists*,

stood



stood at the Entrance of the Tabernacle, but a little on the South Side, and not just before the Altar ; so that the Priests coming into the Court, went immediately to the Laver, and there washed, and then ascended to the Altar. It was made of the finest Brass, freely offer'd by the religious Women among the *Israelites*, who in those Times made use of polish'd Brass to behold the Beauty of their Faces, instead of *Looking-Glasses*. These they brought voluntarily to *Moses*, who made of them this Laver for the Service of the Priests. Out of this was the Water taken when a *suspected Woman* was to be tried ; and the Water was likewise used to wash some Part of the Sacrifices.

C H A P. VI.

The Consecration of the Tabernacle, and all its Vessels and Utensils. The Descent of the Holy Fire upon the Altar of Burnt-Offerings.

SUCH was the Tabernacle, its Utensils, and the outward Court that surrounded it ; but there was no peculiar Sanctity in this Tent, and its Appurtenances, before it was set apart by a solemn Rite of *Consecration*. For this purpose there was an Ointment made, which has been already describ'd in speaking of the High Priest. Let it be observ'd only in this Place, that no Person was to be anointed with this Oil except such as were appointed by God : Nor was any Ointment to be made of the same Ingredients for private or common Use, under the Penalty of being cut off. It was made for the anointing and consecrating the King, the High Priest, and all the sacred Vessels made use of in the House of God ; and for this use it was commanded to be kept by the *Israelites* throughout their Generations ; and therefore it was laid up before the Lord in the most

most Holy Place. And as the original Copy of the Law was placed there on the right Side of the Ark of the Covenant ; so perhaps the Vessel containing this Oil was placed on the other Side of it, and there kept, till the first Temple being destroy'd, that also was destroy'd with it. The Vessels and Utensils that were anointed were the *Ark of the Covenant*, the *Altar of Incense*, the *Shewbread Table*, the *Golden Candlestick*, the *Altar of Burnt Offering*, the *Laver*, and all other *Vessels* and *Utensils* belonging to them. This it is supposed was done, not by pouring or sprinkling, but by dipping his Finger in the Oil, and putting it upon them. And as by this anointing they were first consecrated at the erecting of the Tabernacle, so if any of them were afterwards decay'd, destroy'd or lost, they could during the first Temple, as long as this anointing Oil remain'd, be again restored by making and consecrating new ones in their Place of the same Virtue and Holiness : But this Oil being wanting in the second Temple, it caused a Want of Sanctity in all things else belonging to it. For tho' upon the Return of the *Jews* from the *Babylonish* Captivity, and the rebuilding of their Temple, they made anew an Ark, an Altar of Incense, a Shewbread Table, a golden Candlestick, an Altar of Burnt Offerings, and a Laver, with the other Vessels and Utensils belonging to them, and fixed them all in their former Places, and applied them to their former Uses ; yet, thro' want of the holy anointing Oil to consecrate them, these all wanted that Holiness under the second Temple which they had under the first. How they came to fancy it unlawful to make a Composition of this kind does not appear. It is certain that the making of it was repeated before the first Temple was destroy'd ; for so many things were to be anointed with it about the Tabernacle, and especially in future Times (all the High Priests being anointed not with a Drop or two, but with such a plentiful Effusion of it, that it ran down their Beards and



the Skirts of their Garments; the Priests also who went in their stead to the Wars, and their Kings likewise, when there was any doubt of their Title) that this Oil could not last so long, much less retain its Scent for so many Generations, without a Miracle, for which there was no occasion. For tho' there was near half a hundred Weight of the Spices, yet there was but five or six Quarts of Oil; and therefore the Ointment could not be much more, the Odours of these Spices being only extracted by Infusion, and the Substance left behind. And such a Quantity as this may well be supposed to be near spent in anointing so many Things and Persons; and therefore it was upon occasion to be made again, as the Perfume for Incense certainly was.

By this Unction were the Vessels and Utensils of the Tabernacle set apart for holy Uses; but the Altar of Burnt Offering was sanctified by a peculiar Rite, that was not used to any other Part of the Furniture: For, besides its being anointed in common with the rest, it was sprinkled seven times with the Oil, in order to derive a greater Sanctity upon it; and it received an additional Holiness by an expiatory Sacrifice, by which it became a most sacred Place. It was impossible that any Sacrifices that were offer'd upon the Altar should be accepted by God, unless the Altar it self was expiated and made holy. This Expiation was performed by *Moses*, by sacrificing a Bullock, and putting some of the Blood upon the Horns of it with his Finger: Not that the Altar, properly speaking, was capable of any Guilt; but yet it required to be purified from that Defilement it must be supposed to have contracted by the Hands of the Workmen that made it; for all Vessels in the Sense of the Law were looked upon as made unclean by the Touch of any unclean Person. Nothing was acceptable to God, unless it was offer'd upon this Altar; and when it was completely consecrated, it sanctified every thing that was laid upon it.

This

This expiatory Rite was continued for seven Days, till the End of which no Sacrifice whatsoever was offer'd upon this Altar (because it was not perfectly sanctified; to make them holy and acceptable;) but upon the eighth Day Fire came down either out of the Sanctuary from the Holy of Holies, or from that Glory which then appear'd to the *Israelites*; and consumed the Sacrifice, which was a Burnt Offering; and is supposed to be the Evening Sacrifice, which concluding the Work of the Day, God gave a special Token of his Acceptance of all the other Sacrifices by consuming this. From this time the Priests were bound to take care that this Fire never went out; that so their Sacrifices might be constantly offer'd by celestial Fire; because it was a Continuation of that Fire which came from Heaven by a continual Addition of Fuel, whereby it was preserved. And so great Care was taken about this Fire, that no Wood was to be used upon this Altar but what was reputed clean; and for this reason it was all barked and examin'd before it was laid on. And they were so nice, that it was never blown by Bellows, or by human Breath, in order to kindle it. This celestial Fire was so famous, that it was imitated among the *Gentiles*, who thought it ominous to have their sacred Fire go out, and therefore appointed Persons on purpose to watch it and keep it perpetually burning; as appears by the *Vestal Virgins* at *Rome*; whose great Business it was to look after the *Eternal Fire*, as they called it; imagining the Extinction of it portended no less than the Destruction of the City. The *Greeks* also preserved an inextinguishable Fire; and so did the *Persians*, and many other Nations. This Fire descended anew upon the Altar in the Temple of *Solomon*, at the Consecration of that sacred Place; and there it was constantly fed and maintain'd by the Priests Day and Night, without suffering it ever to go out, in the same manner as it had been before in the *Tavernacle*. And with this all the Offerings were of-



2 Macc. i. 18,
19.

fer'd that were made by Fire ; and for using other Fire were *Nadab* and *Abihu* consumed by Fire from the Lord. This, say some of the *Jewish* Writers, was extinguish'd in the Days of *Manasseh* : But the more general Opinion among them is, that it continued till the Destruction of the Temple by the *Chaldeans*. After that it was never more restored ; but instead of it they had only common Fire in the second Temple ; for what is said of its being hid in a Pit by the Care of some religious Priests, and again brought thence and revived upon the Altar in the second Temple, is a Fable that deserves no Regard ; for it is a common Tradition among the more sensible *Jews*, that there was no sacred Fire in the second Temple.

Upon the Consecration of the Tabernacle, and its Appurtenances, the several Apartments of it were not equally holy ; but there were different Degrees of Sanctity belonging to it. The outward Court was not so holy as the holy Place within the Tabernacle ; nor was that so sacred as the holiest of all. It is not certain whether the People were admitted into the Court of the Tabernacle, or not. If they were, it could contain no great Number ; and they stood at a great distance from the Priests in the lower Part of the Court, and were separated by some Bounds or other, as they were in After-times when they came into *Canaan*. When they were settled there, and the Tabernacle fixed in *Shiloh*, the *Hebrews* say it was inclosed with a Wall, as well as with Hangings ; and then it is likely a distinct Court was made for the People ; at least it was so in the time of *David*, who speaks of more Courts than one. In the Temple of *Solomon* we read plainly of the Court of the Priests, and the Court of the People ; unto which, in the Temple of *Herod*, after the Captivity, was added a third, the Court of the Women. Whoever enter'd this Court of the Tabernacle went upon the right Side, except Mourners, who for Distinction sake went upon the left.

Psal. 65. 5.

1 Kings 6. 36.

7. 12.

2 Chron. 4. 9.

33. 5.



left. They retired backwards, that they might not turn their Backs upon the holy Place. None but the High Priest and the Priests were permitted to go into the Holy Place; and into the most Holy none was to enter but the High Priest once a Year upon the great Day of Expiation. Yet it is supposed that *Moses* had the Privilege to consult the divine Majesty in the most Holy Place, where the Divine Glory shined; for (as *Cunæus* De Rep. Hebr. argues) since he was admitted into the Mount to speak with God Face to Face for many Days together, it is not unreasonable to think that he was admitted to speak with him upon occasion in the most Holy Place.

When this Tabernacle was pitched in the Wilderness, it stood in the midst of the Camp. *Moses*, *Aaron* and his two Sons *Eleazar* and *Ithamar*, pitched at the East End at the Entrance. The Tent of *Moses* was toward the South, and *Aaron* was towards the North. The *Levites* were thus situated: The *Kohathites* pitched on the Side of the Tabernacle Southward, the *Gershonites* lay behind Westward, and the *Merarites* were order'd upon the Side towards the North. The Tribes of the People were thus disposed: *Judah*, *Issachar* and *Zebulon* pitched upon the East; *Reuben*, *Simeon* and *Gad* lay upon the South; *Ephraim*, *Manasseh* and *Benjamin* were appointed upon the West; and *Dan*, *Asher* and *Naphtali* were commanded upon the North. The *Levites* first encamp'd about the Tabernacle as a nearer Inclosure and Guard about it; and they pitched in the same Form with the Camp of *Israel*, which was quadrangular. The Tribes were obliged to pitch at such a Distance as might shew their Regard and Reverence to this sacred Place; and the Distance from the Camp of *Israel* and the Tabernacle is reasonably judged to have been two thousand Cubits, that is, a Mile.

C H A P. VII.

The Israelites guided in their Marches by the Pillar of a Cloud, or of Fire. The Office of the Levites in taking down and setting up the Tabernacle.

WHEN the Camp of *Israel* moved in the Wilderness, the Tabernacle was carried along with it. The three Tribes that were pitched upon the East marched first under the Banner of *Judah*. This was the greatest Body of all, which had the Honour to be placed just before the Oracle, as the strongest Guard to it; the Tribe of *Judah* lying in the midst, and the Tribes of *Issachar* and *Zebulun* on each side of his Standard. Then followed the three Tribes that lay on the South under the Banner of *Reuben*; the Tribes of *Simeon* and *Gad* lying on either Side of him under his Standard. After these two Camps (as they are called) the Tabernacle was to follow, between those two that went before, and the Camp of *Ephraim* and the Camp of *Dan* that came after, with the Tribes under their several Banners: So that they did not march as they lay pitched; for then there was a Camp upon each side of the Tabernacle; whereas when they marched there was none on the Sides; but two Camps went before it, and two followed it.

The Cloud or the Fire that appear'd visibly over the Tabernacle was the Direction the *Israelites* were to follow in pitching or removing their Camps. The Cloud and the Fire were not different Things; but the same Pillar which was dark by Day, when there was no need of Light, shone like Fire by Night, when the dark Part of it could not be seen. It appeared therefore like

like a Cloud by Day, and turned the light Side to them (which was bright as Fire) by Night. Chap. 7.

When the Cloud went up from the Tabernacle, which before it cover'd, and appear'd higher in the Air, then they took down the Tabernacle, and follow'd it; for it went before, and led them to the Place where they were to rest. Where it stop'd its Motion they stood still, and set up the Tabernacle, and encamped round about it; and when the sacred Tent was fixed, the Cloud descended, and rested upon it in its usual Place. If the Cloud settled in the Evening upon the Tabernacle, and was taken up again next Morning, yet they followed its Motion: And tho' they were at rest in their Beds, yet if notice was given that the Cloud moved, they immediately rose, and went after it; for they were sensible that their Safety and Protection depended upon the Guidance of it. *Moses* is very particular in describing the Nature of this Cloud, and the Obedience of the *Israelites* to its several Motions. And his Design was (as *Maimonides* remarks) to confute the Conceit of profane Persons, who imagin'd the Reason of the *Israelites* staying so long in the Wilderness, was because they lost their way. For the *Arabians*, he says, in his Days still called the Wilderness, in which they travell'd, the wandering Desert; fancying that the *Israelites* were bewilder'd (as we speak) and could not find their way out. The Scripture therefore punctually shews that all their Removals (which were irregular) and the Time they rested in any Place (which was very unequal, being sometimes for eighteen Years, sometimes only for one Day and one Night) were all order'd by divine Direction. I might add, that the holy Penman by his Relation fully obviates the Opinion of a mischievous Writer now dead, who imagin'd that the Cloud here spoken of was no more than a Beacon of Fire, of human Preparation, carried upon Poles, or other Engines: For had it not been the divine Will that the *Israelites* should wander so many Years

Mose Nevoch.
p. 3. c. 50.

Toland's Ho-
degus.

Book III. in the Wilderness, they might easily have found their way out ; for the Way from *Horeb* to *Kadesh-Barnea* (which was upon the Borders of the Land of *Canaan*) was a plain, known, and beaten Road, of about eleven Days Journey, which was almost impossible for them to miss. And therefore the Guide, which led them for so many Years about in that desert Place, was a miraculous and supernatural Direction : And the *Israelites* understood it to be such, or else they would never have submitted to so many Hardships and Difficulties in following of it.

When the Cloud removed, the Tabernacle (as was observed before) was to follow. And for this purpose *Aaron* and his Sons the Priests went into the holy Place, and took down the inward Veil that hung between that and the most holy, and then enter'd the holiest of all, and advanced up to the Ark it self. While the Cloud rested upon the Tabernacle, and the Glory of the Lord filled the House, none but *Aaron* (and *Moses* upon special Occasions) might come into the most holy Place, where the Ark was, and that but upon one Day in the Year, and then after he had filled it with Incense, which made a Cloud before the Mercy-Seat (which was the Covering of the Ark) over which the *Shechinah*, or Speciality of the divine Presence, was pleased to rest : But that being removed in the Cloud when it was taken up from the Tabernacle, not only *Aaron*, but his Sons also, might go into the most holy Place without any Irreverence ; that which made it so holy (that is, the divine Glory) being for the present gone out of it ; so that there was no danger in approaching the Ark upon which that Glory was used to rest. This inward Veil was laid over the Ark, and over that was thrown a Covering of Badgers Skins (not any of those wherewith the Tabernacle was cover'd, but made on purpose for this Use) to defend the Ark from the Injuries of the Weather when it was carried upon their Shoulders. There was yet another Covering of

of a Cloth perfectly blue, and till that was laid upon the Ark, the *Levites* durst not approach it. And since the Tabernacle was the Image of Things in the Heavens (as not only the Apostle, but the *Jews* themselves say) the Ark in particular being a Figure of the celestial Throne of God, it is not an unreasonable Conceit of a *Rabbi*, that this *blue* coloured Cloth was spread over it as an Emblem of the Skies, which are spread like a Curtain between us and the Majesty on high. Then were the Staves, that were never taken out of the Rings, so disposed under these Coverings, that they might be readily laid upon the Shoulders of the *Levites* that were to bear them; and likewise that they might fall into the two Notches that were made in them to keep the Ark steady, and to prevent its sliding up and down as it was carried.

The Table of *Shew-bread* was next made ready for Carriage. And to secure it from Injuries, it was cover'd with a Cloth of Blue; but, it is thought, not so deep a Blue as the former. The *Shew-bread*, and the Utensils belonging to the Table, were carried upon it under this Covering; upon which was laid a scarlet Cloth, and over all a Covering of Badgers Skins. The Staves were then set in their Places, and the Table was ready to be removed.

The *Candlestick* and its Appurtenances had but two Coverings, a Cloth of Blue and a Case of Badgers Skins; it being of lesser Value than the Table of *Shew-bread*, and what belong'd to it. Our Translation says, this *Candlestick* was carried upon a Bar; but that could hardly be, for it had no Rings about it; and therefore it might more properly be render'd a *Bier*; for it was certainly something that was broad, and perhaps resembling a *Bier* upon which Corps are at this time carried to their Graves.

The *Golden Altar* was cover'd in the same manner with a Cloth of Blue and Badgers Skins, and the Staves were put into the Rings ready for Carriage.

riage. And the holy Garments (called *Instruments of the Ministry*) used by *Aaron* and his Sons in the Time of their Ministration, had the same Coverings, and were carried upon a *Bier*. And thus was every thing within the Sanctuary pack'd up, and made ready to be removed.

In the next Place Directions are given for removing the *Altar of Burnt Offering* that stood in the Court ; and for this Purpose it was to be cleans'd from its Ashes. What became of the Fire that was to burn perpetually upon it, is not said ; but we may suppose it was carried upon the Grate, which had Rings on purpose that it might be removed separate. The Altar, when all its Vessels and Instruments were put upon it, was cover'd with a purple Cloth, and then with a Covering of Badgers Skins. The Staves were put to it, and then it was ready.

The *Levites* of the Family of *Kobath* had the Charge of the most holy Things, and their Office it was to carry them when they were to be removed, even the Ark it self : Not but that the Priests might sometimes bear the Ark, being more in number than the *Levites*. And accordingly we find that upon extraordinary Occasions they did ; as when they pass'd over *Jordan*, and besieged *Jericho* : but ordinarily it was the Business of the *Levites*, and they usually discharged it. But tho' it was the Duty of the *Levites* to bear the holy Things above-mention'd ; yet, as some imagine, they were not to touch any of them till they were cover'd by the Priests : But it is more probable that even then they were not to touch them, but only the Staves or the Bier upon which they were carried ; especially the Ark, whose Staves only they touched, and lifted it up, by putting them upon their Shoulders. When the *Glory of the Lord* was remov'd, and every thing was cover'd, the *Levites* might go into the most holy Place ; but they were not allowed to see the Priests cover them, which was to be done before they approached, upon pain of Death.

Deut. 31. 9.
Josh. 3. 14.
6. 6.

Death. And to prevent this Penalty falling upon these *Kohathites*, *Eleazar* was commission'd to inspect into their several Duties, and to see that they behaved with Reverence; and *Aaron* and his Son allotted to every one his Share in the Work, and order'd them to the particular Service they thought most proper for them.

The Family of the *Gershonites* were to carry the ten fine Curtains which were the inward Hangings of the Tabernacle, and which, I suppose, they took down likewise. They had the Charge of the eleven Curtains of Goats Hair, of the outward Covering of all, which was of Rams Skins dyed red, and Badgers Skins; of the Hangings of the Court, and the Hanging of the Court-Gate, and the Cords used in fastning the Hangings, and the brazen Pins, and of all the Utenfils belonging to the Outside of the Tabernacle and the Court about it. And that they might neither forget nor mistake their Duty, the Priests gave them the Particulars of what they were to do in their several Employments. This Family was under the Conduct and Direction of *Ithamar*.

The most laborious Service lay upon the *Merarites*. It was their Duty to carry, and to take down, I suppose, the Boards of the Tabernacle, and the Bars, and Pillars, and Sockets belonging to it; the Pillars of the Court, the Sockets, Pins, Cords, and other Utenfils. And for the greater Security, the Priests gave them an Inventory of the Particulars, expressing by Name every Pin, for instance, to what Use and in what Place it served. This Family was likewise under the Care of *Ithamar*: For tho' the three *Levitical* Families had a Commander over them, yet there was an Officer in chief set over them all; and this was *Eleazar*, who was more than a *Levite*, being the eldest Son of *Aaron* the High Priest. His Business was particularly to supervise those who had the Sanctuary under their Care; as it was the Duty of *Ithamar* to take care of the



Maim. More
Nevoch. p. 3.
c. 45.

Levitical Families of Gershon and Merari. The heaviest Burden lay upon these two Families; and therefore they were not to carry upon their Shoulders, but were allow'd Waggon, that such Parts of the Tabernacle that were most cumbersome might be more decently carried, and be secur'd from Dust, Rain, and other Inconveniences. These Waggon were not ordinary Carriages, but were cover'd, and such as were used by Persons of the first Quality. The *Gershonites*, who had the less burdensome Things to carry, had two Waggon and four Oxen allowed them. The *Merarites*, who had the greatest Burden, had four Waggon and eight Oxen. But the *Kohathites* were to bear upon their Shoulders: And this, as a learned Rabbi observes, was for the greater Honour and Dignity of the Ark, and of the Law contained in it; and that the Form and Structure of the Ark might not be discompos'd, nor the *Ephod* and the Breast-plate ruffled, as they might have been by the shaking of the Carriage.

C H A P. VIII.

The various Motions and Stations of the Tabernacle and the Ark, till they were placed in the Temple of Solomon.

NOTHING, I think, remains upon this Subject, but to take a short Survey of the several Motions and Stations of the Tabernacle and the Ark, from their first Erection, till they were remov'd and fix'd in the Temple of Solomon. The Tabernacle was brought into the Land of Canaan by Joshua, after it had been sitting in the Wilderness about thirty nine Years. It was first pitched and set up at *Gilgal*, the famous Place of the first incamping of the *Israelites*; but the Ark was parted from it immediately after it

it was fixed, and carried into the Field before the Army in the Wars of *Canaan*. While the Tabernacle remained at *Gilgal*, the *Sanhedrim* sat near it, with a strong Camp as a Guard for the Defence of both. The time of the Tabernacle's resting in this Place was till the Land was conquer'd, and *Judah* and the Sons of *Joseph* were seated, which was seven Years, tho' some of the *Jews* allow it fourteen, during which time they assert it was lawful to sacrifice upon High Places. When the Land was conquer'd, and their Affairs were settled in Peace, they removed the Tabernacle from *Gilgal* to a Town of *Ephraim*, called *Shiloh*, or *Peaceable*, because they had Rest from their Wars and from their Enemies round about. Here it stood from the seventh Year of the Government of *Joshua* to the Death of *Eli*, about three hundred forty and nine Years. And in this Place the *Jews* suppose that the *House of Stone* was built for the Tabernacle, having no solid Roof, but was still cover'd with the Curtains it had when it was first made. And this they ground upon a Passage in the first Book of *Samuel*, where the Tabernacle is called a Temple; and upon another Place in the same Book, where it is said to have Doors. At *Shiloh*, says the *Talmud*, there was no Roof, but a House of Stone below, and Curtains above; and it was a Place of Rest. The most holy Things were eaten within the Curtains, and the less holy and second Tithe without. But there can be no Certainty of this; for it is an usual thing to call the Tabernacle by the Name of a Temple, as the Temple when it was built is called a Tabernacle. Besides, it is expressly said, that there was no House built unto the Name of the Lord till the Days of *Solomon*. And God himself declares positively, I have not dwelt in an House since I came out of *Egypt*.

1 Sam. 3. 15.

Ch. 1. 9.

In Zevachin per. 14.

Jerem. 18. 20.

Lament. 2. 6.

1 Kings 3. 2.

2 Sam. 7. 6.

From *Shiloh* the Tabernacle was removed to *Nob*, a City of Priests in the Tribe of *Benjamin*. And this, it is supposed, was done by some prophetic Direction, though it be not expressed.

Its

Book III. Its next Station was at *Gibeon*, where *David* appointed Priests and *Levites* in their Attendance upon it; and here it continued, till it was removed, with all the holy Vessels, by *Solomon* into the Temple which he had built. What became of them there is variously conjectur'd; some supposing that they were still used; others that they were laid up: But the latter Opinion seems the more probable; that this sacred Fabrick, and its Utensils made by *Moses*, did, upon the rising of a greater and more eminent Glory, decay, and were laid aside; as all his Ceremonies were to do upon the rising of the *Gospel*. And thus are settled the different Stations of the Tabernacle.

During the Abode of the *Israelites* in the Wilderness, the *Ark* and the *Tabernacle* were not separated, and they were both together set up at *Gilgal*; but they were parted immediately after they were fixed, and the *Ark* was carried before them in the Wars. It was born by the Priests when the Army passed over *Jordan*; and whereas usually it was order'd to be carry'd in the Middle of their Camps, it was now carry'd in the Front of them. It was the Business of the *Levites* of the Family of *Kohath* (says *Kimchi*) to bear the *Ark*; but now the Priests are appointed to that Office, for the greater Sanctification or Honour of it, and because of the Miracle that was to be wrought before it. Our Rabbins say that the Priests carry'd it three times, now in this Place, and when they compassed *Jericho*, and when *Zadok* and *Abiathar* brought it back to *Jerusalem*, upon *David's* Flight from *Absalom*; unto which may be added a fourth, when it was brought into the Temple of *Solomon*; for the *Levites* were not permitted to go into the Sanctuary, much less into the Most Holy Place, into which it was carried by the Priests. The *Ark* being carried in the Front was a Guide to the whole Army; for the Pillar of the Cloud, which hitherto conducted them, had now left them, and was supplied by the *Ark*, which went before them as that was used to do: And to se-

cure

cure to it a just Awe and Reverence, there was a Space to be observed between it and the foremost Rank of about two thousand Cubits. This Distance, it is supposed, was measured by a Line, at which the People were at first set, and then walking in equal Paces with the Priests, kept the same Distance, though perhaps not precisely, for they might chance to move a Pace or two faster, or take larger Paces; and therefore the Command says, about two thousand Cubits. When the Army had passed over *Jordan*, and advanced in order to encompass the Walls of *Jericho*, the Ark was removed from the Front, the Men of War marched first, then came seven Priests blowing with seven Trumpets, and were followed by the Ark, and the People made up the Rear. From *Jericho* the Ark removed to Mount *Ebal*, and then was carried to *Shiloh*, and placed in the Tabernacle: But upon that fatal Defeat given the Israelites by the *Philistines*, it was captivated, and carried by the Conquerors to *Ashdod*, one of the Cities where some of the *Anakims* were left unsubdued by *Joshua*. Here they placed it in the Temple of *Dagon*, the Deity of the Country, who by this Victory and Spoil seemed to triumph over the God of *Israel*; though there are some who imagine that their setting the Ark by *Dagon*, on the Side of him, signified that they intended to do some Honour to it, as having the Presence of God in it. This Idol fell down before the Ark, from the Pedestal on which it stood, and was so broken with the Fall, that his Head and Hands were thrown out of the Door with the greatest Contempt, being cut off upon the Threshold of the Temple. It was not only a Plague to their Gods, but to the People and to their Country; for the Men of *Ashdod*, and the adjacent Coasts, were afflicted with a dreadful Distemper, which Interpreters differ much about. Some take this Disease for a *Dysentery*, which was so violent that it rotted the Guts, and made them fall down and come out. Others think it was

I Sam. 4.



was that which we call *Procidentia Ani*, the falling of the Fundament. But most Interpreters, ancient and modern, take it, as we do, for the *Emerods*, and that sort of them which do not swell outwardly, but lie hidden within, and are the most grievous and incurable. Upon this Affliction a General Council of the *Philistines* was called, whether to keep the Ark, or how to dispose of it; and it was resolv'd by the Lords in Council, that it should be carried to *Gath*, which was the next City Northward; for they seem'd to be possess'd of a superstitious Conceit, that there was something in the Place which was offensive to the God of *Israel*, and that he might be better pleased with another. But the Men of *Gath* were sorely visited with the same Disease, and therefore they sent the Ark to *Ekron*, another City; but the Governor growing wise by Experience, summon'd a Council of the Lords, who agreed to detain it no longer, and to send it quite out of the Country; but the Citizens smarted under the divine Stroke as soon as the Ark came thither, and were struck with the Pestilence, which carried off Multitudes of them; and those who were alive were plagued with *Emerods*, and linger'd under intolerable Pains, which made them cry out in an inexpressible manner.

The Ark, after its Captivity at the Battle of *Aphék*, was detained by the *Philistines* seven Months; and when they resolved to remove it, they determined to send it home with Presents, called a *Trespass-Offering*, as an Acknowledgment that they had offended the God of *Israel* for bringing the Ark out of its proper Place, for which they begged his Pardon by this Offering. This Oblation consisted of the Images of five golden *Emerods* and five golden *Mice*, which was the Number of the Lords of the *Philistines*; for as the People were afflicted with *Emerods*, so was the Country with *Mice*, which had eaten their Corn in the Field, and other Fruits of the Earth; and it was a Custom among the ancient Heathens, to

consecrate unto their Gods such Monuments of their Deliverances as represented the Evils from which they were freed. The five Cities belonging to those Lords, and the adjacent Villages, were at the Charge of these Offerings; for their Fields being principally afflicted by the *Mice*, as the Cities were by the *Emerods*, it was reasonable that they should all join in this Trespass-Offering, which was an Offering of the whole Nation as far as their Coast extended. For the Carriage of the Ark they provided a new Cart, and two Milch Kine that had never been yoked; for this would be a Testimony that the God of *Israel* was the Inflictor of their Plagues, if the Cows, notwithstanding their natural Affection to their Calves, which were kept at home, drew towards the Land of *Israel*. The Ark was laid upon the Cart, and the golden Presents were put into little Bags which hung upon either Side of it; for probably the *Philistines* had either heard, or by their Sufferings were made to fear, that it was dangerous to look into the Ark; and therefore they did not open it, but placed their Offering on the Outside.

The Kine, without a Driver, but guided by Providence, took the strait way to *Bethshemesh*, which was a City of the Priests, and stood still in a Field where there was a great Stone, which perhaps was the Boundary of the two Countries. The *Levites* took down the Ark out of the Cart, which was not properly their Business; the Cows were sacrificed for a Burnt-Offering upon the Stone, which served instead of an Altar; and the Fire was made of the Wood of the Cart. The Return of the Ark was soon published over all the Country, which drew together a great Concourse of People; but their Curiosity was the Destruction of many of them; for they presumed to look into the Ark, to see perhaps whether the *Philistines* had taken out the Tables of the Covenant, or to view a Monument so sacred written

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by

Book III. by God himself; which occasion'd the Death of fifty thousand threescore and ten Men.

The Priests of *Bethshemesh* that escaped, sent to the Men of *Kiriathjearim* to fetch up the Ark to them, and so they do. This was a principal City in the Tribe of *Judah*, which stood upon a Hill, and was well fortified; and being a strong Place, there they thought the Ark would be secure in case of any new Incurfions of their Enemies. The reason why they did not carry it to *Shiloh*, its ancient Seat, was, because the *Philistines* had destroy'd that Place. During its Stay in this City, it was under the Curb of a *Philistine* Garrison, which was kept there, which hinder'd the People from resorting thither, especially in that utter Coldness of Religion that was among them: But at the end of twenty Years they began to enquire after the Ark, and to put away their strange Gods, which procured them a wonderful Victory over their Enemies. While the Ark was in this Place, *Saul* sent for it to *Gibeah*, to inquire of God what was become of *Jonathan* and his Armor-bearer; but it was restor'd from thence to *Kiriathjearim*, which was the Place appointed for it as yet by divine Direction; for otherwise it might as easily have been set up in *Nob*, where the Tabernacle was now standing.

1 Sam. 14. 18.

David, about the second Year of his Reign in *Jerusalem*, resolv'd to fetch the Ark from *Kiriathjearim*, where it had been a long time in the House of *Abinadab*, whose Son *Eleazar*, being a *Levite*, was sanctified to attend upon it. For this Purpose a new Cart was prepared, which was expressly against the Law, that commanded it to be carried upon the Shoulders of the *Kobathites*; for which reason no Waggons were allowed them, as the rest of the *Levites* had. How they came to forget themselves now, so as to put it upon a Cart, is hard to determine: Perhaps they imitated the Custom of other Nations, who were used to carry their Mysteries in great Pomp in a Chest upon a Cart drawn by Oxen, or Kine, as the *Philistines* did

did the Ark itself. *Uzzab* and *Abio*, two other Sons of *Abinadab*, attended: *Abio* perhaps guided the Oxen, and *Uzzab* went behind the Cart to take care of the Ark; the King and the People went before in solemn Procession, dancing and playing upon musical Instruments. But the Oxen coming into a dirty Place stuck in the Mire; and could not get out their Feet; which *Uzzab* perceiving, and fearing the King and the People by this Accident might be stopt too long in their Procession, took hold of the Ark, intending perhaps to carry it, with the Assistance of his Brethren, to Mount Zion, which was not far off. But this should have been done before, and because he did it not, he was struck dead. Besides, a Levite was not allowed so much as to see the Ark, much less to touch it; but it being cover'd by the Priests, was to be carried by the Levites upon their Shoulders at the Staves End. The manner of the Death of this unfortunate Levite is variously conjectur'd: Some think he was suddenly choak'd; others, that his Arm and his Shoulder, upon which he should have carried the Ark, were dried up; others, that he was blasted with Lightning. But all these and the like Surmises are equally uncertain; it is enough to know that he died suddenly, not from any natural Cause, but struck avengefully by the Hand of Heaven. The learned *Microzoicon*, *Bochart* observes truly, that though his Intention perhaps was good; yet that would not excuse an Offence against an express Law divinely revealed. *Abarbinel* also adds this as a Cause of his Punishment, that he wanted Faith in God, who would not have suffer'd his Ark to fall into the Dirt, but have supported it himself without *Uzzab's* Help.

This sudden Disaster so disturb'd the Solemnity of the Procession, that *David* began to apprehend himself to be in danger; and therefore durst not at this time bring the Ark into his City; but for the present laid it up in the House of *Obed Edom*, where he knew it would be reverentially treated: Here it continued for three Months,

Book III. from whence it was brought in great Pomp to *Sion*, where he hung some Curtains round about it, after the Fashion of the Tabernacle. Here he erected an Altar for the Offerings that were made upon the account of the Ark's being brought up, but not for the Use of continual Sacrificing; and there he appointed a constant Musick to attend; but the Priests waited at *Gibeon*, where the Tabernacle was, and the daily Sacrifice. When *David* fled from *Absalom*, the *Levites* carried the Ark after him; but he did not think it decent that the Ark should wander about with him in the uncertain Condition he was; and therefore he order'd them to carry it back again. And in *Sion* it continued in the Tabernacle erected for it, till *Solomon* brought it in great Splendor and placed it in the Temple he had built. It was carried by the *Levites* to the Temple, and then the Priests took it up and carried it into the Most Holy Place; for before the Glory of the Lord filled the House, the Priests were permitted to enter the Oracle; but afterward none but the High-Priest might approach so near to the divine Presence, which dwelt there. They set it under the Cherubims made by *Solomon*, which cover'd both the Ark and the Staves; and then they drew out the Staves so that the Ends of them might be seen, which directed the High-Priest in the Way he should go, just before the Mercy-seat, upon the great Day of Expiation. When the Priests came out of the Oracle, the Cloud, in which was the Glory of the Lord, descended and filled the Temple, as it had anciently done the Tabernacle when it was first erected: Only there the Cloud cover'd the Tabernacle without, and the Glory of the Lord shined within; but here the House itself was filled with the Cloud, out of which the Glory of the Lord broke; and, after it had filled the whole House, settled in the Most Holy Place. In this Posture the Ark remained till it perish'd in the Destruction of the Temple by the *Chaldeans*.

CHAP. IX.

The Proseucha's of the ancient Hebrews.

DURING the Abode of the Tabernacle at *Shiloh*, there is mention made of a Sanctuary at *Shechem*; for it is said that *Joshua* took a great Stone and set it up there (in *Sechem*) under the Oak which was in (or, as others, by) the Sanctuary of the Lord. Various are the Disputes of Commentators concerning this Sanctuary, and in what Sense it is to be understood. But the principal Opinions that carry most Evidence are these two: The first, that by the Sanctuary is meant no more than the House where the Ark was lodged for that present Occasion; for all the Tribes meeting at *Sechem*, and being to make a Covenant with God, *Joshua* commanded that the Ark of the Covenant should be removed thither, that the Presence and Dread of the Lord might be more visible among them; and the Place where the Ark was set for that time was called the Sanctuary, as the Tent of *Moses* was called the Tabernacle of the Congregation, because the Glory of the Lord rested upon it before the Tabernacle of the Congregation itself was built. And further, it is urg'd, that the Kings and the chief Rulers of *Israel* had a Power to carry the Ark from the Place of its constant Residence, when there was a great Occasion for it. And now, at this great Assembly of the whole Nation, by their Representatives, there was a just Reason for its being brought to *Shechem* (since *Joshua*, for his Age, could not conveniently go to *Shiloh*) that it might be a more solemn Meeting, being held in the Presence of God. The Case of the Oak's being in or by the Sanctuary, it is said, is not contrary to the Precept which forbids any Trees or Tree to be planted near the Altar of the Lord; for though they were prohibited to plant Trees near God's Altar,

Josh. 24. 26.

Bertram de Rep.

Jud. cap. 15.

1 Sam. 4. 3, 4.

2 Sam. 15. 24.

Deut. 16. 21,

22.

Book III. after the manner of the *Gentiles*, this did not make it unlawful to set up the Sanctuary under a Tree that had been planted before, especially when it was done only for a short time, and not to make it the settled Place for its constant Abode.

Book 1. Dif. 18,

But the learned Mr. Mede is of another Opinion, which he defends by Reasons, which to me are unanswerable, though the Reader is left to judge for himself. His Discoveries upon this Subject are so curious, and so judiciously express'd, that I shall make no Difficulty to use his own Words, which go to the End of this Chapter. The great Matter (says he) of Difficulty is, how this Oak, or Oaken-holt of *Sichem*, is said here in my Text to have been *in* (for so the *Hebrew* is) or by the Sanctuary of the Lord; for how comes the Sanctuary of the Lord to be at *Sichem*, whenas the Tabernacle and the Ark of the Testimony were at *Shiloh*, there set up by *Joshua* himself, and so remained (as the Scripture elsewhere tells us) *untill the time of the Captivity of the Land*, which without question was not till after *Joshua* was dead and buried, and is usually understood of that Time when the Ark was taken captive by the *Philistines*; and yet is not only here a Sanctuary mentioned at *Sichem*, but in the Beginning of the Chapter, the Elders and Officers of the Tribes are said, upon *Joshua's* Summons, to have presented themselves there before the Lord, which Speech useth to imply as much?

Jdg. 18. 30,

31.

1 Sam. 4.

Josh. 24. 1.

If we say the Ark of God was taken out of its Place at *Shiloh*, and brought to *Sichem* by the *Levites*, upon occasion of this General Assembly, yet the Difficulty will not be remov'd; for, first, how could the Ark alone give Denomination to the Place where it stood to be called the Sanctuary of the Lord? Or, secondly, If the Altar were there with it, how was the Law of God observed, which saith, *Thou shalt not plant a Grove of any Trees (or any Tree) near unto the Altar of the Lord thy God, which thou shalt make thee; neither shalt thou*

Deut. 16. 21, 22.

thou set up a Pillar, which the Lord thy God hateth : Chap. 9.
Whereas here are both, an Oak, or *Quercetum*, in the Sanctuary of God ; and a Pillar, or Statue, erected under it ? Thirdly, This Sanctuary, whatsoever it was, must be something which had a constant or fix'd Station, and was not temporary and mutable ; and that because the Oak, under which this Pillar was erected by *Joshua*, is here designed and pointed out by it, as by a constant or standing Mark ; or else to what purpose had it been to sign out the Oak by it, if it were such as would be here to-day, and not to-morrow ? For these Reasons it appears, that this Sanctuary could not be the Tabernacle where the Ark and Altar for *Israel* were, but that it was something else ; and what that should be is to be inquired. I answer, it was a *Proseucha*, or praying Place, which the *Israelites* (at least those of *Ephraim*, in whose Lot it was) after the Country was subdu'd unto them, had erected, at that very Place, at *Sichem*, where God first appear'd to *Abraham*, and where he built his first Altar after he was come into the Land of *Canaan*, the Place where God said unto him, *Unto thy Seed will I give this Land.*

For the understanding whereof you must take Notice, that the *Jews*, besides their Tabernacle or Temple, which was the only Place for Sacrifice, had (first or last) two sorts of Places for religious Duties, the one called *Proseuchæ*, the other, *Synagogues* ; the Difference between which was this : *Proseucha* was a Plot of Ground encompassed with a Wall, or some other like Mound or Enclosure, and open above, much like to our Courts ; the Use properly for Prayer, as the Name *Proseucha* importeth. A *Synagogue* was *Ædificium tectum*, a cover'd Edifice, as our Houses and Churches are, where the Law and Prophets were read and expounded, and the People instructed in divine Matters, according to that ; *Moses in old time hath in every City them that preach him, being read in the Synagogues every Sabbath-day.* From whence also you may gather, that

Book III. that Synagogues were within the Cities, as Proseucha's were without.

AA. 16. 13.

That Proseucha's were such Places as I have describ'd them to be, I prove out of a notable Place of *Epiphanius*, a Jew bred and born in *Palestine*, who, in his Tract against the *Massalian* Hereticks, after he hath told us that the *Massaliani* built themselves certain Houses, or large Places, like the Ancients Places of Market, which they called Proseuchæ, goes on thus: And that the Jews of old (as also the Samaritans) had certain Places without the City for Prayer, which they called Proseucha's, appears out of the Acts of the Apostles, where *Lydia*, a Seller of Purple, is said to have met with the Apostle *Paul*, and to have heard him preaching in that Place, of which the Scripture saith it seemed to be a Place of Prayer. He goes on still: There is also at *Sichem*, which is now called *Neapolis*, above a Mile without the City, a Proseucha, or Place of Prayer, like a Theatre, which was built in the open Air, and without a Roof, by the Samaritans, who affected to imitate the Jews in all things. Out of these Words you may collect every Part of my Description: First, That Proseuchæ were out of the Cities in the Fields: Secondly, That they were like the Ancients Fora, or Places of Market, and under the open Air, and without Roof, such as the Courts of the Temple also were, whither the People came to pray; so that they were, as it were, a kind of disjoined and remoter Courts unto the Temple, whither they turned themselves when they prayed in them: Thirdly, That they were ordained for Places of Prayer. All these are in this Passage of *Epiphanius*; and moreover, that such a one was in his Time remaining at *Sichem*, the Place the Text speaks of, there erected by the Samaritans, in that, as in all things else, Imitators of the Jews. What better Testimony could be desired?

As for Proseucha's, such as we have describ'd them, none, that I know, have affirmed or determined ought of their Antiquity, it may be, not taken

taken it into Consideration, either because they had no Occasion to think of any such Matter, or because they confounded them altogether with *Synagogues*. The Matter therefore being yet free and undecided, I will make bold to affirm, that *Proseucha's*, that is, open Places for Prayer, were from the Days of *Joshua* the Son of *Nun*; and though the *Jews* had, or were to have but one Altar, or Place of Sacrifice, that namely which the Lord should chuse to place the Ark of his Covenant there, the Tabernacle or Temple, yet had they other Places for Devotion and religious Use.

And that *this Sanctuary of God*, here mentioned in my Text at *Sichem* (which was a *Levitical City*) was such a one, my Reasons are these: *First*, Because it is incredible, that the *Israelites*, having but one Temple for the whole Nation, whereat they were bound to appear, and those the Males only, but thrice a Year, should have no other Places of Prayer nearer their Dwellings, whither they might resort on *Sabbath-days*, the Temple or Tabernacle being from some of them above an hundred Miles distant at the least. *Secondly*, Because (as I have already shewed) *this Sanctuary at Sichem could not be the Tabernacle* (which was then at *Shiloh*, not at *Sichem*) and yet must have some stable and fixed Place, because the Situation of the Oak is designed by it; yea, must have been still there, when this Story of *Joshua* was written, which is thought to be long after his Death. Surely this Chapter was written after it, where both his Death and Burial are recorded. Wherefore to say the Ark was brought thither upon this Occasion will not serve turn. *Thirdly*, This Place should be a *Proseucha*, because of that Circumstance of Trees growing in it; which, as it proves it not to have been the *Tabernacle* (where no such thing was lawful to be) so seems it to be a characteristical Note of a *Proseucha*: For though it were not lawful to have Trees near the Altar of God, that is, in or about the Court of
the

Book III. the Tabernacle, yet was it not so with *Proseucha's*; yea, they seem to have been ordinarily beset and garnish'd with them. This may be gather'd from a Passage of *Philo Judæus*, where relating the barbarous Outrage of the Gentiles at *Alexandria* against the Jews there dwelling, in the Time of *Caius*, saith he, Of some of the *Proseucha's* they cut down the Trees, others they demolish'd to the very Foundations. Mark, here they distreed the *Proseucha's*.

The same is implied by that of the Poet, speaking of a Jewish Wizard or Fortune-teller.

Conducta sub arbore Conjux.

And *Juvenal* in his sixth Satire.

*Arcanam Judæa tremens mendicat in Aurem,
Interpres Legum Solymarum, magna Sacerdos
Arboris, ac summi fida internuncia Cæli.*

Interpres Legum Solymarum, that is, of *Moses's* Laws; *magna Sacerdos Arboris*, because of the Trees in their *Proseucha's*, or Places of Worship. The same appears also out of those Verses of his third Satire, complaining that the once sacred Grove of *Fons Capenus*, where *Numa* used to meet with the Goddess *Ægeria*, was then let out to the beggarly Jews for a *Proseucha*; and that every Tree (such were the Times) must pay Rent to the People; by which means the Woods, which formerly had been the Habitation of the Muses, were become Dens for beggarly Jews to mutter their Orizons in. Hear his Words:

*Hic ubi nocturnæ Numa constituebat Amicæ,
Nunc sacri Fontis Nemus & Delubra locantur
Judæis; quorum cophinus, fœnumque supellex.
Omnis enim Populo Mercedem pendere jussa est
Arbor, & ejedis mendicat Sylva Camænis.*

Whence

Whence comes this Connexion between *Jews* and *Trees*, but from their having *Trees* in their *Proseucha's*, unto which their Situation without the Cities conduced; as also it did for Privacy and Retirement?

Chap. 9.

Thus you see how well the Description and Mark of a *Proseucha* agrees to this *Sanctuary* in my Text. And that the *Jews* had many other such in other Places, as well as at *Sichem*, even in those elder Times, as at *Mispeh*, † *Bethel*, and *Gilgal*, I make little doubt; which we read to have been Places of the Assembly of the People, and the two last sanctified by divine Apparition, as *Sichem* was. Of *Mispeh*, the Author of the first of *Mac.* *Mac.* 3. 46. *cabees*, if I understand him, testifieth as much, when he tells us, that whilst the Holy City lay desolate, and the Sanctuary was trodden down by the Tyranny of *Antiochus Epiphanes*, *Judas Macca-bæus*, and those of the People which adhered unto their God, assembled together at *Mispeh*, to make there their Supplications unto their God; because at *Maspha*, or *Mispeh*, had been a Place of Prayer in former Time for Israel; as much as to say, there had been a *Proseucha* of old. And do we not read in that Story of the *Benjamitical* War, in the Book of *Judges*, that the Tabernacle being at *Shiloh*, (as appears by the last Chapter) yet in the Chapter going before it is said, that the whole Congregation of Israel was gathered together as one Man unto the Lord in *Mispeh*; and that in the twenty-sixth Verse is mention made of an House of God there where the People prayed and fasted? True, it is said the Ark of the Covenant was, upon that extraordinary Occasion, brought thither. But it

Judg. 20. 21.

* Psalm 52. 8. *I am like a green Olive-tree in the House of God.* Is not *House of God* here a *Proseucha*?
 † Which seems to be the Reason why these three Places are called by the Seventy *Sanctified Places*, though in the Original there be no such thing. 'Tis worth the observing.

Book III. being certain out of the next Chapter that the *Tabernacle* was still at *Shiloh*, this *House of God* could be none of it. Nay, perhaps we may hence learn, That when the *Ark*, upon occasion of such a general and extraordinary Assembly, was to be removed, they used to bring it to such Places as these, which were as holy Courts ready prepared for it ; and that then it was lawful, and not else, to sacrifice in them.

Psalms 74. 7.

Of these Courts for Prayer we may understand that also, *They have cast Fire into thy Sanctuary, they have burnt up all the Conventicula Dei, the Houses of God in the Land ;* namely, in the Captivity by *Nebuchadnezzar*, who destroy'd both their Temple and their *Proseucha's* : For if we understand it of the Prosecution of *Antiochus*, as some do, it must then follow, that some Canonical Scripture was written after *Malachi* and the ceasing of Prophecy, that is, in the time of the *Maccabees* ; which will not easily be granted. Besides that, we read not that *Antiochus* cast any Fire into the Temple. Now if it speak of the Vastation by *Nebuchadnezzar*, then had the Jews before that time not only a Sanctuary for Sacrifice, but *Conventicula Dei*, that is, *Proseucha's*, or Synagogues ; for either will serve my Purpose.

But now you will say, What Profit is there of this long Discourse ? Were it so, or were it not so, as I have endeavour'd to prove, of what Use is the Knowledge thereof to us ? Yes, to know it was so, is useful in a threefold respect.

First, For the right understanding of such Places of the Old Testament where a *House of God*, and *Assembling before the Lord*, are often mention'd, there where neither the *Ark of the Covenant*, nor the *Tabernacle*, at such time were : As (besides the Places before alledged) we read of *Saul's* meeting with three Men going up to God to Bethel ; and, in the fifth Verse, of a Place called the *Hill of God*, whence a Company of Prophets came from the High Place there, prophesying, with a Tabret, Pipe, and Harp before them. In neither of which Places can we find that ever the *Tabernacle* was. And as

1 Sam. 16. 3.

for the *Ark*, we are sure it was all this time at *Kiriath-jearim*, till *David* solemnly fetch'd it thence. And if at any time the *Ark* might (as now it was not) be transfer'd to any of them upon occasion of some general Assembly of the Nation, that so they might have Opportunity to ask Counsel of the Lord, and offer Sacrifice, yet were they not the ordinary Station thereof.

Secondly, We may learn from hence, that to have appropriate Places set apart for *Prayer* and *Divine Duties*, is not a Circumstance or Rite proper to *Legal Worship* only, but of a more common Nature: Forasmuch as tho' *Sacrifices*, wherein the *Legal Worship* (or *Worship* of the Old Covenant) consisted, were restrained to the *Ark* and *Tabernacle*, and might not be exercised where they were not; yet were there other Places of *Prayer* besides that, which are no more to be accounted *Legal Places*, than bare and simple *Prayer* was a *Legal Duty*.

Lastly, We may gather from this Description of *Proseucha's*, which were as *Courts encompassed only with a Wall, or other like Enclosure, and open above*, in what manner to conceive of the Accommodation of those Altars we read to have been erected by the Patriarchs *Abraham*, *Isaac*, and *Jacob*, in the Book of *Genesis*; namely, that the Ground whereon they stood was fenced, and bounded with some such Enclosure, and shaded with Trees, after the manner of *Proseucha's*: As we may read expressly of one of them at *Beersheba*, that *Abraham* planted there a Grove, and called upon the Name of the Lord, the everlasting God. Yea, when the *Tabernacle* and *Temple* were, the *Altar* of God stood still in an open Court. And who can believe that the Place of those *Altars* of the Patriarchs was not bounded and separated from common Ground? And from these Patterns, in likelihood, after the *Altar* for *Sacrifice* was restrained to one only Place, was continued still the Use of such open Places or Courts for *Prayer*, garnished with Trees, as I have shewed *Proseucha's* to have been.



C H A P. X.

The Temple of Solomon ; the Preparations for the Building ; the Foundation, Walls, Porch, &c. collected from the Account of Scripture.

1 Sam. 19. 18.

1 Chron. 9. 22.

2 Sam. 8. 10, 11.

1 Chron. 18. 8.

TH E building of a Temple, as a fixed Place for divine Worship, was first projected at *Naioth* in *Ramah* between *Samuel* and *David*, who for some time lived together in that Place, and there contrived a Plan of the Fabrick, and set out the manner of the Service : And they even designed the very Porters that were to watch in the Gates of the Temple, and took the Number of them by their Genealogies in their several Villages. This pious Prince, tho' he knew not where to hide his Head from the Fury of *Saul*, yet had that steady Faith in the Promise made to him, that in all his Wars and Victories he dedicated something of his Spoils for that sacred Purpose ; so that at his Death he left the greatest Sums of Silver and Gold, and a Stock of Brass, and Iron, and such Materials, that stand upon Record in any History. And as he receiv'd his first Instructions from *Samuel*, so he improved them by the prophetick Directions of *Gad* and *Nathan*, and so settled the Priests and the Levites in their Courses, and Carpenters and Masons in their Work ; and so exactly described the Platform of the Building, that in a manner he left to *Solomon* no more than the Care to see the Work done ; for he had provided all the Materials before.

The Place design'd for this Structure was the Mountain of *Moriab*, then in the Possession of *Araunah*, a Man of Quality among the *Jebusites*, who was spared by *David* when he took the Fort of *Zion*. This Mount was so situated in the
Midst

Midst of *Jerusalem*, that the City lay in the Form of a Theatre round about it. And upon it was the Threshing-floor of this rich *Jebusite*, where *David*, by divine Direction, built an Altar; and God, by divine Fire upon it, fixed that very Spot for the Place of the Altar of the Temple that was afterwards built. This was the Place, the *Jews* say, where *Abraham* offer'd up his Son, where *Noah* built his Altar when he went out of the Ark, where *Cain* and *Abel* made their Oblations; nay, where *Adam* offer'd when he was created, according to a Saying of their Doctors, *Adam* had the same Place of Expiation as he had of Creation. But first this Prince made a Purchase of the Threshing-floor, for which he gave fifty Shekels of Silver; which, according to two Shillings and five Pence the Shekel (as the learned Mr. *Greaves* and Archbishop *Usher* compute) amount to, in our Money, six Pound and two Pence. He afterwards bought the whole Mount at the rate of six hundred Shekels of Gold, which comes to eight hundred and seventy Pound. Having thus obtained a Property in the Mount, he took care in the next Place to deliver to his Son *Solomon* a Model of the Temple, and all its Buildings; a Pattern of the Porch, Houses, Treasuries, upper Chambers, inner Parlours, the Place of the Mercy-Seat, of the Courts of the House, the Chambers round about, the Treasuries of the House of God, and the Treasuries of the dedicated Things: He likewise settled the Courses of the Priests, gave Directions for the Vessels, and the whole Work of the Service.

1 Chron. 28. 11,
12, 13.

The Materials he provided were of different kinds. First he dedicated a hundred thousand Talents of Gold. Now a hundred thousand Talents of Silver (according to the fore-mention'd Rate of a Shekel at 2 s. 5 d.) arise to 36250000 l. of our Money; which being multiplied by twelve, according to the Proportion of Silver to Gold, will give the Sum to be 435000000 l. This Gold was to make the Instruments

1 Chron. 22. 14.

Book III. Instruments of Gold, the Candlesticks, Lamps, Tables, Flesh-hooks, Bowls, Cups, and Basons,

1 Chron. 28. 14.
&c.

the Altar of Incense, and the Cherubims. He likewise set apart a thousand thousand Talents of Silver, which come to 362500000 l. This was

1 Chron. 22. 14.

for the Instruments of Silver, the Candlesticks, Lamps, Tables, and Basons. The Brass he provided was without Weight, some of which he brought from *Tibbath* and *Cun*, Cities of *Haderexer* King of *Zobab*; and with this *Solomon* made the brazen Sea, and the Pillars and the Vessels of Brass. He

1 Chron. 22. 3.

dedicated also Vessels of Gold, Silver, and Brass, that were sent him as a Present from the King of *Hamath*, and those Treasures also which he brought from *Edom*, *Moab*, *Ammon*, the *Philistines*, and the Land of *Amelek*. He laid in an infinite Quantity of Iron, and prepared precious Stones of all

1 Chron. 29. 2.

2 Chron. 7. 6.

sorts, and Marble Stones, and hewn Stones that were wrought by Masons that were Profelytes in *Israel*, and Instruments of Musick for the *Levites*, and Cedar Trees in abundance. Besides this, he

2 Chron. 29. 4.

gave out of his own proper Goods three thousand Talents of the Gold of *Ophir*, which come to 13050000 l. and seven thousand Talents of refined Silver to overlay the Walls of the House, which is equivalent to the Sum of 2537500 l.

1 Chron. 29. 5, 6.

So that the whole Offering of *David* in Gold and Silver amounted to 813088379 l. and 2 d. The Chief of the Fathers and the Princes of the Tribes offer'd voluntarily in the whole 25388986 l. 13 s. 4 d. So that the Sum collected for this sacred

Design amounted in our Money to eight hundred and thirty eight Millions, four hundred seventy seven thousand, three hundred and sixty five Pounds, thirteen Shillings, and six Pence, all deposited in the Hands of *Shelimoth*, a principal Treasurer, and the sixth in a direct Line from *Moses*. I remember the famous Dr. *Donne*, in his Dedication-Sermon for *Lincolns-Inn Chapel*, remarks, That if all the Kings in Christendom would send in all they had at once to any one Service, it would not equal this magnificent Contribution

tribution of *David* and his Princes. I might add, that *Samuel* is recorded as a principal Benefactor upon this occasion. *Saul* likewise dedicated some of his Treasure to the House of God. *Abner* also, General to *Saul*, and *Joab*, the chief Captain of *David's* Army, and the military Officers of inferior Note, separated a Part of their Spoils to the sacred Service of the Temple.

Chap. 10.

1 Chron. 9. 22.
Chap. 26. 28.

Furnished with such prodigious Preparations for so glorious a Work, *Solomon* provided a vast Army of Workmen, in their several Distances, to advance this Fabrick. Fourscore thousand Strangers or Profelytes were Hewers in the Mountains; threescore and ten thousand were Bearers of Burdens; and three thousand six hundred Officers were appointed to look over them. Thirty thousand *Israelites* were employ'd to work in *Lebanon* by Courses, ten thousand in every Month, and each third Number rested two Months at home, over whom was a principal Officer. Which number of Natives being added to the Foreigners, amount to a hundred and eighty three thousand six hundred Men and one. *Eupolemus*, in *Eusebius*, mentions a great number of Men sent to *Solomon* by *Vafres* the King of *Egypt*, who also speaks of a great number of the *Tyrians*. Scripture is silent as to the former; but it is certain, as to the latter, that *Hiram* King of *Tyre* assisted with his Subjects in this Work. And if we judge by the Quantity of Provision they consumed, their number must be very considerable. But, notwithstanding the number of Hands, it was about eleven or twelve Years Space before the Temple was finished. They were four Years in hewing Stone, and framing Timber, and seven Years and a half in bringing up the Building: For *David* in the last Year of his Reign gather'd the Profelytes in the Land, and set them to work; and so they continued preparing Materials till the fourth Year of the Reign of *Solomon*; in the second Month of which Year the Foundation of the House was laid, and in the eighth Month of the eleventh

1 Kings 5. 15.

2 Chron. 22.

17, 18.

1 Kings 9. 23.

1 Kings 5. 13.

1 Kings 5. 6.

2 Chron. 2. 8, 10.

1 Kings 6. 38.

Book III.

Year the Work was finish'd; and so it was seven Years and a half in building, which the Scripture, for Roundness of the Number, counts but seven.

1 Kings 6. 7.

The Stones for this Fabrick were so fitted for their several Uses and Places before they were brought thither, that they were joined together without any other Labour or Noise than by putting them one by or upon another. The Jews are so foolish as to fancy that they were not hewn nor plained by any Instrument before they were brought to the Place, but a Worm called *Samir*, which God created on purpose, did the Business; and that the Stones of their own accord came to the Temple, and there the Angels laid them in their Place and Order. But these are Fables scarce fit to be mention'd.

Ezek. 41, &c.

Second Temple, fol. Ed. p. 1051.

A just Description of the Dimensions and Figure of this Temple has been allow'd by Commentators to be full of Difficulty, as well because the Scriptures have not so accurately set out the Account, as to justify an exact Delineation of it in all its Parts, as that many Terms in Architecture are made use of, the present Signification of which is differently understood by the best Interpreters. The Writers upon this Subject generally supply this Defect by describing more particularly the visionary Temple of *Ezekiel*, which they understand to be exactly the same with that of *Solomon's*. " But, says the most learned " *Lightfoot*, (to whose Labours I have been abundantly indebted thro' these *Antiquities*) the " Temple of *Ezekiel* is spiritually and mystically " to be understood. The Description of the " Temple and City that he hath given in the " End of his Book, as it was a Prediction of " of some Good to come, so was that Prediction " true thus far according to the very Letter, " namely, that there should be a Temple and a " City newly built; and so it was a Promise and " a Comfort to the People then in Captivity of " their being restor'd again to their own Land, " and

“ and their enjoying *Jerusalem* and the Temple Chap. 10.
 “ again, as they had done in former Time, be-
 “ cause of their removing and captivating out of
 “ their own Country. But as for a literal Re-
 “ spondency of that Temple and City to all the
 “ Particulars of his Description, it is so far from
 “ it, that his Temple is delineated larger than
 “ all the earthly *Jerusalem*, and his *Jerusalem* lar-
 “ ger than all the Land of *Canaan* ; and thereby
 “ the Scope of the Holy Ghost in that Ichnogra-
 “ phy is clearly held out to be, to signify the great
 “ enlarging of the spiritual *Jerusalem* and Tem-
 “ ple, the Church under the Gospel, and the
 “ spiritual Beauty and Glory of it ; as well as
 “ to certify captivated *Israel* of Hopes of an
 “ earthly City and Temple to be rebuilt, which
 “ came to pass upon their Return under *Cyrus*.”

No certain Assistance therefore is to be had upon this Subject, but from the Account of Scripture, which will be carefully follow'd in the Description now to be attempted. I premise only, that the Cubit, by which the Temple is measured, is computed to be the same with our half Yard.

The Foundation, the Walls.

THE Foundation of this sacred Building was ^{1 Kings 5. 17.}
 not only strong, but also magnificent. It was ^{7. 10.}
 laid with Stones of great Bigness and Value, not
 rough, but hewn and polished, that they might
 lie even and regular. Of what Depth they were
 Scripture is silent ; but by the Rules of Archi-
 tecture they should be in Depth a fifth or sixth
 part of the Height, when the Place is solid.
 The Fabrick standing upon a rocky Mount, we
 may allow for the Porch of a hundred and
 twenty Cubits high, the Depth of twenty Cubits ;
 and for the whole House, being thirty high, five
 Cubits Depth for the Foundations, and on each
 side half a Cubit broader than the Walls of the
 House.



The full Thickness of the Walls is not to be proved from Scripture : Only this is discover'd, that they were four Cubits thick, at least just by the Ground ; for we read of three Cubits abated in the Thickness of the Walls for the Beams of the Side-Chambers to lie upon ; and therefore we allow but one Cubit for the Thickness of the Wall from above the Roof of the third and highest Story of the Chambers, to the Roof or Top of the Temple it self. If we allow six at the Bottom, there will remain three at the Top ; which is the least we can allow, considering the Height, together with its Magnificence and design'd Duration. But whatever was the Thickness, the Wall for five Cubits from the Ground upward was thicker by a Cubit than it was from thence above. At the Height therefore of those five Cubits there was a Bench of the Wall, of a Cubit Breadth, left outerly round about the Temple, on which they laid one end of the Beams and Timber ; which was the Roof of the lowest Chambers, or the Floor of the second Story ; for there were Chambers of three Stories high, built round about the Sides of the House, North, and South, and at the West End, and they joined to the Walls of the House without, not by having their Beams fastened in the Walls of the House, or to a wooden Wall, which some imagine went round the House, but laid upon the outer Benches of the Wall. Then again, for five Cubits above that, the Wall was thicker by a Cubit than it was above ; and at the Height of those five Cubits there was such another Bench left again, and on that they laid the Beams for the Roof of the second Story, which was the Floor of the third : And so likewise for five Cubits above that the Wall was yet thicker by a Cubit than it was above, and there the like Bench was left again, and there were laid the Beams of the Roof of the third Story, and of the whole Building.

The Porch.



THE Temple stood East and West; the Length of all from East to West was seventy Cubits, the Breadth twenty Cubits, besides the Breadth of the Side Chambers: And it resembled one of our Churches; but only it differ'd in this, that the Steeple of it (which was the *Porch*) stood at the East End, and the most holy Place at the West. This Porch was a magnificent Fabrick, twenty Cubits in Length from North to South (for its Length ran parallel to the Breadth of the House) in Breadth from West to East ten Cubits, and an hundred and twenty Cubits high. ^{1 Kings 6. 3.} Probably it was not empty and void to the Top, but had Chambers and Winding-Stairs ascending up to the Roof. It is the general Opinion, that the Height of the Temple was but thirty Cubits: ^{2 Chron. 3. 4.} but there are Men of Learning who conceive the whole Fabrick to be of one uniform Height equal with the Porch; for otherwise, they say, that the Scripture makes no mention of the Height of the House at all. And besides, it immediately follows, that *he overlaid it with pure Gold*; which is not true of the Porch (for that was not overlaid with Gold) but of the House of God only, which, from the Foundation to the Covering of it, was thirty Cubits high; and above that Covering were three Stories of Chambers, which were ninety Cubits; and so in all the Height of the House was a hundred and twenty. But the Scripture makes no mention of a second or upper story, and expressly confines the Height of the Temple to just thirty Cubits. It is supposed that there were stately Rails of Stone upon the Top of this Porch, besides the curious Ornament of Pinnacles. The general Opinion is, that this Porch had no Gates belonging to it, tho' the Doors of the Porch are expressly mention'd by ^{2 Chron. 29. 7.} King *Hezekiah*. The venerable *Bede* asserts, That ^{In Lib. Reg. Quest. 12.} standing full East, the Equinoctial Sun, without

Book III.

any Obstacle, did send his Beams thro' the Door of the Temple and Oracle into the very Ark, which was within the Holy of Holies. But this seems impossible; for the Door of the Oracle was never left open, and the Rays of the Sun could never pierce thro', yet he allows that there was a Gate to the Porch: Though, after all, he (as many Interpreters understand by the *Doors of the Porch*) might mean the Doors of the outer Sanctuary opening into the Porch. But of this the judicious Reader may determine. The Height of the arched Portal is not laid down in Scripture; perhaps the lowest Room within was equal in Height to the rest of the House, that is, thirty Cubits.

1 Kings 6 33.

Between the Porch and the holy Place there was a Partition, which supported the West Wall of the Porch, that was ninety Cubits higher than the House. This Partition was twenty Cubits in Length: At the distance of four Cubits from either Side-wall, there was a Post of Olive-tree fixed, of a Cubit Thickness, upon which hung a Door five Cubits broad; so that the whole Breadth of the Entrance into the holy Place was ten Cubits.

*The Sanctuary, its Doors, Walls, Floor,
Windows, and Roof.*

1 Kings 6. 17.

1 Kings 6. 2, 3.

In 4to p. 89.

THE *Sanctuary*, or *Holy Place*, or *Body of the Temple*, sometimes called the *greater House*, sometimes the *House* only, or the middle Part between the Porch and the Oracle, had these Dimensions: For the Extent of its Length within the Walls from East to West it contained forty Cubits, the Breadth from North to South was twenty, and the Height thirty. *Arias Montanus* contends that the Sanctuary within was but twenty Cubits high, equal to the Height of the Oracle, and that there were private Chambers over it as well as over the most holy Place; but the Scriptures speak no such thing.

The

The Doors of this House, or Holy Sanctuary, at the West End of the Porch, or the East End of this holy Place, were of folding Leaves made of Fir-tree, and the Posts on which they hung were of Olive-tree made four-square. They were cover'd with thin Plates of Gold, which were laid and embossed upon carved Cherubims, Palm-trees, and open Flowers. Chap. 10.
1 Kings 6. 33,
&c.
2 Chron. 4. 22.

The Outside of the Walls exposed to open View, some conceive, was overlaid with Silver; for which purpose David appointed seven thousand Talents of that Metal refin'd: Tho' others apprehend, that without they were of white polish'd Marble. The Inside of the Walls was first cover'd with Cedar, and carved with the Figures of Cherubims, with Knops (of an oblong Figure like an Egg) and open Flowers; and all these laid in Gold of Parvaim. We find that in some select Places they were most nobly adorned with precious Stones; but of what sorts, and in what curious Method they were disposed, it is impossible to learn. 1 Chron. 29. 4.
2 Chron. 3. 6.

The Floor of the House was first laid with Planks of Fir, which were cover'd with Cedar, and all overlaid with pure Gold.

Concerning the Windows we neither read of their Number, nor the particular Dimensions of any, neither their Fashion, or of what Materials. It is probable they were of an oblong Square, their Length being perpendicular to the Plane of the Horizon, and, according to the Mode of ancient sacred Buildings, narrow without, and broad within; by which means the House was better secured from the Weather, and yet had Light enough. Their Length cannot clearly be proved; only this is certain, that the lowest Part of them must be conceived to have been at least fifteen Cubits from the Pavement, because the Chambers on the Outside of the Temple-walls reached so high, if not more, as will presently appear. 1 Kings 6. 4.

The Roof of the House, it is supposed, was flat, according to the Architecture of the Hebrews. Deut. 22. 8.

Book III. Upon the Sides it was guarded with Battlements, and probably adorned with Pinnacles. It was not supported with any Pillars (as we read of) either of Metal, Stones, or Timber. The Roof was an Arch within, which made it look more noble; and the Covering was of Boards and Beams of Cedar without. How it was secured from the Injuries of the Weather is no where expressed. It is probable it was not defended with Sheets of Lead; for nothing of that Metal is mention'd in the Particulars of the Temple. The Inside of the Cedar Beams of this stately Roof was cieled with Fir Trees, adorn'd with Carvings of Palm Trees, and Chains, and overlaid with Gold. And on the Top of all, *Eusebius* relates out of *Eupolemus*, that there were Bells disposed in an artificial manner to fright away Birds; tho' the *Jews* say, that because of the Holiness of the first Temple, and the divine Glory dwelling there, no Birds would alight upon it.

Præpar. Evang.
lib. 9. cap. 34.

The Oracle.

1 Kings 6. 31.

Cappes de Rep.
Heb. 1. 2. c. 14.

THE Oracle, sometimes called the *Inner House*, the *Inner Sanctuary*, the *Holy of Holies*, and the *most Holy House*, comes next to be survey'd; but some Account should first be given of the Partition between the Holy Place and this Holy of Holies. The general Opinion is, that it was but one Cubit thick. In this Wall, which was twenty Cubits in Length, there was a Door that took up the Space of ten Cubits. This Door was of Olive Tree, carved with Cherubims, Palm Trees, and open Flowers, and all overlaid with Gold. Upon this Wall of Partition there were Borders or chained Wreaths of Gold, with a Swelling in the Border like a Bar in it, carried from the one side of the House to the other upon the Wall.

1 Chron. 29. 4.
1 Kings 6. 16,
20, 21, 29.
2 Chron. 3. 8.

The Walls of this *most Holy Place* were of square polished Marble, as the antient *Jews* generally believed. The Outside, it is conceiv'd, was cover'd with Plates of Silver; the Inside with Boards

Boards of Cedar wrought with Cherubims, Palm Trees, and open Flowers, and all overlaid and gilt with pure Gold. The Quantity of Gold expended upon the Oracle amounted to six hundred Talents, which comes to four Millions three hundred and twenty thousand Pounds of our *Sterling* Money. The Dimensions of the most holy Place was a perfect Cube excavated, or twenty Cubits high, long, and broad. The Floor of this Oracle was first cover'd with Boards of Cedar, and then overlaid with Gold. It is supposed it had no Windows; for it was open'd but once a Year for the Entrance of the High Priest, whose Business there required no more Light than what came thro' the Door. The Temple, as before observed, was thirty Cubits in Height, and the holy Place was open to the Roof. Now it is said that the Holy of Holies was but twenty Cubits high; and therefore it may properly be inquired what became of the remaining ten Cubits reaching up to the Roof of the Temple. It is said generally that it was used for some sacred Service: But this is scarce possible, there being no way mention'd for any Body to come into it. *Arias Montanus* is of another Opinion, ^{2 Chron. 3. 9.} who makes two Chambers over the Oracle, each of five Cubits Height, overlaid with Gold, wherein the Vessels and Utenfils belonging to the Tabernacle, which were not used in the Temple of *Solomon*, were carefully preserved. The Sides and the Roof of the Oracle were overlaid with Plates of Gold, which were fastned with golden Nails. They bored small Holes into the Plates, and the Cedar Boards underneath, and so drove square golden Rivets into those Holes, each of ^{2 Chron. 3. 9.} which weigh'd fifty Shekels, which amounted to about seventy six Pounds in our Money. Some conceive that the Roof was set with precious Stones. Within the Partition-wall there was a Veil hung up of Blue, and Purple, and Crimson, and fine Linen, all wrought with winged Cherubims. It was certainly hung within, otherwise the

Book III. the High Priest might come within the Veil, and yet not be in this most holy Place.

The Side-Chambers of the Temple.

I Kings 6. 5.

IT is said in Scripture that *Chambers* were built *round about* ; yet because mention is only made of the Temple and Oracle, it is concluded that there were no Chambers at the East End, where the Porch stood, because it would hinder the Prospect of it. Round therefore North, South, and at the West End, were Chambers of three Stories high, and five Cubits was the Height of every Story, the whole being fifteen Cubits high in all, and they joined to the Wall of the House without. The highest Story was a Cubit wider than the middle, and the middle a Cubit wider than the lowest, and yet the outmost Wall of them was even and straight. The Reason of this different Breadth of the Stories has been before observ'd, when we spoke of the Walls of the Temple. These Chambers are supposed to be thirty in all, twelve on the South Side, as many on the North, and six on the West ; that is, four on a Floor on the North and South, and two at the West. They took up half the Height of the House, being as the lower Leads of our Churches to the higher. In the outer Wall of these Chambers there were Windows, narrow without, to receive the Light ; and wide within, to disperse and dilate it ; tho' some *Jews* believe they were made in a direct contrary way ; because God, they say, had no need of such created Light. These Chambers, it is supposed, were encompass'd with Galleries, without which there would have been no convenient Passage into them. The Doors of the lower of these Chambers were upon the Ground. The way to the middle Chambers was through a Door on the South Side, called in the *Hebrew* the Right Side ; because when Men look toward the East, the South is on the

the Right Hand. From this Door there went a winding Stair-case into the middle Row; and from thence there was the like Pair of Stairs into the third Story. Some think there was likewise a Door in the North; but it is more probable that one Door carried them all round. The Use of these Chambers was to lay up Corn and Wine, Tithes and First Fruits, and other Necessaries for the Use of the Priests. Here they slept, laid up their Garments, and eat of the Sacrifices.

Thus is the Fabrick of the Temple described, as far (I think) as the Light of Scripture discovers. But, for a more particular Illustration, I shall subjoin a conjectural Draught of its Dimensions, consider'd together with its Spaces and Walls, as also the Chambers and their Walls, which, if it fails to be exact, I shall be glad to be corrected by the Judgment of better Architects.

The Breadth thus.

	Cubits
The South Wall of the Chambers	4
The Chamber Floor	5
The South Temple Wall	6
The Temple Floor	20
The North Wall of the Temple	6
The North Chamber Floor	5
The North Chamber Wall	4
The Breadth	50

The Length East and West.

The West Wall of the Chambers	4
The Floor of the West Chamber	5
The West Wall of the Oracle	6
The Floor of the Oracle	20

The

The Antiquities of the

The Partition Wall between the Oracle and the holy Place; which being allowed three Cubits, to raise a Symmetry or double Proportion to the Breadth, will make the whole an hundred: Or if you please to allow the West Wall of the Chambers six Cubits, and this but one only, as commonly, it comes all to one

The Holy House 40

The Wall between the House and Porch to support its Height of a hundred and twenty Cubits 6

The Porch Floor 10

The East Wall of the Porch 6

The Length 100

The Height of the House.

The inward Height 30

The Roof one Cubit at least 1

The Battlements above the Roof, according to the Proportions of Josephus, in the Walls of Jerusalem 5

The Height 36

The Height of the Porch.

The inward Height 120

The Roof 1

The Battlements 5

The Height of the Porch 126

The Breadth of the Porch East and West.

The East Wall 6

The Area 10

The West Wall. 6

HEBREW Republick.

349

Chap. 10.

Its Length.

The South Wall

6

The Area

20

The North Wall

6

32

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ORIGINAL REPORT

1887

ANTIQUITIES

OF THE

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FOR 1887

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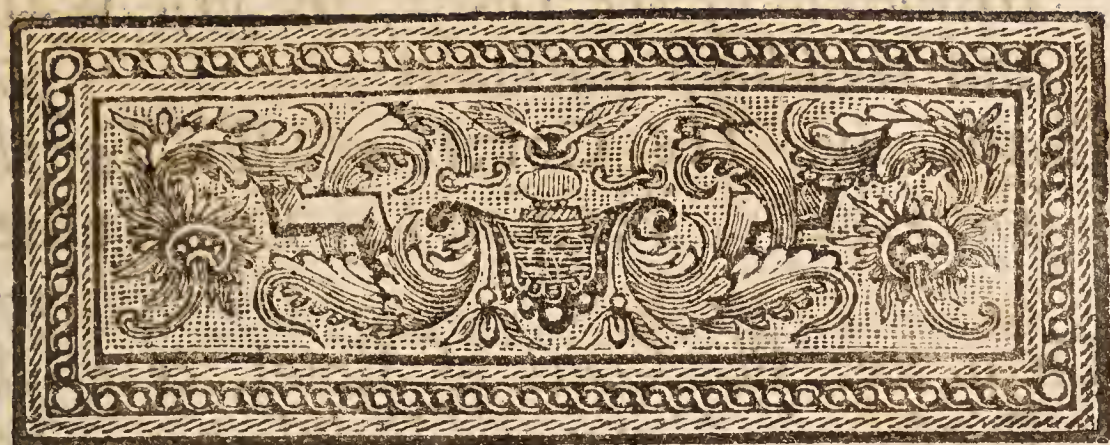
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THE
ANTIQUITIES
OF THE
Hebrew Republick.

V O L. II.

C H A P. XI.

The Furniture of the Most Holy Place and of the Sanctuary. - The Ark, the Altar of Incense, ten Tables of Shewbread, ten golden Candlesticks, Bowls, Basons, Spoons, &c. The Pillars Boaz and Jachin.



THE Dimensions of the Temple in all its Parts being defin'd, the Furniture of this sacred Fabrick comes next to be consider'd. And because the Oracle was the most holy and magnificent Apartment, let us first inquire what was by divine Appointment deposited in it. Up therefore, towards the West End of the Most Holy Place, was set the Ark of the Covenant (as is observ'd before) upon a Stone (say the Jews) under the

Book III. the middle Wings of the two tall Cherubims that stood besides it: For as there were two Cherubims upon the Ark itself, which were of solid Gold, and arose out of each End of the Mercy-Seat, being of one Piece with it; so *Solomon* made two other Cherubims of Olive Wood, and overlaid them with Gold. These Images stood upon their Feet upon the Floor of the House: Each was ten Cubits high, and were set with their Faces towards the Sanctuary; so that they looked upon every one that enter'd into the Oracle. Each Wing of each Cherubim was five Cubits long, all four Wings being extended to the Length of twenty Cubits, that is, the whole Breadth of the *Holy of Holies*. The two inward Wings touched each other; and the two Ends of the outward Wings touched the Wall of the House; and under the inward Wings was placed the Ark of *Moses*, with the golden Cherubims upon it.

When the Ark was set down in its proper Place, the Staves were drawn out; for before the Temple was built, while the Ark was in a moving Posture, the Staves by which they carried the Ark were of an equal Length at either End, ready for the Shoulders of the Priests when there was occasion for the Ark to move: But now when it was brought into the Temple of *Solomon*, where it was to fix, and from whence it was to remove no more, they drew out the Staves towards that Side that looked down the Sanctuary. The Ark was set between the two Cherubims that stood upon the Floor. The Cherubims inward Wings covered the Ark, and the Staves that were above at the Ends of the Ark; but the rest of the Staves drawn out downward toward the Door of the Oracle, shot out from under the Cherubims Wings, and appear'd in the open Face of the Most Holy Place. It may be observ'd that *Solomon* did not attempt to make a new Ark, which was the only thing made by *Moses*, which that pious Prince did not imitate and make more glorious.

rious. But this he durst not presume to open, and to take out the Book of the Law, and put it into an Ark of his own making. It was unlawful for him to touch it; and therefore he let it remain with its Cover, the Mercy-Seat, and the Cherubims belonging to it; and only placed these new Cherubims over it for the greater Beauty and Ornament of the House. This was the Furniture of the Oracle.

Within the Sanctuary, or Holy Place, were set the Altar of Incense, the ten Tables of Shew-Bread, and the ten golden Candlesticks. The Altar of Incense was placed in the Middle of the Sanctuary at the upper End. Some are of opinion, that the Altar of Incense that was in the Temple of Solomon was the same that Moses made for the Tabernacle, only he cover'd it with Cedar, and overlaid it with Gold. But this is impossible to be believ'd; for David is said expressly to have prepared refined Gold by Weight, on purpose for the Altar of Incense; and Solomon is said positively to have made a new one. But we know no more of it, than that it was within of Cedar, and cover'd with Gold.

1 Chron. 18. 28.

1 Kings 7. 48.

2 Chron. 4. 19.

There were ten Tables of Shew-Bread made by Solomon, of pure Gold, prepared by his Father; and they were placed five on the right, and five on the left Side of the Sanctuary. There is mention made of Tables of Silver; but their Use or Situation is not to be found. These Golden Tables, it is supposed, were made after the Model of that of Moses, though of a larger Size; and upon one of them, in all probability, which was more noble than the rest, was the Shew-Bread placed; unless we suppose that the Table which Moses made was preserved for that Use, and Solomon added the rest for the greater Ornament of the Place.

2 Chron. 4. 7, 8.

Instead of one Candlestick that was in the Tabernacle of Moses, Solomon made ten, probably of the same Fashion, and placed them five on the right Side of the Sanctuary, and five on the left. There is no account of their Height, or of the Extent

1 Kings 7. 4.

2 Chron. 4. 8.

Book III. Extent of their Branches. Besides, there is mention made of silver Candlesticks designed by *David*; but how large, and where placed or used, is no where recorded.

The golden Utensils belonging to the *Sanctuary*, were Tongs to take Coals from the Altar of Burnt-Offering; Bowls to keep Oil for the Lamps; Snuffers to trim them; Basons (which were an hundred) to receive the Water of Sprinkling, and the Blood of the Sacrifices, which was sometimes brought into the Most Holy Place; Spoons to take up the Oil; Censers were to offer Incense, though some by the Word understand Dish-pans, wherein the Incense was kept. There were other Censers of Silver which received the Coals from the Altar upon all Days, but the Tenth of *Tisri* (which was the great Day of Expiation) when the golden Censer received them, and by it the Most Holy Place was incensed. On other Days it was not employ'd but at the Altar of Incense, where the Coals were poured out of the silver Censer (which received them from the Altar of Burnt-Offerings) into the golden, to burn the Incense.

1 Kings 7. 15.

Such were the Vessels that furnish'd the Sanctuary. Nor was the Porch itself without its Ornaments; for within, at the very Entrance, standing up to the Checks of the Gate, were erected the two famous Pillars, *Jachin* and *Boaz*. They were for Matter Brass, for Form Cylinders, for Height eighteen Cubits each, for Compass twelve Cubits, for Diameter about four Cubits: They were four Fingers thick of solid Metal, and hollow within. Upon the Tops of the Pillars were two Chapiters, five Cubits higher than the Pillars, with Nets of Chequer-work; and each Pillar had seven Wreaths of Chain-work, with two Rows of Pomegranates, a hundred in a Row; but ninety-six only could be seen by those who stood upon the Pavement of the Porch: So that there were upon both Chapiters four hundred Pomegranates in all, which were put upon Chains in two Rows. Both Pillars joined together

gether in their Measure were but thirty-five Cubits high; that is, twice eighteen, bating one Cubit; because each Chapter sunk half a Cubit within the Socket of the Cylinder for its fastning: So that each Pillar, with its Chapter, was twenty-two Cubits and a half high, the Pillar seventeen and a half, and the Chapter five. They were placed within the Porch: The Pillar on the right Side, that is, the South, was called *Jachin*; which signifies *he will establish*, intending the Promise of God to *establish* the Throne of *David* and his People *Israel*: That on the left, or the North Side, was called *Boaz*, which signifies *herein is Strength*, alluding perhaps to the Ark that was within, which is called *the Strength of the Lord*. It is generally thought that these Pillars were made and erected only for Ornament, because they supported no Building. But it is no improbable Conjecture of *Abarbinel*; a learned Jew, who observes that *Solomon* had respect to the Pillar of the Cloud and the Pillar of Fire that went before them and conducted them in the Wilderness, and was the Token of the divine Presence among them. These he set at the Porch and Entrance of the Temple (*Jachin* representing the Pillar of the Cloud, and *Boaz* the Pillar of Fire) praying and hoping that the divine Light and the Cloud of his Glory would vouchsafe to enter in there, and by them God and his Providence would dwell among them in this House.

C H A P. XII.

The Courts of the Temple; the Altar of Burnt-Offering, the Brazen Sea, and Ten Lavers of Brass. The Gates of the Courts. The Dedication of the Temple.

I Kings 6. 36.

TH E Courts of the Temple were at first but two, the Court of the Priests called the *Inner Court*, and the Court of the People. The Court of the *Priests* was separated from the other by a Wall of three Cubits high, made of hewn Stone, and faced within with Cedar: And this Partition was made low, that the People who were in the outward Court might see what the Priests did, and the Priests likewise from thence might speak and deliver any Message from God to the People. Here the Priests officiated, and the Vessels fixed in this inward Court, were the *Altar of Burnt-Offering*, the *Brazen Sea*, and the *Ten Lavers of Brass*.

2 Chron. 4. 1.

The *Altar* stood in the Middle of this inner Court, exactly before the Porch, leading into the Holy Place, and upon it were made the Daily Offerings of the Morning and Evening Service, and all other Offerings ordinary and extraordinary, which were offered up to God by Fire. It was twenty Cubits long, twenty Cubits broad, and ten in height: So that it was four times as big in its Square as was the Altar made by *Moses*, and three times as high, and a Cubit over; but whether it were exactly of the Fashion of that of *Moses*, as whether the middle Space within its Square were hollow like his, or made up with unhewn Stone; and whether it had a grated Hearth like his, or a solid; and what was the Manner of the Ascent to it, is easier to be conceiv'd

ceiv'd and guess'd at, than to be discover'd by any Light the Scripture has given. This Altar was beaten down and destroy'd by the *Babylonians* at the burning of the Temple, and in the same Place was it again restored after the Captivity. Chap. 12.

It has been often wonder'd by learned Men, how it was possible that so many Sacrifices, that were often offer'd at one time upon this Altar, could be consumed in so short a space, without any Inconvenience to the Priest or the People, or the Temple itself. Surely the divine Fire upon it was of a more singular Quickness and Dispatch than common culinary Fires; it consumed the Sacrifice in an instant, almost like Lightning; nor was it to be extinguish'd by Rain, which it would lick up if it was a Trench full. The Jews speak of many Wonders that were continually acted at the Temple, as that no Flies infested the Place, though there was so much slaughtering of Beasts; and that the Smoke of the Altar always went up straight, and was never blown aside with the Wind. And this perhaps is no Rabbinical Fancy, but consistent with Reason and the Nature of Things; for who would have been able in Summer to have stood in the Court near the Altar, where there was so much Bloodshed and Flesh stirring, if the Slaughter-Place there had been troubled with Stink, Flies, and Wasps, as our common Slaughter-Houses are? And how smoaky and reeky a Place would the Temple, and all the Apartments about it, have been; and how would those who attended the Service have been choak'd and stifled, and no Man able to have staid in the Court, if the Smoke from off the Altar had been blown up and down with every Puff of Wind, as we ordinarily see Smoke to be? So that for the Prevention of such Inconveniencies as these, which would have made the Service intolerable and inaccessible, we cannot but acknowledge a constant and wonderful Providence and Dispensation; and in the Particular beforementioned, that Multitudes of Sacrifices, such as were especially

1 Kings 18. 38.

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at the three Festivals, should be dispatch'd by the Fire within the time allotted for the offering of such Sacrifices, is rather to be ascrib'd to Miracle than any thing else. This Altar is properly called *Ariel, the Lion of the Lord*, being of a fierce devouring Nature.

1 Kings 7. 23,
26.

The *Brazen Sea* was an admirable Piece of Art and Workmanship : It was surprizing that so vast a Vessel should be cast, and perhaps more that it should be removed from the Plain of *Jordan*, where it was molten, into the inward Court of the Temple. Being brought thither it was set upon twelve Oxen, three of which look'd to each Quarter of the World ; and, it is supposed, were made by *Solomon*, in Contempt of the golden Calf worshiped by the *Israelites* in the Wilderness, and placed under this Vessel, that the People might see there was nothing worthy of Adoration in these Figures. *Josephus* indeed imagines that *Solomon* offended God by making these Images ; but this is confuted by the Glory of the Lord filling the Temple after it was finished. It was placed at the East End of the Court of the Priests, towards the North-East Corner. Its Extent and Dimensions are thus express'd : It was ten Cubits from the one Brim to the other, five Cubits in Height, and thirty Cubits in Circumference, and contained, say the *Jews*, of liquid two thousand Baths ; but of dry things that would lie heaped above the Brim, it would hold three. In the Brim of it it was perfectly round, and so it continued in the two upper Cubits ; but below the Brim, in the three lower Cubits, it was square. It was a Hand-breadth thick, and the Brim was wrought like the Brim of a Cup ; with Flowers of Lilies. About the Body of this huge Vessel there were two Borders of Ingravings, the Work of which are called Oxen, not in their full Proportion, but the Heads only, and the rest in an Oval instead of the Body ; and it is conceived by some, that out of these Heads, or out of some of them, the Water issued forth, they being made

2 Chron. 4. 5.

as Cocks and Conveyances for that Purpose. This molten Sea was design'd for the Priests washing themselves before they went about the Service. Their Washing was twofold, either of their Hands and Feet, or of their whole Bodies; and this Vessel served for both Uses, but in a different manner. Their Hands and Feet they wash'd in the Water that ran out by some Cocks and Spouts of it; but to wash or bath their Bodies they went down into the Vessel itself. Now had it been always full of Water to the Brim, it would have been too deep for them to stand in, and they would have been in danger of drowning; therefore there was such a Gage set by Cocks or Pipes running out continually, that the Water was kept at such a Height as should serve for their Purpose abundantly, and yet should not endanger their Persons; and it may properly enough be said, that the Water it had constantly in it was two thousand Baths, which served for washing; and that it would hold three thousand Baths, were it filled up to the Brim. The Supply of Water into this Vessel was through a Pipe out of the Well *Etam*; though some are of Opinion that it was constantly supplied with Water by the *Gibeonites*.

It is not of much Importance to inquire whether the Laver made by *Moses* in the Wilderness escaped the Fate of Time, and survived to be set up in the first Temple, as many of the *Jews* assert. But were it not, *Solomon* made sufficient Provision in that Case, and to that End for which the Laver was ordained: And as in other Particulars of the Temple, that Prince did not only consult for Use and Convenience, but also for State and Grandeur; so in this Provision for Water, he not only took care for Abundance, but provided with that Cost and Magnificence that is not to be parallel'd; for I believe that neither History, nor any Founder's Art, did or will ever shew such Master-pieces of Workmanship in that Skill, and in that Metal, as were his Molten

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1 Kings 7. 27,
28, &c.

The *Lavers* of *Solomon*, ten in Number, all of one Mould, Size, and Fashion, were made for washing the Parts of the Sacrifices that were to be washed, as the Sea was for the bathing of the Priests. Their Situation was five on either Side of the Court, over-against the Altar and Place of Slaughtering, as evenly and conveniently as they could be set. Their Fashion was thus: First, there was a flat piece of Brass, of a very great Size for Length, Breadth, and Thickness, supported by four Wheels, four Cubits in Breadth, and the same in Length: The Height, as it stood supporting the Laver, was three Cubits from the Ground, that the Priests might more easily reach to wash the Sacrifices; and in Thickness it was a Cubit and a half. This piece of Brass is called a Base, and was square, and on every Side of the Square was a Wheel, upon the Axle-tree of which it rested. Round about this Square was a Border, which consisted of certain pieces of Brass of an oblong Square; the Length of each of their four Sides extended almost to four Cubits, being joined near to the outmost Edge of the Horizontal Plain of the great Base, almost of the same Length with it. Their Breadth was but of half a Cubit, or thereabouts, standing upright or perpendicular to the flat Base, making a right Angle at the Bottom with the Base, in a perfect square Figure on all the four Sides round about. This brazen Border, for its more curious Ornament and Beauty, was engraven with the Representation of Lions, Oxen, Cherubims, and Palm-trees; and under the Border on every Side stood a Wheel.

On both Sides of this upright brazen Border, insisting perpendicularly upon the Plain of the flat Base beneath, there stood, in two orderly Rows, little upright brazen Columns, or Bars, which in our Translation are called Ledges: One Row stood upon the very Edge of the Base round about, and the

the other flood a very little more inward upon it, and they were molten of the same piece with it. Their Fashion may be conceived to resemble the round turned Rails of a Balcony, which, if we imagine to be double railed, with a thin upright Board let down between them, may possibly give a true Apprehension of the Form of these Ledges with their Borders, as our Version expresses it. The Height of these Ledges, or more properly, Bars of Brass standing upright in two Rows, and having between them the Border abovementioned, was about half a Cubit, erected above the even Surface of the vast Bases beneath.

Upon the Top of these Ledges, or Bars, standing thus upright, there was another flat piece of Brass provided, and being laid horizontally, rested upon these Ledges or Borders. It is called the Base above, and was lesser by much in all its Dimensions than the inferior grand Base, over which it lay fixed upon the brazen Pillars parallel to it at the Distance of half a Cubit. This upper Rest or Base was gather'd into a Circle or Coronet of a Cubit and a half over, and is called by us a Chapter; and about this circular Edge, as near as it would bear a Square, a square Bordering was set, engraven with Oxen, Lions, and Palm-trees; and so the Bottom of the Laver being set in this Coronet, it stood raised two Degrees or Ascents of Borderings above the Base. This Border above the Coronet was a Cubit high, and the Bottom of the Laver for that Height was but of the Breadth of a Cubit and a half over; but then it flowed over and dilated itself so, as that it lay over the upper Bordering, and that it fate upon and over the lower Bordering and the Staves, and came out even with the Edges of the Base; and this spreading of it out is called its *Mouth*: And so we may observe, that the Laver was round in the Bottom, and square in the Top. And at the four Corners of the Base, with which the four Corners of the Laver pointed and flower'd even, there were square brazen Pillars, molten

Book III.  with the Base itself, and of one piece with it, the Feet of which stood upon the Ground, and their Heads stood under the Points of the Laver, to bear it up and to keep it steady. These Pillars are called *Shoulders*, and they are said to be *at the Side of every one of the sloping Shelves*; because at their joining to the Base these Shelves joined to it also; and at every Corner of it these Shelves were jointed to these Pillars, and their Ends rested upon them. Now the Feet of these Pillars stood not upon the very Ground; but there was a Square of Brazen Planks cast also with the rest, which lay on the Ground, upon which these Pillars and the Wheels stood. The Wheels did not stand two and two on a Side, as our Coach or Waggon Wheels do; but as the Base was square, so there was a Wheel on every Side of the Square. These Wheels are said to be a Cubit and a half high, which is not to be understood of the full Height of the Ring of the Wheel, but of the Height from the Ground to the Axle-tree upon which the grand Base rested.

To understand what is meant by the *sloping Shelves* abovementioned, it must be observ'd, that at the Foot of the Ledges and Border, that is, upon the very Edge of the Base outward, there were large Shelves of Brass laid round about, not level, as our Shelves that we set any thing upon that stand against a Wall, but sloping and descending, much after the manner as Weather-boards are laid over Windows to put off the Rains. They are called in our Translation *Additions made of thin Work*; and the Use of them was, that upon them the Priests might wash what they had to wash, and the Filth, by reason of the Slopeness of the Shelves or Benches, might still run off. For the Parts of the Sacrifice were not washed in the Laver itself, but in Water running out of the Laver in Cocks and Spouts, which ran upon these Benches or Shelves; and they cast the Water both from off the Edges of the Base, and from off the
Wheels,

Wheels, which stood under them as under a Covert.

Chap. 12.



The Laver or Cauldron was fixed upon the upper Border of Brass, and the Bottom of it rested upon the grand massy Base underneath, within the lower Border that was railed in with the brazen Pillars abovementioned. There were ten of these ponderous Utenfils, and each Laver contained ten Barrels of Water; it was four Cubits in Diameter, and in Compass twelve. The Description of this Vessel perhaps may not be exact; for it is generally confess'd by such as have enquir'd into this Subject, that though the Text be very copious in explaining the Form of these Lavenders, yet there is no Vessel great or small, whose Dimensions remain so intricate and abstruse throughout the whole Scriptures. When these Vessels were cast, there were other Utenfils made of an inferior Note, all of bright Brass; as Shovels to cleanse the Altar, Basons to receive the Blood of the Sacrifices, Pots or Cauldrons to boil the Flesh, Flesh-hooks to take the Meat out of the Pots, Platters to put it on, and many others for the Service of the Sanctuary, which, as they are not all mentioned, at least not describ'd in Scripture, will not be consider'd in this Place.

Such was the Furniture that stood in the inner Court, or Court of the Priests; which was likewise adorn'd with a Wall, consisting of three Rows of hewn Stones, and a Row of Cedar Beams, with Porches or Cloisters beneath, and Chambers above. These Rooms served for the Conveniencies of the Priests.

The Gates that led into this Court were, first, the East Gate, which stood in the Front, and was the Way directly to the Temple. It was magnificently rebuilt, or repaired, by King Jotham, and is called, as some conceive, the High-Gate of the House of the Lord. This likewise had the Name of the New Gate. Its Passage was kept by the Fathers of the Levites, who had there a Chamber where the Sanhedrim sat in Council.

2 Kings 15. 35.

2 Chron. 27. 3.

Jerem. 26. 10.

36. 10.

2 Chron. 9. 19.

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Jerem. 20. 2.

In the South Wall there are but two Gates recorded in Scripture : The *High-Gate of Benjamin*, so called because it stood in the Lot and Territory of that Tribe, as the Temple with the Altar fully did ; the *Lower Gate of Benjamin*, which stood in the South Wall over-against the Altar.

On the West Side of the Temple, and in the Western Wall of this inner Court, there was no Gate at all.

Ezekiel 8. 3, 5,
14.

On the North there were two Gates in their Position exactly correspondent to the Southern. The upper North Gate opened upon the Body of the Temple, and is called the Gate of the Lord's House towards the North. The Gate of the Altar, so called because it was right against the Altar, and opposite to the *Lower Gate of Benjamin*. These are all the Gates that opened into the Court of the Priests, that I find mentioned in Scripture under the first Temple.

2 Chron. 4. 9.

This inward Court was inclosed with an outer, called the *Great Court*, which likewise had Cloisters within and Chambers above, where the *Levites* and the Porters lodged, and wherein the Ministerial Implements were laid, and fine Flower, Salt, Wine, Oil, Frankincense, and other Necessaries were disposed for the Service of the Sanctuary. Within this Court, according to some, was erected the Brazen Scaffold, five Cubits long, five broad, and three high, which *Solomon* kneel'd upon at his solemn Dedication of the Temple.

2 Chron. 6. 13.

2 Kings 23. 3.

And here likewise was a Throne made for the Kings of *Judah*, which stood by a Marble Pillar at the Entrance into the Court of the Priests, where the King sat when he came to the Temple to divine Worship. But the more probable Opinion is, that this Brazen Scaffold, and the King's Throne, stood within the East Gate of the inner Court, by one of the Pillars that bore up the Cloister.

2 Chron. 4. 9.
14. 17.

As for the Gates of this outward Court, we read that the Doors, or folding Leaves, were overlaid with Brass ; but their Situation we are

to collect from the Porters that were assign'd to Chap. 12.
 keep watch at them. There was an *East Gate* at which six *Levites* were appointed to watch. Some think this was called the *King's Gate*; not that the King went in that way, but because *Solomon* built it in a more extraordinary manner than the rest. The *North Gate*, at which four *Levites* were placed for the daily Watch. The *South Gate*, at which four *Levites* were appointed for a Guard. The *West Gate*, called *Shallebeth*, from *casting up*; because here *Solomon* cast up a famous Causeway to pass from his own House over the Valley into the Mountain of the Temple. Here also were four *Levites* placed for a Watch. Now because this Gate was open only to the King and his Family, and because a great part of the City lay on the West Side of the Temple, we read of other Gates in this Western Wall; as, first, the Gates of *Asuppin*, which were two small ones, and each had two *Levites* for a Guard; they stood at the Southernmost End of the Western Wall, together with a Treasury called the House of *Asuppin* lying between them. Lastly, there was the *Parbar Gate*, which is expressly fixed Westward, and two *Levites* were the constant Watch. So that we perceive in this outward Wall there were four cardinal Gates to the four Winds, and three lesser ones towards the West besides, seven in all. There were twenty-four *Levites* in their constant Order watching at these Gates, according to the Lot of their Fathers Houses, and the regular Division of their Courses, by which they were obliged to attend.

Thus have I taken a short Survey of this magnificent Fabrick, the Temple of *Solomon*, exceeding curious and splendid in its Workmanship and Ornaments, and in its Overlayings vast and prodigious, with all the Buildings and Utensils belonging to it; which, how imperfect soever, I am persuaded, conforms in a great measure with the Revelation of Scripture; and though not so accurate as could be desir'd, (as all Men of Learning have confess'd the Subject to be difficult)

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is yet sufficient to give us the most sublime Conceptions of that sacred Structure, of the immense Riches and Grandeur of the Prince who built it, and, above all, of the Majesty of the Deity whose Service was to be perform'd in it. The Defects in this Description, perhaps, will be supplied to some Satisfaction from the Account that is to follow of the *Second Temple*, extracted chiefly from the Rabbinical Writers of the *Jewish Nation*.

2 Chron. 5. 2.
1 Kings 8. 6.

This Temple (as was before observ'd) was about seven Years and a half in building; and they were a Year within a Month ridding away the Rubbish; and then was it dedicated to divine Use by a most solemn and pompous Rite of Consecration. For this Purpose *Solomon* assembled the Elders, the Heads of the Tribes, and the Chief of the Fathers of *Israel*, and a mighty Congregation of the whole Nation, from the entering in of *Hamath* to the River of *Egypt*. Then he hallowed or set apart the Middle of the Inner Court, and there erected an Altar for the present Occasion; because it was impossible that the Brazen Altar should be sufficient to consume the infinite Number of Sacrifices that were to be slain and offer'd upon this Solemnity: Though some of the *Jews* imagine that he burnt the Sacrifices upon the very Pavement; and others fancy that he set up the Altar of *Moses* by his own, and offer'd upon it.

1 Kings 8. 3, 4.

The Elders of *Israel* being assembled waited upon the King at *Mount Zion*, where the Ark of the Covenant yet resided, which the Priests took up and bore upon their Shoulders. The *Levites* in the mean time, according to their several Offices, carried the Tabernacle of Boards and Curtains wherein the Ark stood, with all the holy Vessels made by *Moses*. Thus in a pompous Procession they walked slowly from the City of *David*, and the Ark being brought up to the sacred Mountain of *Moriab*, the King and all the Congregation sacrificed before it Sheep and Oxen without Number. Then the Priests convey'd the

2 Chron. 5. 2, &c.

Ark

Ark of the Covenant into the Oracle, or Most Holy Place, and set it under the Wings of the golden Cherubims ; which being done, and the Priests return'd out of that mysterious Place, a hundred and twenty of them with silver Trumpets sounded in the Court ; and near them the Singers, *Asaph*, *Heman* the Grandson of *Samuel*, ^{I Chron. 6. 12,} and *Jeduthun*, with their Sons and Brethren clothed in white Linen, and furnished with Cymbals, Psalteries, and Harps, stood at the East End of the Altar, lift up their Voices, and sung, *For he is good, for his Mercy endureth for ever.* While this admirable Consort of vocal, pneumatical, and organical Musick sounded through the Temple, its Courts, and the neighbouring City, a Cloud of Glory filled the House, which shone with that Lustre that the Priests were unable to stand to minister.

Immediately upon this *Solomon* stood upon the Brazen Scaffold before the Altar, and looking towards the Cloud of Glory, thus address'd the divine Majesty: *The Lord hath said that he would dwell in the thick Darkness ; but I have built an House of Habitation for thee, and a Place for thy Dwelling for ever.* Then the King turns his Face to the People as they stood, makes a short, but elegant Oration, and gives them his royal Blessing. After this he turns his Face West, towards the Temple and the Altar, directing his Eyes stedfastly towards the divine Glory, and falling devoutly upon his Knees, and spreading out his Hands towards Heaven, he prays long and in the most sublime manner before the Majesty of God, riding upon the Chariot of the Cherubims. When he had ended his Devotion a miraculous Fire descends, which consumed the Burnt-Offering and the Sacrifices, while the Glory of the Lord filled the House with such divine Splendor that the Priests were not able to enter. When the *Israelites* saw the Fire, and the Glory of God upon the House, they bowed with their Faces to the Ground upon the Pavement, worshiped and

Book III. and praised with one Voice; saying, *For he is good, for his Mercy endureth for ever.* Then the King offer'd his magnificent Sacrifice to the Lord, of two hundred and twenty thousand Oxen, and a hundred and twenty thousand Sheep, which was repeated for seven Days; and then ended the solemn Ceremony of Dedication.

But this Temple, notwithstanding the Strength and Dignity of the Building, and that it enjoyed a Speciality of the divine Presence; yet being but an earthly Fabrick, was subject to Change, to Decay, and at last to a final Dissolution; and it is believed that no publick Structure of such State and Magnificence ever admitted of more Alterations than this: And there was scarce a Reign of one King, during its Continuance, in which it did not receive some remarkable Change or Abuse. In the Time of *Solomon*, who built it, it was so vilely affronted as to have an idolatrous Temple erected in the very Face of it; and what was the State of Religion in such Times may be shrewdly suspected. In the Reign of *Rehoboam*, it was first forsaken by the ten Tribes, and afterwards by *Judah* itself, who fell to Idolatry; and then it was spoiled by *Shishak*. How often its Treasuries were plunder'd, sometimes by Foreigners, sometimes by their own Kings; how often profaned, as by *Athaliah*, *Abaz*, *Manasseh*; how the Service of it either totally slighted, or slightly perform'd; how Idols were set up in it, and Altars to strange Gods; how the Blood of the High-Priest shed, the Manners of the Priests corrupt, and the House of Prayer made a Den of Thieves: As also, how sometimes again it was repaired, the Service restor'd, and the Priests reform'd, is so copiously describ'd in the Books of Scripture, that it were but a Transcription of the Text to be particular upon these Subjects. At last it had run out its Date; it was fired, and all the sacred Vessels were captived by the *Babylonians*, after it had stood, from its first Foundation, about four hundred and twenty Years.

C H A P. XIII.

The Second Temple ; its Courts, Dimensions, &c. describ'd chiefly from the Rabbinical Writings. The Mountain of the House, the first Wall, and Buildings within it.

THOUGH between the Return from the Captivity, and the final Desolation of *Jerusalem*, there might seem to be strictly two Temples, that of *Zorobabel* and that of *Herod*, (for that Prince began his Temple from the very Foundation) yet the Scriptures and the Jewish Writers so generally allow them for one Temple, that it would be an insignificant and unwarrantable Curiosity to admit of any other Notion or Distinction of it: For though the Temple built by *Zorobabel* was pulled down by *Herod* to the very Ground, when he erected that Fabrick that stood to the last Fate of *Jerusalem*; yet since what he did was to repair, rather than to ruin and destroy, there is no reason to reckon these as two several Temples, but as one first built, then rais'd and repair'd in a more glorious and magnificent manner.

This *Second Temple* was erected upon the same Spot of Ground with the First, upon *Moriab*, a Mountain rocky and steep, which fell in the Division of the Land, part of it in one Tribe, and part in another. The greatest part of the Courts stood in the Lot of *Judah*; but the Altar, the Porch, the Temple, and the Most Holy Place, were in the Portion of *Benjamin*. The Part within the Tribe of *Judah* was made hollow upon Arches, not only that the Filth and the Wash of the Courts might be convey'd away, but that there might be no Graves made privately in the Courts,

Courts, whereby the People might be defiled ; for it was impossible to bury above the Arches for want of Soil ; and if it was possible to bury below, it was so deep that no Defilement could be contracted from it. The Compass of the Floor of this Mountain was increased (though not much) by the Industry of the *Hebrew* Kings, by filling up the Valley and the Precipice where any Want was, occasion'd by the pinching in of the Hill ; so that under the Second Temple the Compass and Space of it was a perfect Square of five hundred Cubits on every Side ; and this square piece of Ground was inclosed with a Wall ; not but that there was more Space upon the Floor of the Mount than barely this Measure ; but so much only was accounted for holy Ground. The Wall that surrounded this Square of holy Ground was built of fair Stone, and was five and twenty Cubits high ; only the Part of the Wall that was over the East Gate, hereafter mention'd, was no more than six Cubits in height. The reason it was no higher, was because the Priest that was sprinkling the Blood of the *red Cow*, upon *Mount Olivet*, was to look directly by this East Gate upon the Gate of the Temple ; and since the Floor of the Porch of the Temple was two and twenty Cubits higher Ground than the Floor of this East Gate, and consequently the Priests looking from *Olivet* through this Gate could not see above the eighth Step before the Porch, therefore it was proper that the Wall over the East Gate should be low, that what he could not discover through the Gate he might see over it.

There were many Gates in this Wall, which will be hereafter describ'd ; only it is to be observ'd in this Place in the general, that the Height of the whole Gatehouse of every Gate, or of the Pile where the Gate was set, was thirty Cubits, and so it rose five Cubits above the Wall ; but the very Entrance of the Gate, or the Door of it, was but twenty Cubits high ; and so the

very Breadth of the Entrance of the Doors of every Gate was but ten Cubits ; but the Cheeks of the Gate on either side was two Cubits and a half ; and so the Breadth of the whole Pile was fifteen Cubits in all. The Height of the East Gate only came short of the rest four Cubits ; for it rose but six Cubits above the Entry or Light that was passed through, whereas the rest advanced ten ; and so it rose but one Cubit above the Height of all the Wall, whereas the rest did five. The Reason is already given in the Paragraph before.

The East Gate of the Mountain of the House, called the Gate of Shushan, did not stand in the Middle of the Eastern Wall, as if it had two hundred forty five Cubits of the Wall on either Side it ; but it stood more toward the North, because it was to open directly in the Front, or over-against the Porch of the Temple. Now the Altar being fixed so by divine Appointment, that the Mountain did not allow an equal Space of Ground on either Side it, they were forced to build the Temple so as to stand in its proper Parallel with the Altar, and to cast the Courts so, that the greatest Space of the Mount lay on the South, the second on the East, the third on the North, and the least Westward. Upon this Gate was pictur'd a Figure of the City *Shushan*, the royal Seat of the *Persian* Monarchy, in Remembrance of the Captivity of the *Israelites* under that Empire. It was likewise called the *King's Gate* ; 1 Chron. 9. 18. not because it was the Entrance of the King through it (for he came in always on the West Side) but because *Solomon* built it, and the rest of the Wall that way, at an extraordinary Expence, rising the Foundation with great Stones from the Bottom of the deep Valley that lay beneath. All the Gates of this outward Wall were beautified with fair Buildings on either Side them, but especially this Eastern Gate, which was the most common Entrance into the Temple.



Upon the Side of the Wall that looked Southward there were two Gates, called the Gates of *Huldah*. It is difficult to determine from whence they obtained their Name. The Jews say, they were so called from *Huldah* the Prophetess, of whom honourable mention is made in their Writings; insomuch that never was any Man or Woman buried within the Walls of *Jerusalem* (unless of the House of *David*) but only she. On this South Side was kept the Market of Sheep, and Oxen, and Doves, resented by our Saviour; for all within the Compass of holy Ground was often, in the general, called *the Temple*.

Antiq. lib. 15.
cap. 14.

There were four Gates in the West. Upon the West Quarter of this outward Wall (says *Josephus*) there were four Gates; the first leading to the King's Palace, the Valley between being filled up for the Passage; two others went into the Suburbs, and the other into the other City, having many Steps down into the Valley, and many up again to the Pitch, or Coming-up. The Gate that led to the royal Palace stood most North in this West Quarter of all the four, being directly and diametrically opposite to the Gate *Shushan* in the East. Under the first Temple this Gate was called *Shallecheth*, or *Casting up*, from the famous Cause-way that was *cast up*, and led to it from the King's Palace, this being his ordinary Way to the Temple. This Cause-way was set on either Side with Oaks and Teyle Trees, as well to bind and secure the Borders of the Walk, as to afford a pleasant and shady Ascent to the King, when he went up to Worship. In the Time of the Temple built by *Herod* this Gate was called *Coponius*, from *Coponius*, who was sent by *Augustus* with *Cyrenius* into *Syria*, as General of the Horse. On the West, the next was the Gate *Parbar*, so called from *Parvar*, which signifies *Suburbs*; for this Gate led into the Suburbs of *Sion*. The other two Gates on this Side are called *Asuppin*, which signifies *Gatherings*; for near them was the Treasury where the Collections of the People were laid up.

1 Chron. 26.
26, 18.

Between

Between these Gates in this Western Wall, which stood most South, was the House of *Asuppim*, which was a large Pile of Building, consisting of many Rooms, and used as a Treasury for the Use of the Temple.

It may be observed in this Place, that the Treasuries of the Temple were divers, and in many Places; but the general Distinction of them is, into Treasuries of the House of God, and the Treasuries of the dedicate Things. By the first are meant such Things as were in ordinary Use and Employment; as the Vessels, Vestments, Tithes, Wine, Oil, and other common Necessaries: And with these we may join whatever was offered to the Treasury, either as due, as was the half Shekel; or voluntary, as Money or Vessels for the Repair of the House, and Advancement of the Service. By the Treasury of dedicate Things, is understood whatever the Kings, Captains, or great Men, consecrated and dedicated, which lay as the Stock of the Temple, and as the Monuments of their Devotion. The former Treasures were some of them under the Care and Charge of the Porters, and the rest, and the latter, under the Hand of other Levites. The Porters had their Treasuries at every one of their Gates, where they kept the Vestments and other Accommodations; but the Sons of Obed Edom had the Charge of the Silver and Gold Vessels, which were the richest Utensils of the Temple; and therefore their Gates, and the buildings between, are called *Asuppim*, or Treasuries, by an emphatical Dignity above the rest.

Upon the North Side there was but one Gate in this outward Wall, which was situated in the middle of the Wall between the East and the West end of it. It was called *Tedi* or *Tadde*, which denotes Obscurity or Shamefacedness; because the Priests, whose Seed went from them by Night, went thro' this Gate with Shame and Dejectedness to bathe and purify themselves from that uncleanness. It had not so fair a rising Gate-house and Chamber as the rest had, but only



Stones laid flat over it, and the Battlement of the Walling running upon it, and no more. Nor was it a common and ordinary Passage in and out; because there was an insolent Garrison placed near it by the *Romans*, which discouraged People from coming that way.

On this Side, without the Wall, there was a Space of Ground upon the Mountain; but upon every one of the other Sides the Wall stood near upon the very Pitch and Precipice of the Hill. On this Space, without the Compass of Holy Ground, stood the Tower of *Antonia*, once the Place where the Pontifical Vestments were laid up; and then it was called *Baris* (because, perhaps, it was an *outer* Building) but afterwards a Garrison of *Roman* Soldiers, and had the Name of *Antonia*, so called by *Herod*, who repair'd it in Honour of *Mark Anthony*. It stood upon the North-west Point of *Moriah*, and was a strong Pile, and so large that the Building and its Appurtenances took up in compass two Furlongs. The Rock it stood upon was fifty Cubits high, and steep, and the Fabrick it self was forty Cubits above it. It was four-square, surrounded with a Wall of three Cubits high, which inclosed its Courts, and had a Turret at every Corner, like the white Tower of *London*: But it was more spacious, and the Turrets were not of an equal Height; for those at the North-east and North-west Corners were fifty Cubits high; but those on the South-east and South-west were seventy Cubits high, that they might fully overlook the Temple. It had Cloisters or Walks about it, and Baths, and Lodgings, and large Rooms in it, and was at once like a Castle and a Palace. There was a Passage out of it into the North and West Cloisters of the Mountain of the House, by which the *Roman* Soldiers of the Garrison went down at the *Jewish* Festivals to prevent Tumults and Seditions in those great Concourses of the People. And the Governor of this Tower was called the Captain of the Temple.

Along this Wall within were Walks or Cloisters between Gate and Gate round about. The Roof or Floor over Head was almost as high as the Top of the Wall, save what was left for the Battlements, and was supported by a treble Row of Marble Pillars (the inmost Row joining to the Wall) and it was divided by the middle Row of Pillars into a double Walk. This Cloister was in Height twelve Yards and a half. It was thirty Cubits, or fifteen Yards, broad in the whole; and either Walk was half that Breadth, Pillars and all. It had Battlements above the Leads, both at the Wall, and on the other Side. Where the Buildings stood out into the Mountain of the House (as those on the Sides of the Gates did) these Cloisters were accordingly contrived, being either cut off at the Building, if it stood thirty Cubits out; or the one half or more of the Cloister was cut off, if the Building was narrower, and the rest of the Cloister carried on before it.

Upon the South Side of the Square there was some Difference of the Walks, or Cloister, from what was in the other Parts; for here was the Cloister Royal, as *Josephus* calls it, and of which Antiq. lib. 15. c. 4. he gives a large and eminent Description to this purpose: That it was treble row'd, or walk'd, all along from East to West, whereas the Cloisters on any of the other Sides were but double. This whole Frame was born up by four Rows of Pillars, that stood even one against another, the inmost Row joining to the Wall, as it was on the other Sides. The inmost and outmost Walk of these three were equal in Height and Breadth with the Walks or Piazzas on any of the other Sides, that is, fifteen Cubits high, and fifteen Cubits broad each; but the middle Walk was two and forty Cubits and a half broad, and fifty Cubits high; and so the two Rows of Pillars that stood on either Side this middle Walk were fifty Cubits high; and these altogether were as the upper and lower Leads of a Church, and every one of

Book III. them had a Crest or Battlement round about. The whole Fabrick, says the same Author, was so magnificent, that it is incredible to those that never saw it, and an Amazement to those that did.

Antiq. lib. 20.
cap. 8.

De Bell. lib. 5.
cap. 14.

But though this Cloister on the South Side was justly called the Cloister Royal ; yet it is not to be understood as the same with what is called in Scripture *Solomon's Porch* ; for that, as *Josephus* intimates, was upon the East Side of this Square. The People, says he, persuaded King *Agrippa* (the Second) to repair the East Porch or Cloister. Now this Cloister was in the outmost Space of the Temple, standing over an exceeding deep Valley, raised upon a Wall of four hundred Cubits, which was made of square white Stones twenty Cubits long, and six Cubits high apiece : The Work of King *Solomon*, who first built the Temple. He explains himself in another Place, by observing, that *Solomon*, to find room enough this Way toward the East, was obliged to fill and bring up a Part of the deep Trench with such great Stones : And upon this strong Foundation, so raised from the Bottom of the Valley, he built this *Porch* or Cloister just mentioned. This wonderful Foundation was not ruined when the Temple was destroy'd by the *Babylonians* ; and in After-times the Porch or Cloister of that Eastern Quarter was built upon the same Foundation of *Solomon's*, and from thence obtained the Name of *Solomon's Porch*. This stately Piazza round about served to defend the People from the Severity of the Weather, and to walk or sit under ; and by the Walls all round there were Benches set for that purpose. In the lower Rooms of the Buildings, on either Side of the Eastern Gate, or the Gate *Shushan*, were Shops, where Wine, Oil, Salt, Meal, and such Things that were in constant Use for the Service of the Temple, were publickly sold. And there were Clerks of the Market appointed to look to the Weights and Measures, and to see that the Shopkeepers did not sell

fell too dear. The Rooms over head were employed to some other Use ; and, among the rest, one for the sitting of the great *Sanhedrim*, when they removed from *Gazith*, and when they sate in *Gazith*, for a Court of twenty three. But this has been observed before. Chap. 14.

C H A P. XIV.

*The Courts of the Temple. The Chel.
The Court of the Women.*

T H E R E were three which we may call Courts belonging to the Temple, besides that Space in the Mountain of the House, which was inclosed with this surrounding Wall, and is commonly called by Christian Writers the *Court of the Gentiles* ; and these three were the *Chel*, the *Court of the Women*, and the *Court of Israel*, and the *Priests*, tho' the two latter were properly and ordinarily called Courts. The *Hebrew* Expositors define the *Chel* to be a Space of ten Cubits broad, encompassed with a Wall between the Mountain of the House and the Courts, and may justly enough be called the Inclosure or outer Verge of the Courts. The Rising from the Mountain of the House, which was level into the *Chel*, was by twelve Steps, or six Cubits (for every Step was half a Cubit rise ;) and the *Chel* being ten Cubits broad, it was level to the Wall of the Court of the Women. The Wall by which the *Chel* was inclosed, was not so high as were the other Walls about the Temple, and was no more than Bars before the higher Wall of the Court, of three Cubits high, that were curiously wrought into Lattices, or such open Work, that the People might see through it or over it. The Passages into the *Chel* through this Wall were many, one before every Gate that went into either of the Courts ; and on either Side the Passage was a Pillar, on which it was

Book III. written in *Greek* and *Latin*, that no Stranger was to enter into that Place, but beware of coming upon Holy Ground. When the *Jews* were subject to the *Syro-Grecian* Kings, this Bar against Strangers was scornfully broken through in thirteen Places; but the *Jews* made up the Breaches again, and order'd, that thirteen Prayers should be offer'd against the Heathen Kingdoms, if a Stranger presumed to approach to any of the Places where the Breaches had been.

The Courts of the Temple, it was said, were properly but two, the Court of *Israel*, and the Court of the *Women*: For though there was a Distinction between the Court of *Israel*, and the Court of the *Priests*, as, that the one was not the other, and they that came into the one might not come into the other; yet the one was so within the other, and the Partition between the one and the other so small, and but one Boundary inclos'd them both, that they were indeed not so very properly two Courts, as two several Places for the *Priests* and for the *Israelites* to stand in in one Court. But the Court of *Israel* and the Court of the *Women* were so truly and evidently two different Courts, that they lay one before the other, and were divided one from another by a very high Wall.

The Entering into the Court of the *Women* (call'd also the new Court, the outer Court, and the Treasury) was by three Gates; one on the East, one on the North, and one on the South; and there was a fourth on the West, which went up out of this Court into the Court of *Israel*. All these Gates, except one, both Posts and Lintels, were gilt with Gold. The Eastern Gate was the most magnificent, in which you landed by five Steps out of the *Chel*. It was called the Beautiful Gate of the Temple, called by *Josephus* the *Corinthian* Gate; for the Posts, and Lintel and all, were overlaid with *Corinthian* Brass. At this Gate began what is called the inner Temple, the Space without this Gate to the Boundary Wall being styl'd the

the outer Temple ; and it was all in general, within the Compass of holy Ground, called often *the Temple*. This Court lay at the East End of the Court of *Israel*, and was parted from it by a high Wall ; so that whoever came to worship here, could see nothing of the Service in the other Court, and indeed hear but little, unless they went up the Steps of the Gate, and looked in ; for till you came to the Middle of the Entrance of the Gate that went up into the upper Court, it was but of the same Holiness with the Court of the Women ; but beyond the Middle it was holier. The Floor of this Court was even and level throughout, and it was a perfect Square of a hundred thirty five Cubits long, and so many broad, and it was curiously flagg'd with Marble, as indeed was all the Space, both Courts, *Chel*, and the other Space that encompassed the holy Ground.

In each Corner of this Court was a Chamber. In the South East Corner was a Room for the *Nazarites*, where they boiled their Peace-Offerings, polled their Hair, and put it under the Pot, according to the Law. The North-east Room was the *Wood-house*, where the Priests that had Blemishes wormed the Wood for the Altar. In the North-west Room the *Lepers* bathed themselves. The South-west Room was called the House of the Oil ; for there the Wine and Oil were laid up, which were so constantly used by the Appointment of the Law in Meat and Drink Offerings. Such was the Platform of the Court of the Women : It was a perfect Square. In the midst of every one of the Walls of it was a Gate. In every Corner of it was a Chamber, or, as some conceive, many Chambers, that were built round a Quadrangle that was within ; in which were boiling Ranges to boil the Sacrifices of the People.

At first there were no Cloisters between these Buildings and the Gates, but the Men and Women stood promiscuously together. But this was found

found to occasion Lightness and Irreverence ; and therefore Cloisters were made, and Balconies or Galleries within the Cloisters upon three Sides, East, North, and South ; so that the Women stood in the Balconies, and the Men in the Court below : Not that there were any Cloisters supported by Pillars in this Court under the second Temple built by *Zorobabel* ; there were no more than Balconies that came out of the Wall, and were roofed over-head. But it was cloister'd by *Herod* with great Magnificence, but not equal with the Cloisters of the Mountain of the House already survey'd ; for that was a double Cloister all about, and treble on the South ; but this (as well as the Cloister of the Court of *Israel*) was no more than single every way. In this the Cloister of the Court of the Women differ'd from both the others, that it had a Gallery made in it, where the Women stood to look down into the Court ; whereas the others had no Interposition, but were uninterrupted to the Roof. This Court was the Place where Men and Women did commonly worship, who either came to pray at other Times than at the Hours of Prayer, or who came at the regular Hours, and brought no Sacrifice with them. The other Uses to which it served will be explained hereafter.

Because this *Court of the Women* was of free Access, whither all manner of Persons, that were *Israelites*, might resort ; therefore here were the *Treasure Chests* placed, where the People put in their Offerings. They stood before the Cloisters, some here, and some there, on the several Sides of the Court. There were thirteen of them, called *Trumpets* by the *Jews* ; because they were wide in the Bottom, and narrow in the Top, that the Money put in might not easily be got out.

Exod. 30. 13.

Two of these Chests received the half *Shekel* which the Law enjoined every *Israelite* to pay for the Redemption of his Life ; the one for the Payment of the last Year (if he had missed to pay

pay at the due time,) and the other for the half Shekel for the Year present. On the first Day of the Month *Adar* (which answers in part to our *February*) publick notice was given through the Country, that they should provide to pay their half Shekel; and on the fifteenth of that Month the Collectors sate in every City to gather it. They had two Chests before them (as were at the Temple) and they demanded the Payment calmly and without Compulsion. On the five and twentieth Day of the Month the Collectors began to sit in the Temple, and then they used Roughness, and obliged them to pay; and if any were unable, they would take his Pawn, and sometimes his very Clothes by Force. They had a Table before them to count and change the Money upon, and two Chests to put it into. A Man that brought a Shekel to change, was to have half a Shekel again, and the Collector was to have some Profit upon the Change. This Addition of Profit is called *Kolbon*, (κόλλυβος) and it was never less than the twelfth Part of a *Denarius*. If two came together, and paid a Shekel for them both, yet the Receiver would have his Fee from both. And therefore our Saviour, in his Zeal, overthrew the Tables of these *Colbonists*, or *Money-changers*, John 2. 15. whose Avarice and Extortion he justly abhor'd.

These two Treasure-Chests were in use but for a certain Time every Year; but the other eleven were of constant Service, that stood in their Places all the Year long; and upon every one of them were written what Use and Employments they were put to.

One was for them that were to offer two Turtle-Doves, or two young Pigeons, the one for a Burnt Offering, and the other for a Sin Offering: They cast their Price into this Chest.

A second was for them who were to offer a Burnt Offering of Birds only.

A third. Whoever offer'd to buy Wood for the Altar, put his Money into that Chest.

A fourth, whoever offer'd Money to buy Frankincense.

A fifth, whoever would offer Gold for the Mercy-Seat.

A sixth was for the Residue of a Sin Offering ; that is, if a Man had set apart a Sum of Money for a Sin Offering, and it bought a Sin Offering, and there was to spare, the Remainder was put into this Chest.

A seventh for the Residue of a Trespass Offering.

An eighth for the Residue of an Offering of Birds, of Men and Women that had Issues, and of Women after Child-birth.

A ninth for the Residue of a *Nazarite's* Offering.

A tenth for the Residue of a Leper's Trespass Offering.

The eleventh for whoever would willingly offer a Sacrifice of the Herd : The Money that was to buy it was cast into this Chest.

These Chests stood constantly in the Temple, and had every one its Title written upon it, that any one, that would offer these Things mention'd, knew readily where to go by these Directions, and to put the Money of his Offering. They are called *Treasuries*, and were set before the Pillars that supported the Cloisters toward the Court ; as if they were placed in the Quadrangle before the Pillars that bear up the Cloister-Walks in the *Royal Exchange*.

The Court of the Women was parted from the Court of *Israel* by a high Wall of thirty two Cubits and a half high from the Floor of the Court of the *Women*, but of no more than twenty five Cubits high from the Floor of the Court of *Israel* it self ; for so much higher was the Ground in that Court than the other. In the Middle of this Wall was the East Gate, that convey'd out of the one Court into the other ; to which Gate there was a Rising of fifteen Steps, that were not laid in a Square, but in a Semicircle. The Reason of this was to gain the more Room on either Side of them ; for on either Side of the Gate, and of the

the Steps, were Chambers in the Wall under ground, Chap. 14. whose Floor was even with the Floor of the Court of *Israel*, the Doors opening into the Court of the *Women*. In these Rooms the *Levites* laid up their musical Instruments when they had done singing in the daily Service in the Court of *Israel*. They came down the fifteen Steps out of the Court, and at the Bottom they slept off either on the right, or the left, and there were Doors in the Wall which open'd into Chambers, where their Instruments were laid up. Upon these fifteen Steps the *Levites* stood and sung the fifteen Psalms of Degrees upon the solemn Festivity of the Feast of Tabernacles.

This Gate between the Court of the *Women* 2 Kings 15. 35. and the Court of *Israel* is distinguish'd by several 2 Chron. 27. 3. Names. It is called the *upper Gate* of the Lord's Jerem. 26. 10. House, the *new Gate*, the *Gate of Entrance*, the *middle* 36. 10. *Gate*, the *Gate of Sur*, and the *Gate of the Foundation*; Ezek. 40. 15. 2 Kings 11. 6. 2 Chron. 23. 5. but in the Temple of *Herod* it was commonly known by the Name of the *Gate of Nicanor*. The Reason of this Name is thus accounted for by the Author of *Juchasin*: *Nicanor* was one of the *Juchasin*, fol. *Chasidim*, or Religious, and he went to *Alexandria* 65. in *Egypt*, and made there two brazen Doors with great Curiosity, intending to set them up in the Court of the Temple; and he brought them away by Sea. Now a great Storm arising, the Mariners cast one of the Doors over-board to lighten the Ship, and intended to throw over the other also; which when *Nicanor* perceived, he bound himself to the Door with Cords, and told them that if they threw that in, they should throw him in too; and so the Sea ceased from raging. And when he landed at *Ptolemais*, and lamented the Loss of his other Door, he prayed to God about it, and the Sea cast up the Door in the Place where the holy Man had landed: But some say a great Fish cast it up. And this was the Miracle that was done about his Doors; and they set them up on the East Side of the Court before the Temple. This must be a Rabbinical Fable.

Book III. Fable. It is much more likely the Gate had its Name from *Seleucus Nicanor*, the first King of Syria, who was a great Friend of the Jewish Nation.

Joseph. Antiq.
lib. 12. c. 3.

There is a Miracle of a brazen Gate told by *Josephus*, perhaps with much better Authority, which may well be applied to this Gate of *Nicanor*, whose Doors were of Brass, though the whole Front of the Gate besides was all of Gold. He is treating of the Prodigies and Wonders that presaged the Destruction of *Jerusalem*, and among others he relates this: The East Gate of the inner Temple, being of Brass, and extreme heavy, and which could hardly be shut by twenty Men, being barred and bolted exceedingly strong and sure, yet was it seen by Night to open of its own accord; which by the Ignorant and Vulgar was esteemed a good Omen, as if it denoted that God would open to them the Gate of all good things; but those of a deeper Judgment suspected that it foreshew'd the Decay and Ruin of the Strength of the Temple.

De Bell. lib. 6.
cap 31.

This Gate of *Nicanor*, or the East Gate of the Court, was the Place where the *suspected Wife* was tried by drinking the bitter Waters; where the cleansed *Leper* stood to have his Atonement made; and to have his cleansing wholly perfected; and where Women after Child-birth appeared for their full Purification. Here (as well as in the Gate *Shushan*) sat a Consistory of three and twenty Judges; though before the Captivity the great Sanhedrim sat in these two Gates, sometimes in the one, and sometimes in the other, as they thought proper. But when the Room *Gazith* was built, they removed thither; and then each of them was supplied with a Court of twenty three. The common Access to the Temple was through the East Gate of the Court of the Women, that was constantly open, and so through the Court of the Women to the Gate of *Nicanor*, and then into the inner Court; but it was a Rule not to return through the same Gate at which they came in. They that come to the Temple,

say the Talmudists, go in at the right Hand, and fetching a Compass, go out of the left ; but Mourners and excommunicate Persons went about still to the left Hand.

C H A P. XV.

*The Court of Israel, or of the Priests ;
its Gates and Buildings.*

NOW are we come within the Court of Israel, or of the Priests. The Gate of Nicanor was the only Entrance in the East Quarter ; nor were there any Buildings in the Wall on this Side, but two, which stood on either Side of the Gate one. That on your right Hand was called the Chamber of Phinehas, the Wardrobe Man. This Phinehas is supposed to have been a Person of distinguishing Note, who provided Vestments for the Priests when they enter'd into the Service ; and when they were old, he took them into his Custody, and provided new. He only had the Charge of these Vestments ; for they were bought by the Publick, and when worn out, returned again, and ravell'd into Yarn for the Lamps, and the great Lights at the Feast of Tabernacles. On the left Hand of the Gate was the Chamber of the Pastry Man, who provided the High Priest's daily Meat Offering, which is commonly called in the Language of the Talmud the two Cakes of the High Priest.

On the South Side of this Court were three Gates : The Water-Gate, which lay Eastward ; the Gate of the Firstlings, called sometimes the Gate of Offering, which was in the Middle ; and the Gate of Kindling, which stood most West. There were likewise in this South Wall three other Buildings, which were called the Room Gazith, the Room of the Draw Well, and the Room

Book III. Room of the *Wood*. At the East Corner stood the Building *Gazith*, so called, because it was neatly built with Stone. Half of this Fabrick stood within the Court, and half within the *Chel*; and it had a Door into either Place. In that part within the *Chel* sat the great *Sanhedrim*; for no one but the King was allowed to sit within the Verge of the Court. In the other Part the Priests used to cast Lots for the Distribution of the Service.

At the West End of *Gazith* was the Room of the *Draw Well*, so called, because there was a Well sunk there, with a Wheel over it, from whence they fetched up Water for the Convenience of all the Court. There was occasion for abundance of Water, to fill the Lavers, to boil the Offerings, to wash the Sacrifices, and the Court it self, and to fill the Cisterns for the Priests to bathe in. The Place on which the Temple was built was very rocky, and without Water; but they convey'd it in Pipes thither from a Place at some distance, where there was a Spring Head that lay conveniently for such a Purpose, which was called the *Fountain Etam*, that lay Westward of the Temple; and the Pipes from it came down upon that Quarter, and passed along on the South Side of the House, and so into the Draw Well that was made to receive the Water out of them. This Well is supposed to have been sunk by the *Jews* upon their Return from *Babylon*; and the Waters from the Fountain being gather'd into it as into a Cistern, were dispersed from hence into the several Offices and Places where Water was necessary, a Wheel being used to force it into the Pipes and Conveyances that were to carry it into the several Receptacles and Uses; for in some Places there were Baths on the very Top of the Gates and Buildings (as will be observed hereafter) and to keep them full a constant Supply of Water was required, which was forced up by the Working and Activity of this Wheel. Over this Well there was a fair Building,

Building suitable to the other Structures about the Court, which had a Door into the Court, that the Priests might readily, and without going about, step out of the Court into it, when they had occasion to fetch up Water for any Use.

At the West End of the Draw-Well Room was the *Water-Gate*, that open'd directly upon the Altar. It was so called, because the Water that was poured upon the Altar at the Feast of Tabernacles (which will be hereafter explained) was brought through this Gate; and the Water for this solemn Libation was fetched from the Fountain of *Siloam*, at a great distance, though the Draw-Well was so near at hand to have supplied it.

Over this Gate there was a Room, called the Chamber of the Family of *Abhtines*, who was a Man of Note, and had the Care of making the Incense; and all that succeeded in this Office were called the Family of *Abhtines*; and this Chamber was the Place where they did their Work in this Employment. Into this Room the High Priest was brought for a certain time against the Day of Expiation, that he might be ready in taking his Handfuls of Incense, as was required against that Day. In this Room also was there a Guard kept every Night by the younger Priests: And on the Roof of this Chamber there was a Bath, in which the High Priest washed himself for the first time on the Day of Expiation.

Joining to this *Water-Gate*, on the West Side of it, there was a Building called the *Wood-room*, and styled sometimes the *Room Parhedrin*. Into the *Wood-room* the blemished Priests brought the Wood that they had wormed, and found fit for the Altar; that it might be near and ready when there was occasion. The *Room Parhedrin* was called the High Priest's Chamber; not only because he was put apart in this Room for seven Days before the Day of Expiation, but hither the High Priest called his Brethren of the Priesthood to consult about the Affairs of the Temple,

Book III. and the Service; so that it was as the Vestry, or rather as the Chapter-house, where they met in Consultation about such Matters. For this Reason it was called the Chamber of the *Counsellors*, which Name it retained so long as the High-Priesthood preserved its Dignity and Character; but when Corruption and Avarice broke in, they were no more called *Counsellors*, but *Sitters*; from whence the Place where they met was called *Parhedrin*.

The Gate of the Firstlings stood next beyond the Buildings last mentioned, Westward, called also the Gate of Offering; because the Firstlings that were to be offer'd were brought through it.

Still Westward stood the Gate of *Kindling*, because a Fire for the *Levites* was kept there. From this Gate Westward there ran a long Building to the Corner of the Court, having Partitions within. And there were three Guards of *Levites* very near together, one joining to this Gate on the East Side, another joining on the West Side, which was called the Guard over-against the Veil; and the third at the Corner of the Court.

These were the Gates and Buildings on the South Side of the Court; along the Wall of the Court at the West End it was all plain, without any Gates or Openings. There was, indeed, at the Back of the Court Wall, in the Middle between the North and the South Corners of it, a Building standing in the *Chel*, where the *Levites* kept a Guard, which was called the Guard behind the Mercy-seat; but there is no Evidence that there was any Door out of it into the Court; and if there had been, it was but a Door, and not a Gate. It is observ'd, that the Guards of the Priests and *Levites* about the Temple are thus disposed. In three Places the Priests keep Guard in the Temple; in the Chamber of *Abbtines*, in *Beth Nitsots*, and in *Beth Mokadh*: And the *Levites* in one and twenty Places; five at the five Gates of the Mountain of the House, four at the four Corners of it within, five at five Gates of the Court,

Court, and four at the four Corners of it without ; Chap. 15.
one in the Chamber of *Corban*, one in the Cham-
ber over against the Veil, and one behind the
Place of the Mercy-seat.

On the North Side of the Court there were three Gates ; the first as you come from the West Wall, called *Beth Mokadh* ; the next Eastward was *Corban*, or the Gate of the *Women* ; the third, *Nitsots*, or the Gate of the Song. But before you came to the first Gate, there was a Building at the North-West Corner, called *Beth Mokadh*, that extended from the North-West Angle of the Wall to the Gate below of the same Name ; in the four Corners of it it had four several Apartments, and the Room properly called *Mokadh* was in the middle, as the Center. Two of these Chambers stood within the Court, and two without, and Marks were set to shew where the two Grounds parted.

The Room in the South-West Corner was called the *Lamb Room* ; because there the Lambs were lodged that were appointed for the Daily Sacrifice. In the South-West Room the Shew-Bread was prepared that was set every *Sabbath* upon the Golden Table. The North-West Room was the Place where the *Maccabean* Family laid up the Stones of the Altar that was profaned with abominable Sacrifices by the *Grecian* Kings. The North-West Room was a Passage out of *Beth Mokadh*, the middle Room, to a bathing Place ; for such who had received any nocturnal Pollution in their Sleep. In the middle Room, called *Beth Mokadh*, or the Place of the *Burning*, was a Fire continually kept during the cold Season of the Year, by Day for the Priests to warm themselves when they came from the Service ; and by Night to keep them warm when they were upon Guard ; for here was the principal Guard kept, and in this Room there was a Box or Cabinet where the Keys of the Court were secured ; and taken out, or put in, as occasion required.



Joining to the East End of this Building was the Gate *Beth Mokadh*, called also the Gate of *Corban* or *Offering*; not only because the Sacrifices that were to be offer'd were brought up this way, but because on this Side the Court, and joining to the East End of this Gate, there was a *Treasury*, call'd *Corban*, where the Half-Shekel paid for Poll-Money, and Money for the Repair of the Temple was laid. Then there was a Room where the *Levites* kept Guard; and joining to that there was another *Treasury* or *Corban*, where Money for the Support of the Poor was kept. And joining to the East End of that was the middle Gate on the South Side, called

The Gate *Corban*, because it joined to this Building; and known likewise by the Name of the Gate of the Women; because Women that were clean, and brought Burnt-Offerings or Trespass-Offerings, presented them and themselves with them at this Gate.

Between the middle Gate *Corban*, and the Gate that lay more Eastward, called *Nitsots*, were three Rooms; the Room of the Salt, the Room of *Parvab*, and the Room of the *Washers*. The Room of Salt lay most Westward, and joined to the Gate; and here was the Salt preserved for the Use of the Temple. Nothing was laid upon the Altar unsalted, but the Wood, the Blood, and the Wine of the Drink-Offering. The Priests that were in Service salted the very Skins of the Sacrifices, lest they should be offensive; and here they were kept till the Eve of the *Sabbath*, when towards Night they divided to every one his Share. In the Room of *Parvab* were the Skins salted and laid up till the Division was made. It had its Name from *Parim*, which signifies *Bullocks*; because the Hides of Beasts were there laid up. At the East End of this Apartment there was another, called the Room of the *Washers*; because here they washed the Inwards of the Sacrifices. Out of this Room there was a pair of winding Stairs to the Top of the Room

Parvab:

Paruah : Here there was a Bath, where the High-Priest washed himself upon the Day of Expiation. Chap. 15.

The Gate that stood the most East of all the three on this North Side, was called the Gate *Nitsots*. The Word signifies *sparkling*, and this Gate lay open to the South Sun; and the Leaves of it being gilt, they gave a *sparkling*, or dazzling Reflection into the Court. It had also the Name of the *Gate of the Song*, perhaps because they who enter'd this Gate came in the very Face of the *Levites*, as they stood in their Desks singing or playing upon their Instruments. Joining to the East Side of this Gate there was a Building called the *House of Nitsots*, in which the Priests kept a Guard in the upper Room, and the *Levites* in the lower. This Fabrick ran Eastward some way; and then there was another, which reached the very Corner of the Court Wall; and this was called the *House of Stone*. Here the Priest that was to burn the *red Cow* was set apart and sprinkled seven Days before; and no Vessels but what were made of Earth or Stone were used upon this Occasion.

Having survey'd the Wall that inclos'd this Court, and the particular Gates and Buildings in it, we are now to enter within, and observe what it contained: But first it will be useful to explain the Names by which this Court was called; which were, the *Court of Israel*, and the *Court of the Priests*. For this purpose we must take notice, that the Court on the North, South, and West Sides, had Cloisters along the enclosing Wall of it within, as the other Courts had, born up with Pillars, and roof'd over head, to secure People from Rain and Weather. Here the Laity might come; and this was the *Court of Israel* that went round about the Court. At the East, as you came out of the Gate of *Nicanor*, you enter'd upon the *Court of Israel*, which was eleven Cubits over, as you advanced towards the Altar: And then was the *Court of the Priests*, which was eleven Cubits

Book III. over likewise. These two Spaces were double cloister'd, being roof'd over, and the Roof supported with a double Row of Pillars, the one Row standing out to the opening of the open Court, and the other Row standing where the two Spaces parted the one from the other. These Courts were distinguish'd by some Grates or Bars, which stood between Pillar and Pillar, in that middle Row of Pillars that bore up the Roof of the Cloister. No *Israelite* was admitted into the Court of the *Priests* but to lay his Hand upon the Beast that he offer'd, or to kill him, or to wave some part of him; and then he enter'd upon the North or South Side. The Court of the People was level with the Floor of the East Gate, or Gate of *Nicanor*; but the Floor of the Court of the *Priests* was two Cubits and a half higher, into which the Ascent was by four Steps; first there was a Step of a Cubit high, and then three Steps of half a Cubit each. Thus was it as you went directly up from the Gate of *Nicanor* forwards. But if you turned on either Hand, there were the Desks or Standings of the *Levites*, where they sung and play'd upon their Instruments. The Pavement was thus: First there was a Rising of a Cubit high, and that ran along at that Height before the Rails and Pillars that parted between the Court of the *Priests* and the Court of the *People*. Then there were three Steps, each of half a Cubit; and upon the highest stood the *Levites* with their Song and their Instruments. Their Feet were even with the Floor of the Court of the *Priests*, and a Desk before them. The *Levites* took up but two Cubits and a half with their Desks; the rest of the Court of the *Priests*, which was eight Cubits and a half, was taken up by the *Priests* who were not in present waiting, but attended upon the Worship and Service.

C H A P. XVI.

The Altar of Burnt-Offering ; the Laver.

TH E Length of this inner Court, from East to West, was a hundred eighty-seven Cubits; and the Breadth, from North to South, a hundred thirty-five. In the open Space, exactly before the Porch that gave Access to the Temple, stood the *Altar* of Burnt-Offering. This was a large Pile, built all of unhewn Stones, thirty-two Cubits square at the Bottom; from thence it rising one Cubit benched in one Cubit; and from thence being thirty Cubits square, it rose five Cubits, and benched in one Cubit; and from thence being twenty-eight Cubits square, it rose three Cubits, and benched in two Cubits; from whence it rose one Cubit, which was the Hearth upon which the Offerings were burnt; and the benching in of two Cubits Breadth was the Passage round it, on which the Priests stood when they looked after the Fire, and placed the Sacrifices upon it. So this Hearth was a Square of twenty-four Cubits, and a Cubit high, which was all made of solid Brass; and from hence it was called the *Brazen Altar*; for it is not to be imagin'd that it was all made of Brass; for it was forbidden by the Law to make an Altar of any thing but of Earth or of unhewn Stone: And if it were all of Brass, it would not have answer'd the Use intended; for the Fire continually burning upon the Top of it, would so heat the whole, and especially that part of it next the Hearth, that it would be impossible for the Priests to stand on it when they were to do their Duty about the Altar, especially since they always officiated bare-footed, and had nothing to secure their Feet from the Heat of it.

When it is said that the Foundation of this Altar was thirty-two Cubits square, it is not to be

Book III. understood in the strictest Sense; for in the South-East Corner it wanted somewhat to make the Corner a perfect Angle, answerable to the other Corners. The Foundation, says the *Talmud*, was a perfect Walk all along on the North Side, and all along on the South; but on the South it wanted one Cubit, and on the East one Cubit. The reason of this Defect was, because that very Corner of the Altar was not in the Tribe of *Benjamin*, but in the Tribe of *Judah*; for all the Altar they held should be in the Lot of *Benjamin*; and therefore they chose rather to make no Angle at all at this Point of the Foundation, than to make it, since it would fall in the Portion of *Judah*.

At the South-West Corner, near to the Point of the Angle, there were two Holes, one upon the West Foundation, and another upon the South, into which the Blood that was poured upon the Foundation did fall, and so ran into a common Shore under Ground, which emptied itself into the Valley of *Kedron*. In the middle of the Altar, between the Bottom and the Top, there was a *red Line* drawn visibly round about it, as a Direction to the Priests how to sprinkle the Blood of the Sacrifices above or below it; for since some Blood was to be poured or sprinkled at the Bottom of the Altar, and some upon the Horns of it, some above, and some below, to make sure that either of these should exactly keep its right Place, they drew this Line about, as a just Boundary between them.

On the four Corners of the Altar, on the last benching in, where the Priests stood when they offer'd the Sacrifices, there were fixed four small Pillars of a Cubit height, and a Cubit on every Side, in the Form of an exact Cube; and these were the *Horns of the Altar* so often mentioned in Scripture: The Middle of each of them was hollow, because therein was to be put some of the Blood of the Sacrifices. *Joab*, when in Fear of his Life, is said to have fled to the Altar, and to lay

lay hold upon the *Horns* of it ; but the Altar, says Chap. 16. *Kimchi* upon the Place, was no Refuge for a Murderer, but for Manslaughter only committed un-awares, and but upon the Top of it. *Joab*, say the *Jews*, could not be ignorant of this ; but he did it to save his Estate, which had been forfeited if he had been slain in another Place ; or to obtain a Burial, which would have been denied him, had he been judicially condemn'd. But these Reasons are not sound : It is more probable that by this means he hoped to obtain a Pardon, as *Abiathar* had done, by consecrating himself to God and his Service ; for the laying hold of the Altar had a Vow in it for the future, as well as the Hope of present Safety ; which may be proved from the Nature of the Altar, that made whatever touched it to be holy. But *Joab* by Murder and Treason was unfit to escape, and made incapable of being such a Votary.

The Ascent up to the Altar was by a gentle Rising on the South Side, called the *Kibbesb*, which was thirty-two Cubits in Length, and sixteen in Breadth, and landed upon the upper benching in next the Hearth, or the Top of the Altar. Upon the East Side there was a little Passage that led from the first Beginning of this great Ascent to the Foundation of the Altar ; and there was another that carried the Priest up higher, if he was to sprinkle Blood upon the Horns of it. The common way to go up this Rise or Causeway was upon the right Side, that is, the East, and to come down on the West. Upon the West Side of this Ascent there stood two Tables, one of Silver, upon which the Vessels of the Service were laid ; the other of Marble, called the Table of Fat, on which they laid the pieces of the Sacrifices when they were to be brought up to the Altar. There was also in the same Side, as is supposed, in the very Side of the Causeway, a Place where those Birds were cast that were presented and found not fit to be offer'd, till they could conveniently be convey'd away. On the East

Book III.



East Side of the Ascent was the Place where they laid the Guts and Garbidge of the Birds that were offer'd, and where the Ashes that were brought from the Altar of Incense, and the Altar of Burnt-Offering, were poured down till they could be removed. By the Marble Table the Priests stood when they sounded their Trumpets at the time of divine Service.

Exod. 20. 26.
Talmud. in
Zevach.

The manner of erecting this Altar is thus given by the *Talmud*: When they built the Altar, they built it solid like a Pillar, and they made no Hollow in it; but one brought whole great Stones and small, and he brought Mortar, and Pitch, and Lead, and mixed all, and poured all into the great Base that he had laid according to his Measure; and so he built on upwards: And he put in the midst of the Building a piece of Wood, or of Stone, at the South-East Horn, according to the Measure of the Foundation; and so he put in the midst of every one of the Horns, till he had finish'd the Building. Then he took away those pieces that were in the midst of the Building; so the South-East Horn was left without a Foundation, and the rest of the Horns were left hollow.

Mid. per. 3.

The *Jews* say that the Altar was whited twice a Year, at the Passover, and at the Feast of Tabernacles. It was not plaister'd with an iron Trowel, lest it should be defiled; and on the Eve of every *Sabbath* they rubbed the Altar with a Mop, to cleanse it from the Blood that stuck upon it.

The most ordinary and common Place for the Slaughter of the Sacrifices, was upon the North Side of the Altar, or at least on the North Side of the Court; and therefore eight Cubits from the Altar Northward was the Place of the Rings, where Staples in six Rows, four in a Row, were fixed in the Pavement, to which the Necks of the Beasts were drawn down by Cords, that they might be the more easily slain. Four Cubits from the North of those Rings there stood Marble Tables, on which they washed the

Inwards

Inwards of the Sacrifice, and cut it into pieces: And four Cubits further North there were the Pillars on which they hung up the Sacrifice upon Hooks, that so they might flea it. These were low Pillars, that joined to those that supported the Cloister on this North Side. They were eight in Number; and over the Heads of them were laid transome Beams of Cedar, and Hooks of Iron fastned both in these Beams and in the Pillars, on which Hooks they hang'd up the Beast slain for Sacrifice, that they might the better come at him to flea him. Each of the Pillars had three Hooks one above another, that they might be fit for Beasts of all Sizes. Before these Pillars, or rather before the Space that was between the Pillars, (so that there might be a Passage between) stood the Marble Tables, upon which (after they had given the Entrails their first Washing in the Washing Room before mentioned) they washed and dressed them a second time, and made them clean for the Altar; and on which, after they had flea'd the Beast as he hung upon the Hooks, they cut him into pieces as he was to be divided, in order to be laid upon the Altar to be offer'd up. From these low Pillars to the North Wall of the Court were eight Cubits, which was the Space of the *Israelites* Station on this Side, and was narrower by three Cubits than their Standing at the East End. There were Tables and Marble Pillars on the South Side of the Altar, that served the same Purposes as the other; for the Sacrifices called the *less Holy Things* might be slain in any part of the Court, and consequently on the South Side. And when more Offerings came than could be contained in the Space just between the Altar and the South Wall, then all the South Side of the Court was allowed for that Use, even as far as the middle of the Altar between North and South.

The Space between the Foundation of the Altar Westward, and the Porch of the Temple, was two and twenty Cubits; but there was not so much

Book III. much clear Ground or Passage between them ; for the Stairs of the Porch being in number twelve, and every Step a Cubit broad, besides the Halfpace or Enlarging at every third Step, occasioned that these Steps lay down a great way in the Court towards the Altar, and took up a good Space of these two and twenty Cubits. Every one of these Steps was half a Cubit high ; so that the whole Rise was six Cubits from the Ground to the landing in the Porch. Upon these Steps of the Porch the Priests stood, when they came out from burning Incense, and blessed the People. In this Space between the Porch and the Altar no Man was to come that had a Blemish upon him ; because the Ground was sacred, and near the Sanctuary : Nor was any to come here bare-headed ; because they always cover'd their Heads in their greatest Devotions ; and therefore it was indecent to approach so holy a Place with the Head bare. When the Priest was burning Incense in the Holy Place, no Man might stand upon this Space, or stay within it ; and that they might know the time when to withdraw, the *Sagan*, or President of the Service, called to the Priest that was within the Sanctuary with a loud Voice, and gave him notice when he should begin with the Incense ; saying to him, *Offer the Incense* ; and as he spake thus, the People withdrew.

In this Space between the Altar and the Porch stood the *Laver*, not directly before the Altar, but removed towards the South ; so that it stood between the Rise of the Altar and the Porch. The Size and Measure of this Vessel under the Second Temple is not described ; only these Particulars of it are recorded in the Antiquities of the *Hebrew* Writers : The Laver at first had but two Spouts out of which the Water ran ; but one *Ben Kattin* a Priest made twelve, that resembled the Paps of a Woman. There were twelve Priests always employ'd at offering up the Daily Sacrifice, some for one part of the Service, and some

some for another; and by this means they had the Conveniency of washing together before they enter'd upon the Service; and it appears from hence, that this Vessel was of great Reception and Capacity. The Laver was filled by Water forced into it by the Wheel in the Well-Room, through some singular Conveyance. If the Water stood all Night, it was useless and unlawful; and therefore it was either evacuated at Night when the Service of the Day was done, or it was let out in the Morning by the Priest that was to do the first Work of the Day, who went into the Well Room and work'd at the Wheel, which forced the Water through Pipes into the Vessel till it was full: However, it was a Rule that there should be always Water sufficient to wash four Priests of a row. Their manner of washing was thus: The Priest laid his right Hand upon his right Foot, and his left Hand upon his left; and as the Cock ran upon him, he thus stood stooping, and wash'd his Hands and his Feet together. He that went about the Service with unwashen Hands and Feet in the Morning, was liable to Death by the Hand of Heaven: And if a Priest was clean before, yet he durst not officiate before he had bathed. In the Service he must stand upon the bare Pavement; so that in the Winter the Duty was exceeding sharp: His Body must be bathed in cold Water before he enter'd; then he was to wash his Hands and Feet, and stand in thin Linen, and upon the cold Stones, all the time of his Ministration.

The many Vessels of a lower Order that served for the Uses of the Sanctuary, or the Names and Fashions of them, it is scarce possible to discover. The Number of Vessels of Gold and Silver are reckoned by *Ezra* to be five thousand four hundred; and the *Talmud* asserts that ninety and three were used every day about the daily Sacrifice. There were peculiar Vessels that served for the Day of Expiation, and other Services had proper Vessels assign'd them; so that the

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Number must be very great, and was still increasing by the Piety of good Persons, who were still offering one Vessel or other in Devotion. The several Fashions and Sizes of them are likewise uncertain, and are rather to be guessed at than determined; and the Uses to which they were put will afford more help in finding out their Shape and Designs, than either their Names do, or any Description we can have of them.

There were Basons, in which the Blood was received when the Beast for the Sacrifice was slain; Dishes, out of which the Blood was sprinkled on the Altar; Voiders or Trays of Gold and Silver, in which the Intrails were carried to be washed, and when they were washed brought to the Altar; Vessels, out of which they poured the Drink-Offering; Chafing-dishes to take Coals from the Altar for the burning of the Incense; Dishes for Frankincense; Perfuming Pans for the Incense; Dishes about the Shew-Bread; and such Variety of Dishes, Basons, Vials, Cruses, Tankards, and such Vessels, that it would be endless to enquire after them. To which may be added, the Axes, Knives, Flesh-hooks, Forks, Fire-pans, Tongs, Snuffers, Pots, Pans, Cauldrons, and innumerable others, which but to mention would be tedious, and to describe impossible. *Ptolomy Philadelphus*, King of *Egypt* (if we believe *Aristeas*) bestowed many noble Presents upon the Temple, golden and silver Goblets, golden Vials, and a golden Table of great Cost and most curious Workmanship. And *Queen Helena*, the Mother of *Monobazes*, King of *Adiabena* beyond the *Euphrates*, gave a golden Candlestick that was over the Temple Door, and a golden Table, which hung upon the Wall of the Gate of *Nicanor*, and upon which was written the Section of the Law concerning the *suspected Wife*. I shall desist from pursuing this Subject any further, being called upon by the Method proposed to take a short Survey of the magnificent and sacred Structure of the Temple itself.

Hic. 70 Interp.

C H A P. XVII.

A Description of the Temple, its Height, Length, and Breadth ; its Chambers, Galleries, &c.

HE, say the Rabbins, that never saw *Jerusalem* in her Glory, never saw a lovely City ; and he that never saw the Sanctuary, with its Buildings, never saw the most noble Fabrick under the Sun. The Measures of this Temple, as it stood in our Saviour's Time, and till the Destruction of *Jerusalem*, was a hundred Cubits long, a hundred Cubits broad, and a hundred Cubits high ; and yet not an exact Cube, as will appear hereafter. The Form and Fashion of this Pile on the Outside was thus : It was built of white Marble full of curious Veins and many Colours ; the Size of the Stones was large and astonishing, and the Walls rose to that great Height of a hundred Cubits by these distinct Measures.

The Foundation (as commonly in stone Buildings of a great Pile) was six Cubits from the Ground upwards ; from hence the Wall rose in a Plain, without Borderings or Standings out, for forty Cubits ; then a Border curiously wrought of a Cubit high. Above this, for the Security of the Wall and Stones from the Droppings of the Roof, there was a Row of Stones that jutted out of the Building, neatly guttered or riggetted, and as artificially joined in the Riggetting, that laid under the Edge of the Leads that cast off the Rain. By this means the Droppings from the Leads or Spouts were carried off ; and this Gutter was two Cubits high ; the Timber or Place for laying on the Roof was a Cubit ; the Roof itself a Cubit. Thus we are come to the lower Leads, for so they may be called, it being an

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Book III. Expression best known among us. Let us follow the Building still to its perfect Height, and conceive it to be narrowed now to half the Breadth, and so to rise in the midst of the Pile, as that the Leads on either Side were five and twenty Cubits broad. The Height of the Room above, or the Rising above the Leads in a straight Wall, was forty Cubits. This is called an upper Room, because it was directly over the Holy and Most Holy Places. Another ingraven Border of the Breadth of a Cubit. The Gutter two Cubits, as before. The Roof a Cubit. The Plaister Covering, instead of Leads, a Cubit. The Battlements three Cubits. Upon the Battlements round about (if the *Jews* are to be believed) there was a Pike of Iron of a Cubit high, to keep the Birds from lighting upon it. It is more probable that for Beauty and Ornament there were Pinnacles upon the Battlements. The Roof was not a perfect Flat, as the Roof of other Houses; but it rose till the Crest in the middle came as high as the Height of the Battlements round about.

Thus were the Risings of the Temple to its Height. It will be proper to observe now into what lesser Measures those Dimensions were divided: The Length of it was from East to West a hundred Cubits, and so was the Breadth from North to South in some Parts of it, but not in all. The Part that bore this Breadth was only the Porch; for the Building behind it was seventy Cubits broad; and the Porch stood before it as a cross Building, reaching fifteen Cubits South, and fifteen Cubits North, further out than the Breadth of the Temple. The Thickness of the Wall at either End was five Cubits; and from that Wall, to the Wall of the Temple on either Side, ten. The Porch was a hundred and twenty Cubits high, that is, twenty Cubits above the Height of the rest of the House. There was a Chamber in each End of this Porch, in the Part that stood out further than the Temple, in which there were four and twenty little Closets, twelve in each



each Chamber, in which were laid up severally, for the four and twenty Courses of the Priests, the Knives and Instruments that they used about killing, and fleaing, and cutting up the Beasts to be sacrificed. What became of the other Rooms of the Porch, for there were many Chambers and Stories over Head, is difficult to determine.

In the middle of this spacious Front was the Gate of the Porch, forty Cubits high, and twenty Cubits broad. It had no Doors at all, but it was an open Gate, into which whosoever stood in the Court might look and see the Space of the Porch within. This Entrance was gilt with Gold.

The Entrance out of the Porch into the Temple was through two Gates of two folding Leaves a-piece; the Wall of the Temple was six Cubits thick; the Leaves of the first Gate were five Cubits broad, and were hung a Cubit within the Thickness of the Wall from the Porch; so that when they were open they covered the whole Thickness of the Wall on the right Hand and on the left, that as you passed through you could not see it. At the very furthest End of the Thickness of the Wall towards the Holy Place, there was a two-leaved Door likewise parallel to this, which when the Leaves opened they fell back to the Wall that was at the lower End of the House, and cover'd a Place which was unguilded; for all the Walls were gilt, but only the Places where the Leaves of the Doors fell back. In the five Cubits Space between the two Doors, behind the Leaf of the Door upon the right hand, there was a Marble Flag of a Cubit square, that lay loose in the Floor, with a Ring fastned in it to pull it up; and when the Priests tried any *suspected Wife*, they pulled up this Stone, and took Dust from under it to put into the Water for her to drink, as the Law prescribed. Between these two Doors also, in this five Cubits Space, there hung a Veil, answerable to the Veil at the Door of the Tabernacle.

Book III.

De Bell. lib. 5.
cap. 14.

Over the Temple Door there was a great *golden Vine*, that (as *Josephus* relates) had Bunches of Grapes as big as the Proportion of a Man: It came to this Bigness by degrees; for pious Persons were continually offering, some Gold to make a Leaf, some a Grape, some a Bunch; and these were hung upon it; so that it was always increasfing. Over the Door likewise there was a golden Candlestick given by Queen *Helena* beforementioned, who was a great Benefactress to the *Jews*. And in the Porch on either Side of the Temple Door there was a Table, on the right Side one of Marble, on which they set the Shew-bread as they carried it new into the Temple; and on the left one of Gold, where they set the old Bread for some time when they fetched it out. And the Reason why they began at the Marble Table, and ended at the Golden, was because they advanced higher and higher in all their Ceremonies of divine Worship.

The Body of the Temple pointed exactly upon the middle of the Porch, the Breadth of it between Wall and Wall just equal with the Breadth of this Entrance; but the Walls and Chambers built on either Side of such a Breadth as that the whole came to seventy Cubits. The Breadth beginning at the North Side is laid out into these particular Measures: The outmost Wall, called the Wall of the Gallery, five Cubits thick; the Gallery three Cubits broad; the Wall of the Chambers five Cubits thick; the Chambers in Breadth six Cubits; the Wall of the Temple six Cubits thick; the Breadth of the Temple within, from Wall to Wall, twenty Cubits; the other Wall of it six Cubits thick; the Breadth of the Chambers six Cubits; the Wall of the Chambers five Cubits thick; the Place of the coming down of the Water three Cubits broad; the outmost Wall five Cubits. Seventy in all.

Now the Chambers were eight and thirty, fifteen upon the North Side, fifteen upon the South,

South; and eight at the West End. They were in three Stories; five in the lowest, five over them, and five over those; thus upon the North and South Sides; but at the West End there were three upon the Ground, and three over them, and two over those. Every Chamber was six Cubits broad and twice as long (only the two highest Chambers at the West End were of a greater Length) and there was a Space between the Chambers on the same Floor, in manner of an Entry, of about seven Cubits and a half broad, that you might pass in it between Chamber and Chamber to every Chamber Door that was upon the Side.

Before these Chambers there ran a Gallery from the East End of the Building to the West (but at the West End there was none such) three Cubits in Breadth, by which you were carried along to any of these Entries between the Chambers; and so to any Chamber Door. In the outmost Wall of the Fabrick, towards the North and the South, there were four Doors on either Side, into four Entries; (for so many there were between five Chambers) but as soon as you were come within the Doors there ran a Gallery along on your right Hand and left, over which you stepped into the Entry that was before you; or if you went not in at the Door that was just opposite to the Entry that you would go to, you might go in at any Door that you would, and this Gallery would lead you to that Entry.

Thus was it with the lowest Chambers, and the like Gallery and Entries were in the middle Story and in the highest. Now the Way to go up into them was by a large pair of turning Stairs in a Turret, at the North-East Corner of the North Side; by which Stairs you went up to the first Floor; and there, if you would, you might land in the Gallery, and go to what Entry or Chamber you would; or if you would go higher, you might go up into the Gallery in the third Story; and if you pleased you might go

Book III. higher yet, upon the Roof round about the whole Pile.

Besides this Stair-case, which thus convey'd to the Roof of the Buildings, there was such another at the farthest end of each of the Entries that have been spoken of, which carried up to the first and second Floor, or to the upper Chambers, but went not so high as to convey to the Roof. And so had you gone in at any of the four Doors to the Ground Chambers, either on the North Side of the House, or on the South, stepping over the Gallery you came into the Entry between two Chambers, one on your right Hand, and another on your left, their Doors opening into the Entry, and facing one another. But before you go towards the Temple-wall, there was a round large Stair-case, into which you might go out of either Chamber, and so up Stairs into the Chambers over head, and from thence up Stairs again into the Chambers over them.

The Chambers at the West End had no Gallery at all before them, but you stepped immediately thro' the Doors that were in the outmost Wall into the Entries; and at the end of the Entries there was such a Stair-case as this, which carried you up from Story to Story.

On the South there were such Galleries in the three Heights as were on the North, and such Stair-cases at the End of the Entries joining to the Temple Wall; but that Space, where the Galleries were, was called the Place of the coming down of the Water, because in this Space were laid the Pipes that convey'd Water from the Fountain *Etam* into the Well Room.

The Stairs of the Turret in the North East Corner on the North Side carried to the Roof of the Building. At the Top of the Stairs you went through a small Door, and as soon as you stepped within, there were two Cedar Beams laid close together, sloping still upward, and having Steps cut in them, by which you might go to the very Top of the Temple. When you were upon the
Roof



Roof you might see little Pilasters set, which shew'd the Partition between the Holy and the Most Holy Place. In the Floor over the Most Holy Place there were many Holes like Trap Doors, through which Workmen were let down by Cords to mend the Walls of the Most Holy Place when there was occasion : And they were let down in Chests or Trunks, where they could see nothing but their Work before them, that they might not (say the *Jews*) feed their Eyes with looking upon the Most Holy Place : But if there were no Chests to be had, they were suffered to go thro' the Doors.

C H A P. XVIII.

The Holy Place, with its Furniture.

The Most Holy Place.

TH E Holy Place was forty Cubits long, and twenty broad. In the Temple of *Solomon* it was thirty Cubits high, having no Floor at all on this Side the Roof ; but in *Herod's* Temple it was sixty ; for the *Jews* of the Captivity after their Return built their Temple sixty Cubits high : It was not floored over, but left open to the Roof, as the first Temple had been ; and at the same Height was it floored over in the Time of *Herod*. There was an Inequality of the Height of the Floors in the three Parts of the House, the Porch, the Holy Place, and the Most Holy. The first Floor of the Porch was ninety Cubits high, the Holy Place sixty, and the Most Holy but twenty ; and therefore whereas there was a Floor over the Most Holy Place even with the Floor of the Holy Place, at the Height of sixty Cubits, that was not the first Floor over it, but here was another forty Cubits below that.

The Beauty and Splendor of this Holy Place was exceeding noble ; the Floor you trod upon

Book III. was planked with Boards of Fir, and they gilt with Gold. The Walls were wainscotted with Cedar, adorned with Carvings of Knops and open Flowers, Cherubs and Palm Trees, and all gilt likewise. For the Height of fifty Cubits (for so high were the Side Chambers without the House) the Walls shone with this Embroidery, and the ten Cubits above was the Place of the Windows, that were narrow without, and broad within.

In this Room of the Holy Place was the Candlestick, the Table of Shew Bread, and the Altar of Incense ; the first of Gold, the other two gilded. The Fashion and the Utensils of the Candlestick have been already describ'd ; for they answer'd in the general to those that *Moses* made and placed in the Tabernacle : Only under the second Temple the Candlestick was a Yard and a half high ; and before it was a Stone with three Steps cut in it, upon which the Priest stood that trimmed the Lamps, and where he set down his Dishes while he was about this Work.

In the Tabernacle of *Moses* the Table of Shew Bread was two Cubits long, and a Cubit and a half broad ; but under the second Temple it wanted the half Cubit in Breadth. The Reason is no where expressed. It stood upon the North Side of the House lengthways in its Place, that is, East and West. Upon this Table twelve Loaves were continually standing, which were made and placed in this manner :

Out of four and twenty *Sata* (three of which went to an *Ephab*) that is, out of eight Bushels of Wheat being ground, they sifted out four and twenty tenth Deals, or Omers, of the purest Flower, and that they made into twelve Cakes, two Omers in a Cake, or the fifth Part of an *Ephab* of Corn in every Cake. The Cakes were made square, ten Hands Breadth long, and five broad, and seven Fingers thick. They were baked in a Room in the great Building *Beth Mokaab* upon the Day before the Sabbath.

Upon the Sabbath Day four Priests went first in to fetch away the Loaves that had stood all the Week, and other four followed them with the new ones. Two of the four last carried the two Rows of the Cakes, that is, six a piece; and the two other carried either of them a golden Dish, in which they put the Frankincense that was to be set upon the Loaves; and so those four that went to fetch out the old Bread, two of them were to carry the Cakes, and the other two the Dishes. The four that came to fetch the old Bread out, stood before the Table with their Faces towards the North, and the other four that brought in the new stood between the Table and the Wall, with their Faces towards the South: Those drew off the old Cakes, and these, as the other went off, slipt on the new; so that the Table was never without Bread upon it, because it is said that they should stand before the Lord continually.

The Cakes were placed in two Rows, six and six, one upon another; and they set them the Length of the Cakes cross over the Breadth of the Table, and so the Cakes lay two Hands Breadth over the Table on either Side; for the Table carried the Breadth but of six Hands, and the Cakes were ten Hands Breadth long. To support that Part which lay over, that it should not break off, they had a Contrivance; but the Description of it is left so obscure, that it cannot well be understood. They laid the lowest Cake of either Row upon the plain Table, and upon that Cake they set at equal Distance three Sticks of Gold (they were hollow, like the half of a slit Cane) and upon those they laid the next Cake, and then three golden Canes again, and upon them another Cake, and so of the rest; but upon the fifth Cake they laid but two Canes, because there was but one Cake more to be laid upon. The Design of these Canes was, that the Air might come to every Cake, and so preserve them from Mouldiness and Corruption. The Cake lay hol-

D d 4

low,

Book III. low, and one did not touch another. The Canes
 were placed so, that they lay within the Com-
 pass of the Breadth of the Table; so that the
 Cakes that lay over the Table on either Side
 bare no Burden but their own Weight. On the
 Top of either Row was set a golden Dish with a
 Handful of Frankincense, which was burnt when
 the Bread was taken away, and the Cakes were
 eaten by the Priests.

The Length of the Holy Place was forty Cu-
 bits; and when you had advanced six and twenty
 and two third Parts of a Cubit, there stood the
 Candlestick on one Side of the House, and the
 Table on the other; and somewhat higher to-
 wards the Veil stood the Altar of Incense. It
 was a Cubit square, and two Cubits high; had
 four Horns at the four Corners, and a Crown
 about the Brim; and upon it Incense was offer'd
 Morning and Evening every Day.

The Partition between the Holy and Most Ho-
 ly Place was the Space of a Cubit, and on either
 Side of that Space was hung a Veil. These
 Veils were woven of four Colours; blue, purple,
 scarlet, and fine white Linen Yarn. Every one
 of these Threads was twisted six double, and
 woven upon Hair for the Warp of seventy two
 Hairs twisted into every Thread. The old ones
 were taken away every Year, and new ones put
 in their Places. *Maimonides* gives a very satisfac-
 tory Account of this Partition. In the Temple,
 says he, there was a Wall which parted between
 the Holy and Most Holy Place of a Cubit thick.
 But when the second Temple was built, it was a
 Question whether the Thickness of that Wall
 belong'd to the Measure of the Holy Place, or of
 the Most Holy; therefore they made the Most
 Holy Place twenty Cubits long complete, and they
 made the Holy Place complete forty Cubits long,
 and they left a Space between the Holy and the
 Most Holy Place of a Cubit Breadth. And in the
 second Temple they built not a Wall there; but
 they made two Veils, one at the End of the Most
 Holy

Holy Place Eastward, and the other at the End of the Holy Place Westward ; and between them there was a Cubit's Breadth, according to the Thickness of the Wall that had been in the first Temple ; but in the first Temple there was but one Veil.

The Most Holy Place in the Temple of *Solomon* was a Space of twenty Cubits every way ; but after the Captivity it does not appear that the Builders were so curious to reduce the Compass to a Cubick Form, but that the Height did exceed the Breadth. It was indeed twenty Cubits long, and twenty Cubits broad ; but the Height was much more, for any thing that can be proved to the contrary. The Walls were adorn'd with Cherubims, and Palm Trees, and precious Stones intermix'd, and the Floor, and Walls, and Roof were gilded with Gold.

It has been observed before, that the *Ark of the Covenant* perished in the Destruction of the first Temple by the *Chaldeans* ; but they supplied the Defect, as to the Form, under the second ; for they made an Ark of the same Shape and Dimensions with the first, and put it in the Most Holy Place. But tho' one was substituted in its room (that the Service might be regularly performed upon the great Day of Expiation) yet it enjoy'd none of the Prerogatives and Honours belonging to the first. There were no Tables of the Law, no *Aaron's Rod*, no Pot of Manna near it, no Appearance of the Divine Glory over it, no Oracles given from it. The first Ark was made and consecrated by divine Appointment, and was possess'd of these distinguishing Privileges ; but the second being design'd and substituted by Man only, had none of them. And the only Use that was made of it was to represent the former on the great Day of Expiation ; and to be a Repository of the Holy Scriptures, that is, of the original Copy of that Collection that was made by *Ezra*, and the Men of the great Synagogue, after the Captivity ; for when this Copy was perfected

it

Book III. it was there laid up. In imitation of this, the *Jews* in all their Synagogues have an Ark or Coffin of the same Size and Form, in which they keep the Scriptures belonging to the Synagogue, and from whence they take out the Copy with great Solemnity when they use it, and so return it and lay it up when they have done. In the second Temple they had a Breast-plate likewise, which, tho' it wanted the Glory of the former, yet it served for an Ornament to the High Priesthood.

Such were the particular Parts and Dimensions of the second Temple, and the several Vessels and Utensils belonging to them. It has been said before, that the Length was a hundred Cubits, and thus it is made out : The Wall of the Porch was five Cubits broad ; the Porch it self eleven Cubits broad ; the Wall of the Temple six Cubits thick ; the Holy Place forty Cubits long ; the Space between the Holy and Most Holy Place one Cubit ; the Length of the Most Holy Place twenty Cubits ; the Temple Wall six Cubits thick ; the Breadth of the Chamber at the End six Cubits ; the Wall of the Chambers five Cubits thick.

C H A P. XIX.

The Dedication of the Temple ; its final Destruction by the Romans.

BETWEEN the Return of the *Jews* from *Babylon* and the Destruction of *Jerusalem* there were strictly and literally two Temples ; the first built by *Zorobabel*, which was afterward pull'd down and rebuilt by *Herod*, and may be called the *second Temple* after the Captivity. The first of these was twenty Years in building ; for so many Years were elapsed from the second of *Cyrus*, when it was first begun, to the seventh of *Darius*, when it was finished. In the latter

latter part of the Reign of *Cyrus*, and through the whole Reign of *Cambyfes*, it met with such Discouragements, that it went but slowly forward; and during the Usurpation of the *Magians*, and for almost two Years after, it was wholly suppress'd, that is, till toward the latter End of the second Year of the Reign of *Darius*. But then it being again resumed by the preaching of the Prophets *Haggai* and *Zachariah*, it was carried on with that Vigour, that in the Beginning of the seventh Year of *Darius* it was fully finished, and then solemnly dedicated to divine Use. The *Dedication* was celebrated by the *Priests* and *Levites* with the People, with the greatest Demonstrations of Joy, and as many Sacrifices as their Circumstances would admit of. And particularly there was a Sin Offering of twelve He-Goats for the whole Nation of *Israel*, according to the Number of their Tribes; which is an Evidence that some of every Tribe returned from the Lands where they had been Captives, and assisted in the sacred Work of rebuilding the Temple. In this Dedication the hundred forty sixth, seventh, and eighth Psalms seem to have been sung; for in the *Septuagint* Version they are styled the Psalms of *Haggai* and *Zechariah*, as if they had been composed by them for this Occasion. And this, no doubt, was from some antient Tradition; but in the Original *Hebrew* these Psalms have no such Title prefix'd to them, neither have they any other to contradict it.

This Temple received no remarkable Change till the Reign of *Antiochus Epiphanes* King of *Syria*, who was the most bloody Enemy that the People and Religion of the *Jews* ever had; and the Mischief that this Tyrant and Persecutor brought upon the Temple and Nation is inexpressible. He prohibited Circumcision, burnt the Books of the Law, profaned the Altar, and would allow no Oblations to be offer'd there but idolatrous Sacrifices. He persecuted the Truth, murder'd those that professed it, and defiled the Sanctuary with

Book III. with all manner of Abomination. This Outrage and Villany was withstood by *Mattathias*, the Father of the *Maccabean* Family ; but he died before he accomplish'd it. His Son *Judas Maccabeus* fought successfully against the Tyrant and his Generals, and returned and purified the Temple, erected a new Altar, and dedicated it to the Service of God (says the Historian) with Songs and Citherns, and Harps, and Cymbals ; and so they kept the Dedication of the Altar eight Days, and offer'd Burnt Offerings with Gladness, and sacrificed the Sacrifice of Deliverance and Praise. From thence even till now (says *Josephus*) we keep that Feast, and call it *φῶτα* (it may be english'd *Candlemas* ;) naming the Feast, as I think, from this, because such a Restoration shone unexpectedly upon us.

1 Macc. 4. 54,
&c.

In Memory of this great Deliverance from the *Syro-Grecian* Tyrants an annual Festival was appointed of eight Days, from the eight and twentieth Day of the Month *Cisleu* eight Days forward, which fell about the former Part of our *December*. In the Service of the Temple was the *Hallel* sung over on every one of these eight Days ; and the greatest Ceremony of the Feast in all other Places was the *lighting* of Candles every Evening, and setting them up at the Doors of their Houses to burn in the Night. And to such Supererogation in this Point did some grow in time, that they used to light up a Candle for every one that was in their Family ; and some would yet go so high, as to double that Number every Night : as, if there were ten in his House, he lighted up ten Candles the first Night of the Feast, and twenty the second, and thirty the third ; and so still increased, that on the eighth Night he lighted up eighty Candles. The Reason of celebrating the Feast in this manner is thus given by *Maimonides* : When *Israel* prevailed against their Enemies, and destroy'd them, it was the five and twentieth Day of the Month *Cisleu*, and they went into the Temple, and found not there any pure Oil, but only one

In Chanuchah,
per. 3.

one Bottle ; and there was no more Oil in it than to keep the Lamps burning for one Day only, yet did they light them with it ; and, says his Glossary, a Miracle followed ; for it maintain'd the Lamps burning eight Nights. Whereupon the Wisemen of that Generation did on the next Year appoint these eight Days for Days of Rejoicing and Praise, and for lighting up of Candles at the Doors of their Houses.

This Temple had stood about five hundred Years when *Herod* propos'd to rebuild it ; and since its Erection had received several Decays, both by the Length of Time, and the Violence of Enemies : For by reason of its Situation, being the strongest Part of *Jerusalem*, whenever the Inhabitants were press'd by War, they always made their last Refuge thither ; and whenever they did so, some of its Building suffer'd by it. *Herod*, to recover the Favour of the People, and, perhaps, in some measure to expiate for the Murder of the greatest part of the *Sanhedrim*, whom he destroy'd when he came to be King, call'd an Assembly of the People, and propos'd to them the building of the Temple ; but they startl'd at the Offer, being apprehensive that when the old Temple was pull'd down, he would never be able to erect a new one in the Place. He, to deliver them from this Fear, assur'd them, that before he mov'd a Stone of the old, he would have all the Materials ready for the new Building. And accordingly he vigorously set about the Preparations for the Work, employing a thousand Waggon's to carry Stones, ten thousand Artificers to fit all Things for the Fabrick, and a thousand Priests skilful in all Parts of Architecture to supervise and direct the whole. In two Years the Materials were ready, and the old Edifice was pull'd down. He began the Work in the eighteenth Year of his Reign, just forty six Years before the first Passover of Christ's personal Ministry ; at which the *Jews* told him, John 2. 20. that forty and six Years hath this Temple been in building (for so the Text should be translated.)

At

Book III. At this time forty six Years had passed since the Building was begun, and in nine Years and a half it was made fit for Divine Service. But a great Number of Labourers and Artificers were still continued at Work for carrying on of the Out-buildings all the time of our Saviour's being upon Earth, and for some Years after, till *Gessius Florus* came to be Governour of *Judea*; when eighteen thousand of them being discharged at once, and wanting Employment, they began those Murinies and Tumults which at last drew on the Destruction of *Jerusalem*, and the Temple with it.

This sacred Structure, erected with great Cost and Magnificence, after it had stood about eighty five Years, submitted to the Power of the *Roman* Arms, and was burnt down upon the Christian Sabbath, on the tenth Day of the Month *Ab*, about the three and twentieth of our *July*; a Day fatal to the Temple; for the first Temple was burnt by the *Babylonians* upon the same Day. The Cloisters, commonly called the Porches of the Temple, were fired upon the eighth Day, and were burning on the ninth; but that Day *Titus* the *Roman* General called a Council of War, and carried it by three Voices that the Temple should be spared. But the *Jews* raised new Com-motions, and occasion'd it to be set on Fire, tho' against the Command of *Titus*, who thought so stately a Fabrick would redound to the Glory of the *Roman* Empire, and therefore used his utmost Endeavour to preserve it; but the Flames raged with great Fury and Violence, till it was utterly consumed. It was afterwards razed to the very Ground by the Command of *Titus*, who left the Execution of his Orders to *Terentius Rufus*, Captain of the tenth Legion; and they were so punctually obey'd, that, after the *Roman* manner, he plough'd up the very Foundation of the Temple and the Buildings about it, to accomplish (says a learned Rabbi) what is said, *Sion shall become a plowed Field*.

CHAP. XX.

The Reverence paid to the Temple, and the Places belonging to it. The different Holiness of the several Parts of the Temple.

THE second Temple in its Buildings and Grandeur came little short of the first; and there are some who will say it exceeded it. But still what was the principal Glory of the first Temple, those extraordinary Marks of the Divine Favour, with which it was honour'd, were wholly wanting in the second. The Jews reckon this Defect to consist in five Particulars. 1. The *Ark of the Covenant*, and the *Mercy-Seat* which was upon it. 2. The *Shechinah*, or divine Presence. 3. The *Urim* and *Thummim*. 4. The *Holy Fire* upon the Altar. 5. The *Spirit of Prophecy*. But notwithstanding these distinguishing Evidences of the divine Favour were taken away, yet still they had that Regard to the Holiness of the Place, and the Equity of that Law, *Thou shalt reverence my Sanctuary*, that they frequented the Worship of the Temple with all possible Respect and Veneration; and at length exceeded the Prescription of the Law, by observing some precise and traditionary Customs, which, perhaps of little Moment, yet may properly be taken notice of in this Place.

No Man might go into the Mountain of the House with his Staff; for it was thought unfit to bring Weapons of Force into a Place that was ordained for Peace; or to use that Place as a Journey, which was to be a Rest; or to lean upon any Staff there, but only upon God. Yet the Man of the Mountain of the House would walk up
and

Exod. 3.
Josh. 5.

and down with his Staff, and strike the *Levites* whom he found sleeping upon the Guard.

Nor with his Shoes upon his Feet : Which Prohibition they took from the Words of God to *Moses* and *Joshua* ; Put off thy Shoes from thy Feet, for the Place where thou standest is holy Ground. But the People were allowed to wear Sandals ; tho' the *Levites* might not go into their Desks to sing, nor the Priests into the Court to serve, not so much as in their Sandals, but bare-footed.

Nor with his Scrip or Bag-Purse about him. This will be explained when we come to another Prohibition.

Nor with the Dust upon his Feet ; but he was obliged to wash or wipe them, and to look to his Feet when he enter'd into the House of God.

Nor with Money tied to him in his Purse. Now the Scrip abovementioned was a kind of Apron with diverse Purses or Pockets made in it, in which they put their Necessaries, and which they could readily put on or off, wear or lay aside, as they saw occasion. And as in such an Apron they had their Pockets, so in the Scarf or Linen Girdle with which they girded their Under-Coats, they had their Purses, and had a way to keep the Money they carried about them in their Girdles, when they travell'd or went upon their Occasions. But they were to bring no Money in it when they came into the Mountain of the House : Not but that Money in abundance was brought to the Temple ; for they bought Offerings of the Priests, and gave Money to the Treasury ; but they always brought it in their Hands.

Being come into the Mountain of the House, he was to observe these four Things : He was not to spit there ; but if he was obliged to spit, he was to do it in the Corner of his Garment. There was a Street in *Jerusalem* called the upper Street, and in this Street Spittle was unclean, and in no Street of the City besides. He was not to

use any irreverent Gesture, especially not before the Gate of *Nicanor*; for that was directly before the Face of the Temple. This Irreverence included laughing, scoffing, and idle talking, and without doubt all other Acts of higher Indecency. He was not to make the Mountain of the House a Thorough-fare. The same Respect was to be shewn to their Synagogues. He was not to go through the Mountain of the House, if that was the nearer way, but to go about; for thither he was not to come, but upon Occasions of Religion only.

He that went into the Court was to go slowly and gravely into the Place where he was to stand, and there he was to behave, as in the Presence of God, with all Reverence and Fear.

Being come in to attend upon divine Service in the Court, he was obliged to stand, and neither sit, nor lean, nor lie down; for it was not only their Custom, but they thought it their Duty to pray standing, wheresoever they prayed. There are eight Things (says *Maimonides*) that the Person who pray'd was to observe to do: In Tephillah, per. 5.
To stand, to set his Face toward the Temple, to compose his Body, to let his Clothes hang decently, to fit his Place, to order his Voice, to bow, and to worship. He is not to pray but standing (unless he be sick or weak;) and if he be in a Ship, or in a Cart, if he can, let him stand. For the Composure of their Bodies in Prayer their Tradition gives this Rule: He is to stand with his Feet one even by another, and must cast his Eyes downward, and his Heart upward, and he must lay his Hands upon his Breast, the right Hand upon the left, and he must stand, as a Servant before his Master, with all Fear and Devotion. And even the Priests, when they pronounced the Blessing upon the People, neither looked up toward Heaven, nor directly upon the People, but down upon the Ground: Were they never so weary with standing, or had they stood never so long, yet they might not sit down in the Court, either People

ple or Priests ; for no Man, say they, might sit in the Court, but only Kings of the House of David.

They were not to pray with their Heads uncover'd. The Priests wore their Bonnets constantly in the time of their Ministration ; but this was not thought sufficient ; for they served with another Covering, like a Veil, upon their Heads.

Their bodily Gesture in bowing before the Lord was either bending of the Knees, or bowing of the Head, or falling prostrate upon the Ground. The last, though most spoken of, was least in use. They used sometimes indeed to fall down upon the Floor in Prostration ; but this was generally changed among them from a flat falling upon the Ground to a very low bending of the Body towards it : For they had this Maxim, that Prostration was not proper for every Man, but only for such who knew themselves righteous Men, like *Joshua*.

When they had perform'd the Service, and were to go away, they might not turn their Backs upon the Altar ; and therefore they went backward till they were out of the Court. And when they came into the Mountain of the House, they might not go out at the same Gate at which they came in.

These were the distinguishing Acts of Reverence which the *Jews* observed to the Temple, and the Worship performed in it ; which as they are various and more solemn the nearer a Man approached to the Sanctuary, so the Temple and the several Parts about it were understood to admit of various Degrees of Holiness. The Mountain of the House was thought the least holy, and the *Sanctum Sanctorum* was properly esteem'd to be the holiest of all. The Degrees of Holiness applied to sacred Places are thus computed.

The Mountain of the Temple was more holy than *Jerusalem*. Men or Women that had Issues or Fluxes, and Women that were unclean in their

Purgations, and upon Childbearing, might not Chap. 20.
come hither; because they made that unclean
that either they fate, or lay, or stood upon.

The *Chel* was more holy than the Mountain of the House; for Strangers, and those who were defiled by the Dead, might not come within it, which they might do into the other. Here they might not enter upon pain of Death.

The Court of the Women was more holy than the *Chel*; for whoever was defiled with such an Uncleanness as required his washing, and his Sun going down before he was clean, tho' he had washed, yet if the Sun had not set, he or she might not come in here.

The Court of *Israel* was more holy than the Court of the Women. Such as were freed from their Uncleanness, but had not yet made their Atonement for their Purification, were not to be admitted here. There were four sorts of these; the Leper, a Man who had an Issue, a Woman that had been in her Separation, and she that had born a Child. Women indeed were not allow'd to go into the Court at all; but Men, who might enter at other Times, were not to go in in this Condition till their Atonement was made.

The Court of the Priests was more holy than the Court of *Israel*. No *Israelite* was admitted there, but either to lay his Hand upon the Head of his Sacrifice, or to slay it, or to wave some part of it when it was killed.

Between the Porch and the Altar was more holy than the lower Part of the Court; for no Priest might come there that had a Blemish, or was bare-headed, that is, without his Bonnet, and without his Veil.

The Temple was more holy than that. There none might enter but with washed Hands and Feet.

The Oracle, or within the Veil, was most holy of all. None might enter there but the High Priest, and that but upon one Day in the Year only.

Thus are the different Degrees of Holiness stated that were applied to the Temple, and the sacred Places belonging to it. But these Distinctions would have been insufficient to secure it from Pollution, unless unclean Persons were forbidden, under severe Penalties, to violate these Barriers and Defences which were designed to preserve the Temple and the divine Worship from Abuse and Defilement. There were indeed Porters and Guards appointed at the Gates; but thousands of unclean Persons might pass them unobserved; and it was impossible, without Immodesty and Incivility, to detect them. They might repel and keep back what or whosoever appeared with any visible Pollution; but to keep out all that were in Uncleanness was utterly impracticable. A Man might have touched a Corps, or a Woman in her Separation, or suffered *Gonorrhœa* in the Night, and presume to enter into the Temple, and no one living know of it but himself; and therefore it was impossible to discover or restrain him, unless by the Spirit of Prophecy, or by giving him an Oath, which we never find that the Porters pretended to administer. The Security of the Place therefore from Pollutions lay in the Severity of the Penalties that were sentenced against, and inflicted upon Offenders, according to the Nature of their Crime, which were four; Death by the Hand of Heaven, cutting off, whipping, and the Rebels beating. The Nature of these Punishments has been describ'd before. And among Crimes that fell under these Penalties, that of going into the Sanctuary in Uncleanness was liable to as many of them as any one Offence whatsoever. It would be tedious to insist upon Particulars; let these few serve as a Direction to judge of the rest.

A Priest, or any other that went into the Court, being unclean, fell under the Guilt of being cut off; and if he presum'd to assist in any part of the Service, he became liable to Death by the Hand of Heaven. A Priest found guilty of this
Crime

Crime was never brought before the *Sanhedrim* to be try'd ; but the young Men of the Priests thrust him out of the Court, and dashed out his Brains with the Billets. And so they used other Persons. A Leper that enter'd the Mountain of the House was scourged with eighty Stripes. He that was defiled by the Dead, or unclean for a Day, if he went into the Court of the Women, was beaten with the Rebels beating. And so was he that came in, having eaten or drunk any unclean Thing ; or, after an Uncleanness of seven Days, presumed to go into the Court of *Israel* before his Atonement was made. He who brought in a Vessel, or came in any Clothes, which one that was defiled by the Dead had touch'd, was to be whip'd. And, in short, whoever came upon the holy Ground in Uncleanness, and knew of it, incurred the Guilt of cutting off *ipso facto*. And if he were discover'd, and the Matter prov'd by Witness, he was sure either to be whip'd, or to be maul'd with the Rebels beating ; the former always terrible, the latter often mortal. This was the sure Guard of the Temple that kept it from Pollution and Defilement. And they were so strict, that if a Man enter'd there in Uncleanness, and knew nothing of it, his Ignorance was not so wholly excused, but whenever he came to know in what Case he was, he was obliged to bring an Offering as an Atonement for his Sin.

C H A P. XXI.

The Original of Synagogues ; the Form of them ; the Officers belonging to them.

THE Institution of *Synagogues* did not arise from any Precept of *Moses*, nor were they erected for the Use of any part of the ceremonial Service, which was properly confined to the Temple ; but for publick Assemblies to hear the Law read and expounded, and to offer the Prayers of the People to God. The common Opinion is, that they were not in being before the Captivity of *Babylon*, and that Necessity first taught the *Jews* the Use of them in that Captivity, which afterward they brought with them at their Return into their own Country. The Reason (says Mr. *Mede* upon this Occasion) why Men think so, is, I suppose, the absolute Silence of them in Scripture until the Time of the second Temple ; but tho' the Name might not, it is possible the Thing might be.

Disc. 18.

The Learned are divided in their Opinions concerning the Rise and Antiquity of *Synagogues* ; some contending that they were in use under the Tabernacle and the first Temple, and others that they had their beginning under the second. The judicious Writer above-mention'd is inclined to believe that they were not taken up at the Captivity, but long before ; but he says it is difficult to prove it. His Arguments in defence of his Opinion are these : Did not the *Levites* (shall we think) teach the People out of *Jerusalem* in the Places abroad where they dwelt ? And did not the People use to resort to such as could teach them on Sabbath Days and new Moons ? What doth that of the *Shunamite* argue else, where her Husband saith unto her, *Wherefore wilt thou go*

Book 4. p. 839.

2Kings 4. 23.

to him (the Man of God) to day? It is neither new Moon nor Sabbath. If this, had they not some Place where to resort and assemble? Besides, were there not then Colleges of Prophets and Prophets Sons in *Israel*? In the same Chapter we shall find they had, and a hundred Men in a Place; and in the sixth Chapter, that they had Houses where they lived together. Did the *Israelites* erect Houses of false Worship? Too many. Could they think of building Places to transgress God's Commandment in, and never of Places wherein to be instructed in his Law? But the Scripture is silent. I answer, if the Silence of Scripture be an Argument sufficient to conclude against Matter of Fact in the Times preceding, for the Use whereof we have Testimony enough in the Times following, without any express Intimation of Novelty, then must we not think that the *Jews* paid Tithes from *Joshua's* Time to *Hezekiah's*, nor that ever they kept the Year of Jubilee; for there is no Tittle intimating they did. And so of other the like.

There are other Arguments urged in defence of this Opinion, which carry some Authority along with them. It is said, that the *Jews* could not possibly celebrate those Solemnities to which they were obliged, if they had not Synagogues, or Meetings of particular Assemblies. When they were in the Wilderness, what could they do on the Sabbath Day, when the Court of the Tabernacle would not hold the thousandth part of them, and when Family Duties only would not reach the Rule that was set before them? And when they were come into the Land, when Distance of Place from *Jerusalem* made going thither every Sabbath impossible; and when every Family were not able to read the Law, much less to expound it; nay, when many and many Families were neither able to carry on a Sabbath Day's Work, nor hire or procure one that was learned and able to carry it on; what could they then do without Synagogues, but lose the Law, Sabbath,

bath, Religion, and the Knowledge of God, and themselves and all? It is certain they were under the second Temple, when the People were now lost in Hypocrisy and Traditions; and can we think that those corrupt Times out-went the purer and holier Times of *David*, *Joshua*, and *Samuel*, in finding out a Means so absolutely needful for the Maintenance of Knowledge and Religion, as their Synagogue Meetings were? Can we conceive that *Pharisees* should set up these so useful Inventions, and that the *Elders*, and *Prophets*, and holy Men under the Old Testament wanted them? Take but the Opinion of the *Chaldee Paraphrast*, who upon the Words of *Deborah*, *My Heart is towards the Governours of Israel, that willingly offer'd themselves; bless ye the Lord*, has this Gloss, *I am sent to praise the Scribes of Israel, who, when this Affliction was, ceased not from inquiring after the Law; and now it is comely for them that they sit in the Synagogues, and teach the People the Words of the Law, and bless and praise the Lord*. It cannot therefore be otherwise imagin'd, but that since the Use of Synagogues was of so absolute and evident Necessity for the Support of Religion, as that in a short time there could be no Religion without them, they were not only of antient Use among the *Israelites* from their first Settlement in *Canaan*, but they had also a warrantable Original, which could not be less than sacred; for tho' they had not a divine Law in express Terms for their Erection, they had (as *Dr. Lightfoot* observes) a divine Necessity indeed for their Foundation.

But notwithstanding the Plausibility of these Arguments, there seems to be a greater Reason to conclude that Synagogues were not in use under the first Temple, but were introduced after the Return from the Captivity of *Babylon*; for, not to insist upon the Silence in the Scriptures of the Old Testament, there are several Passages contained in them, which prove evidently that there could be no such Places for publick Worship in those

those Days. It is a common Saying among the Chap. 21.
Jews, that where there is no Book of the Law, 
there can be no Synagogue: And the Reason of
the Thing proves it; for the principal Service of
the Synagogue being the reading of the Law,
where there was no Book of the Law to be read,
there certainly could be no Synagogue. But how
rare the Book of the Law was through all *Judah*
before the *Babylonish* Captivity, many Texts of
Scripture inform us. When *Jehosaphat* sent Tea- 2 Chron. 17. 9.
chers through all *Judah* to instruct the People in
the Law, they carried a Book of the Law with
them; which they had no occasion to have done,
if there had been any Copies of the Law in those
Cities to which they went; which certainly there
would have been, had there been any Synagogues
in those Places; it being the same Absurdity to
suppose a *Jewish* Synagogue without a Copy of the
Law, as it would with us to suppose a Parish-
Church without a Bible. And when *Hilkiah* found 2 Kings 22.
the Law in the Temple, neither he nor King
Josiah would have been so surpriz'd at it, had
Books of the Law been common, as they cer-
tainly would, had there been Synagogues in those
Times. Their Behaviour upon that occasion suf-
ficiently proves that they had never seen it be-
fore; which could not be, had there been any
other Copies of it to be found among the People.
And if there were no Copies of the Law at that
time among them, there could then be most cer-
tainly no Synagogues for them to resort to for the
hearing of it read to them.

Besides, though we allow the Reason of erect-
ing Synagogues might be grounded upon a Com-
mand in the *Levitical* Law, where *holy Convocations* Levit. 23. 3.
are required upon the Sabbath Days; yet it does
not appear, nor follow, that the building of Sy-
nagogues in the Land was immediately put in
Execution. For tho' *Moses* requires the Duty
of assembling, yet he prescribes no Orders for
the Place of Meeting, nor for the Persons who
were to superintend the publick Worship at that
Time.

Book III. Time. These were moral Duties left to the Determination of the Governours of the Church, who were at liberty to decide concerning them as they thought fit, and to erect publick Places where they should be used, as the Exigencies of the Church required ; and there being no apparent Necessity for such Places till after the Captivity, then we may justly date the beginning of them. Upon the Return from *Babylon* the learned *Levites*, and other *Scribes* that were best skill'd in the divine Law, read it to the People in every City. They assembled in some wide Street, or a convenient Place without Doors, which being exposed to the Wind and Weather in the stormy Seasons of the Year, for the Remedy they erected Houses, or Tabernacles, where to meet for this Purpose. And this seems to be the Original of Synagogues.

These Places of Worship were so framed and contrived as to bear a Resemblance of the Temple of *Jerusalem*, towards which they always pointed. They consisted of two Parts, which may be called the *Chancel* and the *Church*. The Chancel they called the Temple, and it stood Westward, as did the *Sanctum Sanctorum* in the Tabernacle and Temple ; and in this they set the Ark or Chest (for every Synagogue had one) in which they laid up the Book of the Law. The Place was usually lighted with a great many Lamps, which hung from the Cieling above. In the Body of the Church the Congregation met, and prayed, and heard the Law ; and the manner of their sitting was thus : The Elders sate in an Hemicircle near the Chancel, with their Faces down the Church ; and the People sate, one Form behind another, with their Faces up the Church towards the Chancel and the Elders. They use, says *Maimonides*, Respect in the Synagogues and Schools, and sweep them and floor them. And the *Israelites* in *Spain*, and the West, and in *Shinar*, and the Land of *Comeliness*, used to set up Lights in their Synagogues, and floor

floor them with Mats to sit upon ; but in the Land of *Edom* (the *Roman Empire*) they sit upon Seats. Between the People and the Elders thus facing one the other, there was a Space where the Pulpit stood : Here was the Law read, and Sermons deliver'd to the People. The Women were not admitted into the Congregation with the Men, but they were placed in an Apartment on one Side, where they could see into the Body of the Church, and hear the divine Service performed there. Over the Gate of their Synagogues this Inscription was written, *This is the Gate of the Lord, the righteous shall enter into it ;* and upon the Walls were these, and the like Sentences, *Remember thy Creator. Enter the House of the Lord thy God in Humility. Prayer without Attention is like a Body without a Soul. Silence is commendable in time of Prayer.* Psal. 118. 20.

It is said by the *Jews* that Synagogues were antiently built in the Fields ; but they were afterwards erected in Cities ; and Provision was made by sharp Canons, that they should always be built in the highest Places of the City, and that in Height they should exceed all the Houses about them. Any Person, *Jew* or *Gentile*, might erect a Synagogue ; for the Holiness of the Place, they thought, consisted not so much in the Fabrick, as in its being set apart and dedicated to Holy Uses ; but when once it was consecrated, it was thought sacrilegious to alienate it, or convert it to any civil Purposes whatsoever.

It was a Rule that a Synagogue was to be erected in every Place where there were ten Men of some Learning, Fashion, and Quality, that had Time, and were piously disposed to attend upon divine Service. Where so many were not to be found, there no Synagogue could be built. Their Preciseness for the Number ten arose from hence, that they esteem'd no Congregation to be lawful, or acceptable to God, which consisted of a less ; and that God would not receive Prayers,
or

Book III. or was any way present in an Assembly of a fewer Number. There were but few of these publick Places at first ; but afterwards they became numerous, in the same manner as Parish Churches with us, which they so much resembled ; so that in our Saviour's Time there was no Town in *Judea* but what had one or more in it. There were twelve at that time at *Tiberias*, a City of *Galilee* ; and, if we believe the *Jews*, four hundred and eighty at *Jerusalem*, particularly one near the Court in the Mountain of the Temple.

Of those ten Men that constituted a Synagogue some had a Superiority of Power above the rest. In every Synagogue there was a Civil *Triumvirate*, three Magistrates, whose Office it was to decide the Differences arising between the Members of that Synagogue, and to take care that the Worship be regularly perform'd. These pronounced Judgment concerning pecuniary Matters, Thefts, Losses, Restitutions, ravishing a Virgin, a Man enticing a Virgin, of the Admission of Profelytes, laying on of Hands, and other Things of a civil and religious Concern. These were properly called *Rulers of the Synagogue*, because the chief Power of Government was in their Hands. This Court of *three* had Authority to inflict corporal Punishment, as Scourging ; but they could not condemn to Death.

Next to these was a publick Minister of the Synagogue, call'd a *Bishop of the Congregation*, and *Angel of the Church*. His Business was to offer Prayers for the whole Assembly, to which they answer'd *Amen* ; and to preach, if there were no other to discharge that Office. The reading of the Law was not properly his Business ; but every Sabbath he called out seven of the Synagogue (on other Days fewer) to execute that Duty : But he stood by the Person that read, to observe whether he read falsely or improperly, and call'd him back, or corrected him, if he had done amiss : And from hence this Officer was called *Overseer*. He took care that the Worship should be

be performed without Disorder and Indecency, Chap. 21.
and of every thing that conduced to regulate the Service.

The manner of calling out was usually in this Method: A Priest was called out first, and then a *Levite*, if any of these Orders were present in the Assembly, and after that any other *Israelite*, till they made up in all the Number of seven. And hence it was that antiently every Section of the Law was divided into seven lesser Sections, for the Use of these seven Readers; and in some *Hebrew* Bibles these lesser Sections are marked in the Margin, the first with the Word *Cohen*, that is, the *Priest*; the second with the Word *Levi*, that is, the *Levite*; the third with the Word *Shelishi*, that is, the *Third*; and so the rest with *Hebrew* Words signifying the Numbers following to the seventh, to direct what Part was to be read by the Priest, what by the *Levite*, and what by each of the other five, who might be any *Israelite*, of what Tribe soever, that was able to read the *Hebrew* Text.

There were also three *Deacons*, or *Almoners*, who had upon them the Care of the Poor: Two of them collected the Alms, and the third managed the Distribution. And these seven perhaps were reputed the *seven good Men of the City*, of whom there is so frequent mention in the *Talmudists*.

The eighth Person of the ten was the *Interpreter*, who stood by him that read in the Law, and render'd the *Hebrew* Original, that was not commonly understood, into the Mother Tongue; and sometimes used the Liberty of enlarging upon the Text, and paraphrasing upon it. The Reader did not deliver himself aloud to the People, but he whisper'd in the Interpreter's Ears, who spake aloud to the Assembly, who sat upon the Ground to hear him.

The Office of the ninth and tenth is not so easy to determine: Perhaps the Master of the *Divinity School* was the one, and his *Interpreter* the other.

other. This learned *Decemvirate* were the Representative Body of the Synagogue. They were not confined to be of the sacerdotal Order ; but any one, of what Tribe soever, if he was qualified by Learning, was admitted into the Administration, after he was first ordain'd by Imposition of Hands ; which initiatory Rite passed upon them all.

But there are others who give a different Account of the Officers belonging to the Synagogue. They deny, in general, that this *Decemvirate* had any manner of Jurisdiction in civil Cases ; and contend, that the Consistory, or peculiar Bench of the Synagogue, was wholly distinct from the civil Judicature of the Place. The *Rulers of the Synagogue*, whose Number they say is undetermined, had the Care only of Religion and divine Worship. Next to these, or perhaps one of them, was the *Angel of the Church*, or the *Bishop*, who was the prime Minister to offer up the Prayers of the People to God. Then were the *Deacons*, or inferior Ministers of the Synagogue, called *Overseers*, who under the Rulers of the Synagogue had the Care and Charge of Things in it. They kept the sacred Books of the Law and the Prophets, and other Holy Scriptures, all the publick Liturgies, and other Utenfils belonging to the Synagogue, and brought them out when they were to be used in the Service : And particularly they stood by and overlook'd such as read the Lessons out of the Law and the Prophets, and set them right if they had read amiss, and took the Book of them again when they had done. The next fixed Officer was the *Interpreter*, who interpreted the Lessons read in *Hebrew* into the *Chaldee*. He was supported by a Salary, and admitted as a standing Minister of the Synagogue.

C H A P. XXII.

The Service of the Synagogue. The publick Prayers. The Reading of the Scriptures. Expounding and Preaching. The Times of Worship in the Synagogue.

TH E Service to be performed in the Synagogue-Assemblies were *Prayers, Reading of the Scriptures, and Expounding upon them.* 1 Kings 8. The Temple it self was a House of Prayer, as well as a Place of Sacrifice, as appears by the Form used by *Solomon* at the Dedication of it. He address'd himself to God, that in whatever Miseries or Distresses the People should fall, either by temporal Plagues or Punishments from without, or by the Apprehension of their Sins within, if they applied to him in Prayer either in or towards his Holy Temple, that he would vouchsafe to hear and deliver them from their Troubles. *Josephus* speaks to the same purpose: *If it shall so fall out that thy People go astray, and that afterwards being punished by thee with Death, Pestilence, or any such Chastisement, by which thou reclaimest those that offend, to the Observance of thy Laws; if then they have recourse to this Temple by Prayer, beseeching Mercy of thee, that thou wouldst please to hear them, and have Mercy on them, and deliver them from their Adversities.* Antiq. lib. 8. cap. 2. It is certain that Prayers were daily put up together with their Offerings: And tho' we have very few Constitutions concerning them, yet the constant Practice of the Jewish Church, and the particular Forms of Prayer yet extant in their Writings, are a sufficient Evidence. For this purpose they had Liturgies, or prescrib'd Forms, which may be proved to be in use from the very Infancy of the Hebrew Nation.

The



Maim. in Te-
phillah.

The Forms of Prayer that belong'd to the Worship of the Synagogue were very few at first; but since they are increased to a large Number, which makes the Service very long and tedious; and the Rubrick by which they regulate it is so intricate, and perplexed, and encumber'd with so many Rites and ceremonious Observances, that they equal, if not exceed, the Superstition of the *Romish Church*. The most solemn Part of their Prayers are those which they call the *eighteen Prayers*, compos'd, as they say, by *Ezra*, with the Assistance of the great Synagogue, consisting of a hundred and twenty Elders, in which number were three Prophets, *Haggai*, *Zachary*, and *Malachi*. *Ezra*, says a Rabbi, compos'd those Benedictions which by the Consistory were enjoin'd to be perpetually observed, so that it was not lawful to change or alter them, neither to add to them, or to diminish from them; every Alteration of those Formulas, which by the Wisemen were devised and confirmed in those Prayers, being accounted for a Fault. And this was done, as the same Writer observes in another Place, that every Man might have them in his Mouth, and be perfect in them, and that thereby the Prayers of the Ignorant might be as compleat as those of a more eloquent Tongue.

Abendana's Po-
lity of the Jews,
p. 100.

The Occasion of compiling this Form, the *Jews* say, was this; that *Ezra* observing the Decay of the *Hebrew Language*, thro' the Neglect of the People, and their Affectation to speak in other Tongues, and consequently to pray in them too, thought it the most effectual Way to preserve the one, and to refrain them from their Fondness for the other, to prescribe certain Forms. Now these, says my Author, are in number eighteen: First, *Praises*; secondly, *Petitions* for Things necessary for the Support of Life; and, thirdly, *Thanksgivings*; which take up the whole Duty of publick Prayer. These eighteen Prayers may be thus translated.



“ 1. Blessed be thou, O Lord our God, the God of our Fathers, the God of *Abraham*, the God of *Isaac*, the God of *Jacob*, the Great God, powerful and tremendous, the High God, bountifully dispensing Benefits, the Creator and Possessor of the Universe, who remembrest the good Deeds of our Fathers, and in thy Love sendest a Redeemer to those who descended from them, for thy Name sake, O King, our Helper, our Saviour, and our Shield. Blessed art thou, O Lord, who art the Shield of *Abraham*.

“ 2. Thou, O God Lord, art powerful for ever. Thou raisest the Dead to Life, and art mighty to save. Thou sendest down the Dew, stillest the Winds, and makest the Rain to come down upon the Earth, and sustainest with thy Beneficence all that live therein, and of thy abundant Mercy makest the Dead again to live. Thou helpest up those that fall, thou curest the Sick, thou loosest them that are bound, and makest good thy Word of Truth to those that sleep in the Dust. Who is to be compared to thee, O thou Lord of Might? And who is like unto thee, O our King, who killest and makest alive, and makest Salvation to spring up as the Herb out of the Field? Thou art faithful to make the Dead rise again to Life. Blessed art thou, O Lord, who raisest the Dead again to Life.

“ 3. Thou art holy, and thy Name is holy, and thy Saints do praise thee every Day. *Selab*. For a great King and an holy art thou, O God. Blessed art thou, O Lord God most holy.

“ 4. Thou of thy Mercy givest Knowledge unto Men, and teachest them Understanding. Give graciously unto us Wisdom, Knowledge, and Understanding. Blessed art thou, O Lord, who graciously givest Knowledge unto Men.



“ 5. Bring us back, O our Father, to the Ob-
 “ servance of thy Law, and make us to adhere
 “ to thy Precepts. And do thou, O our King,
 “ draw us near to thy Worship, and convert us
 “ unto thee by perfect Repentance in thy Pre-
 “ sence. Blessed art thou, O Lord, who vouch-
 “ safest to receive us by Repentance.

“ 6. Be thou merciful unto us, O our Father,
 “ for we have sinned. Pardon us, O our King,
 “ for we have transgressed against thee ; for thou
 “ art a God good and ready to pardon. Blessed
 “ art thou, O Lord most gracious, who multi-
 “ pliest thy Mercies in the Forgiveness of Sins.

“ 7. Look, we beseech thee, upon our Afflictions.
 “ Be thou on our Side in all our Contentions, and
 “ plead thou our Cause in all our Litigations, and
 “ make haste to redeem us with a perfect Re-
 “ demption for thy Name's sake ; for thou art
 “ our God, our King, and a strong Redeemer.
 “ Blessed art thou, O Lord, the Redeemer of
 “ *Israel*.

“ 8. Heal us, O Lord our God, and we shall
 “ be healed. Save us, and we shall be saved ;
 “ for thou art our Praise. Bring unto us sound
 “ Health and a perfect Remedy for all our Infir-
 “ mities, and for all our Griets, and for all our
 “ Wounds ; for thou art a God who healest and
 “ art merciful. Blessed art thou, O Lord our
 “ God, who curest the Diseases of thy People
 “ *Israel*.

“ 9. Bless us, O Lord our God, in every Work
 “ of our Hands, and bless unto us the Seasons of
 “ the Year, and give us the Dew and the Rain to
 “ be a Blessing unto us upon the Face of all our
 “ Land, and satiate the World with thy Bles-
 “ sings, and send down Moisture upon every Part
 “ of the Earth that is habitable. Blessed art
 “ thou, O Lord, who givest thy Blessing to the
 “ Years.

“ 10. Convocate us together by the Sound of the
 “ great Trumpet to the Enjoyment of our Liber-
 “ ty, and lift up thy Ensign to call together all of
 “ the

the Captivity from the four Quarters of the Earth into our own Land. Blessed art thou, O Lord, who gatherest together the Exiles of the People of *Israel*.

11. Restore unto us our Judges as at the first, and our Counsellors as at the beginning; and remove far from us Affliction and Trouble; and do thou only reign over us in Benignity, and in Mercy, and in Righteousness, and in Justice. Blessed art thou, O Lord our King, who lovest Righteousness and Justice.

12. Upon the Pious and the Just, and upon the Profelytes of Justice, and upon the Remnant of thy People of the House of *Israel*, let thy Mercies be moved, O Lord our God; and give a good Reward unto all who faithfully put their Trust in thy Name; and grant us our Portion with them; and for ever let us not be ashamed, for we put our Trust in thee. Blessed art thou, O Lord, who art the Support and Confidence of the Just.

13. Dwell thou in the midst of *Jerusalem* thy City, as thou hast promised; build it with a Building to last for ever; and do this speedily, even in our Days. Blessed art thou, O Lord, who buildest *Jerusalem*.

14. Make the Offspring of *David* thy Servant speedily to grow up and flourish, and let our Horn be exalted in thy Salvation; for we hope for thy Salvation every Day. Blessed art thou, O Lord, who makest the Horn of our Salvation to flourish.

15. Hear our Voice, O Lord our God, most merciful Father. Pardon, and have Mercy upon us, and accept of our Prayers with Mercy and Favour, and send us not away empty from thy Presence, O our King; for thou hearest with Mercy the Prayer of thy People *Israel*. Blessed art thou, O Lord, who hearest Prayer.

16. Be thou well pleased, O Lord our God, with thy People *Israel*, and have regard unto their Prayers. Restore thy Wor-



“ ship to the inner Part of thy House, and make
 “ haste with Favour and Love to accept of the
 “ Burnt Sacrifices of *Israel*, and their Prayers; and
 “ let the Worship of *Israel* thy People be conti-
 “ nually well pleasing unto thee. Blessed art
 “ thou, O Lord, who restorest thy divine Pre-
 “ sence to *Zion*.

“ 17. We will give Thanks unto thee with
 “ Praise, for thou art the Lord our God, the
 “ God of our Fathers, for ever and ever. Thou
 “ art our Rock, and the Rock of our Life, the
 “ Shield of our Salvation. To all Generations
 “ will we give Thanks unto thee, and declare
 “ thy Praise, because of our Life, which is al-
 “ ways in thy Hands; and because of our Souls,
 “ which are depending upon thee; and because of
 “ thy Signs, which are every Day with us; and
 “ because of thy Wonders and marvellous Lo-
 “ ving kindneses, which are Morning, and Even-
 “ ing, and Night continually before us. Thou
 “ art good, for thy Mercies are not consumed;
 “ thou art merciful, for thy Loving-kindneses
 “ fail not. For ever we hope in thee; and for
 “ all these Mercies be thy Name, O King, blessed,
 “ and exalted, and lifted up on high for ever
 “ and ever; and let all that live give Thanks
 “ unto thee. *Selah*. And let them in Truth and
 “ Sincerity praise thy Name, O God of our Sal-
 “ vation, and our Help. *Selah*. Blessed art thou,
 “ O Lord, whose Name is good, and whom it is
 “ fitting always to give Thanks unto.

“ 18. Give Peace, Beneficence, and Benedic-
 “ tion, Grace, Benignity, and Mercy unto us,
 “ and to *Israel* thy People. Bless us, O our Fa-
 “ ther, even all of us together, as one Man, with
 “ the Light of thy Countenance; for in the
 “ Light of thy Countenance hast thou given un-
 “ to us, O Lord our God, the Law of Life, and
 “ Love, and Benignity, and Righteousness, and
 “ Blessing, and Mercy, and Life, and Peace.
 “ And let it seem good in thine Eyes to bless
 “ thy People *Israel* with thy Peace at all Times,
 “ and

“ and in every Moment. Blessed art thou, O Chap. 22.
 “ Lord, who blestest thy People *Israel* with
 “ Peace. *Amen.*”

To these eighteen was another added, a little before the Destruction of *Jerusalem*, in the Time of Rabbi *Gamaliel*. It was drawn up by Rabbi *Samuel*, called the *Lesser*, and design'd against the Christians, who are meant in it under the Names of *Hereticks* and *Apostates*. The Form was this:

“ Let there be no Hope to them who apostatize from the true Religion; and let Hereticks, how many soever they be, all perish, as in a Moment; and let the Kingdom of Pride be speedily rooted out, and broken in our Days. Blessed art thou, O Lord our God, who destroyest the Wicked, and bringest down the Proud.”

Before these Prayers are deliver'd by the Minister, every Person in the Congregation does in a low Voice repeat them for himself, that he might be the better prepared for the more solemn Rehearsal of them. Then the Minister officiating does in the Name of all present repeat them with a loud Voice, every one keeping Silence, except at the Conclusion of each Petition, when they answer *Amen*. This was peculiar to publick Prayer in the Synagogue; for in the Temple at the end of their Petitions they said, *Blessed be the Name of the Glory of his Kingdom for ever and ever*; it being an establish'd Canon among them, that no Prayer was rightly composed, unless express mention was made of *God's Kingdom* and *Glory*. Between the second and third Petition was repeated the Angelical Hymn, *Holy, Holy, Holy*, which might not be used by any Man in his private Addresses, being altogether appropriated to publick Devotion. Immediately before the last Petition the Minister pronounces the Benediction, prescribed by divine Command to be used at the Conclusion of their solemn Sacrifices, which was to be done by one of the Sons of *Aaron*; yet it was usually deliver'd by the Minister, except upon

Numb. 6. 22,
 &c.

Book III. some great Festivals, when one of the Family of *Aaron*, if any were present, performed that Office with all agreeable Solemnity.

These eighteen Prayers are in the Liturgies of the *Jews* no other than as the *Lord's Prayer* in ours, that is, they are the fundamental and principal Part; for besides them they have many others, some going before, others interspersed between them, and others following after, which all together make the Service of the Synagogue exceeding long and tedious. But these eighteen, upon the account of their great Excellency, say the *Jews*, have had such a settled Reputation, that they are at this Day used, without any the least Difference, by all that Nation, wheresoever dispersed, and constantly make up the most considerable Part of their publick Service; the rest being design'd chiefly as an Introduction and Preparation to them. So that whatever occasional Forms might be used in different Places, these notwithstanding are observ'd every where three times a day, as the constant and standing Rules and Measures of their Devotion; to the Performance of which all that were of Age, of what Sex or Condition soever, were indispensably obliged; and this the rather, because they are held to be of great Antiquity, and are expressly mention'd in the *Mishna*, which, next to the Holy Scriptures, is a Book of the greatest Authority, and therefore the most venerable now in use among them. Neither are they bound to make use of them constantly (as has been said) in their Synagogues only, but also in their private Houses; insomuch that every particular Man is obliged to offer up his Prayers in those very Forms, when he cannot have the Advantage of doing this publickly in the Congregation.

But because these Prayers were of a considerable Length, and could not be repeated in a short time; and because the Exigency of their Affairs was sometimes such, that they had not sufficient Leisure to attend them; therefore, in Cases of extreme

extreme Danger to their Persons, as in Times of War and Persecutions, and insuperable Difficulties and Necessities, as in a Journey that requir'd Haste and Expedition, they were allow'd to use the following Form: Chap. 22.

“ The Necessities of thy People are many,
 “ their Understanding is weak; may it please
 “ thee, O Lord our God, to grant us what is
 “ sufficient for our Sustainence, and to send a Sup-
 “ ply proportioned to every Man's Wants, and
 “ what is good in thine Eyes. Blessed be thou,
 “ O Lord, that hearest Prayer.

Others instead of that Form made use of this following upon the like Occasions, being a compendious Abstract of the nineteen principal Prayers, beginning at the fourth, and ending with the sixteenth, and is thus conceived:

“ Give us Understanding, O Lord our God,
 “ to know thy Ways; circumcise our Hearts,
 “ that we may fear thee; grant us Pardon, that
 “ we may be cleansed from our Sins; remove
 “ from us all Grievs and Sorrows; grant that we
 “ may enjoy the Pleasures of thy Habitation in
 “ the Holy Land; gather thy dispersed from the
 “ four Corners of the Earth; judge them that
 “ do err from thy Law; let the Righteous be
 “ glad in the Restoration of thy holy City, the
 “ Re-establishment of thy Temple, and the Re-
 “ stitution of the Kingdom of *David*, that his
 “ Name may shine, and his Crown flourish. Be-
 “ fore we call do thou answer, and whilst we are
 “ yet speaking do thou hearken; for thou art our
 “ Redeemer and Deliverer in all our Tribulation
 “ and Distress. Blessed be thou, O God, that
 “ hearest Prayer.

As to these two Forms there is this remarkable Difference, that whoever used the latter was obliged to repeat the three first and the three last Prayers of the nineteen at full length, and in a standing Posture; whereas in the former neither is requir'd. But whoever used the latter was under no Obligation to offer up the nineteen Prayers

Book III. when his Danger or Necessity was removed; whereas he that made use of the former was. It was a standing Canon, that every one that prayed in the short Form was always to pray in the plural Number; and they give an excellent Reason, because it should never seem as if a Man was cut off from the publick Congregation.

The *Jews* anciently when they went to pray covered their Head and Face with a Veil, as a Sign of Humility and Confusion, when they appear'd in the divine Presence. The Postures they used were either standing, according to the Examples of holy Men recorded in Scripture, or bowing, or kneeling, or Prostration, which three last were used upon the great Day of Expiation, and other Solemnities of Prayer, Confession, and Humiliation for Sins; but always with their Faces towards the Temple if they dwelt in *Jerusalem*, or towards the Holy Land, where the Temple stood, if they lived elsewhere. They were obliged to appear clean and neat in their Clothes when they came to publick Worship, not to eat, or drink, or sleep, in their Synagogues; and every thing was to be done with Decency and Order.

The second Part of Service perform'd in the Synagogue, was the *Reading of the Scriptures*. This was divided into three Parts: The first was the reading of the *Shema*, the second the reading of the *Law*, and the third the reading of the *Prophets*. The first was an Office containing three Sections of the *Law*: The first Section began at the fourth Verse of the sixth Chapter of *Deuteronomy*, and ended with the ninth Verse; the second was from the Beginning of the thirteenth Verse of the eleventh Chapter of *Deuteronomy* to the End of the twenty-first Verse; and the third from the Beginning of the thirty-seventh Verse of the fifteenth Chapter of *Numbers* to the End of the Chapter. And because the first of these Portions in the *Hebrew Bible* begins with the Word *Shema*, that is, *Hear*, they call the three Divisions the *Shema*.

Shema. This Office, next to the nineteen Prayers, Chap. 22. is read with the greatest Solemnity, as comprising the fundamental Principles of their Religion; and is upon that Account carefully taught their Children as soon as they can speak plain. The nineteen Prayers were to be said thrice every Day by all Persons that were of Age, without any Exception; but the reading of the *Shema* was but twice a day, that is, Morning and Evening (in the publick Assemblies, or in private) and the Males only of free Condition were obliged to it, all Women and Servants being excused from the Duty. The Obligation to repeat this *Shema* Morning and Evening they derive from those Words of the Law, *And thou shalt talk of them when thou liest down and when thou risest up:* Deut. 6. 7. And the reading of it they thought of the greatest Importance to keep up the Spirit of Religion, which it excellently promoted by making Confession twice every Day of the Unity of God, and of the sacred Duties they ow'd to him.

The reading of the *Law* was a principal Part of the Synagogue Service: For this purpose the five Books of *Moses* were divided into fifty-four Sections. This, it is supposed, was done by *Ezra*, that the People might be the easier instructed in the divine Law. Every *Sabbath* day one of these Sections was read in their Synagogues. They ended the last Section with the last Words of *Deuteronomy* upon the *Sabbath* of the Feast of Tabernacles, and then began anew with the first Section from the Beginning of *Genesis* the next *Sabbath* after, and so went round in this Circle every Year. The Number of these Sections was fifty-four; because in their intercalated Years (a Month being then added) there were fifty-four *Sabbaths*. Upon other Years they reduced them to the Number of the *Sabbaths* in these Years, by joining two short ones several times into one; for they thought themselves obliged to have the whole Law read over in their Synagogues every Year. It has been observ'd before, that after the
Return

Book III. Return from *Babylon* the reading of the Law was in the *Hebrew* Language, and then render'd by an Interpreter into the *Chaldee*, that so it might be fully understood by the People. And this was done Period by Period ; and therefore that these Periods might be the better distinguish'd, and the Reader more certainly know how much to read at every Interval, and the Interpreter how much to interpret, the Scriptures were divided into Verses ; and the Rule was, that in the Law the Reader was to read one Verse, and then the Interpreter was to render it into *Chaldee*. But in the Prophets he was to read three Verses together, and the Interpreter was to interpret in the same manner.

The Law was always read by the Person standing, partly, say the *Jews*, for the greater Honour of it, and partly because God said to *Moses*, *Stand thou here with me*. The Minister of the Congregation calls out the Reader, and he goes into the Desk or Pulpit, which stands in the Middle of the Synagogue for that purpose, and looks out the Section he is to read ; but does not begin before he is commanded by the *Bishop* or *Angel* of the Church. The Tradition says, that upon the *Sabbath* the Readers of the Law were seven ; upon the Day of Expiation six ; upon Holy Days five ; upon the New Moons, and the seven Days of the great Festivals, four ; and upon the second and the fifth Day of every Week three ; and the Law was not allowed to be read by less than three one after another.

The *Jews* at this time keep a Book of the Law in all their Synagogues. It is written upon Calves Skins of many Ells in length, always by a *Jew*, and with great Care ; for the least Mistake pollutes the whole. The Characters are fair and large ; but they have no Points. The Skins are fastned to two Rollers, which are longer than the Breadth of the Skins ; and by these they hold the Book. This Copy is esteem'd with great Veneration ; all the Assembly kiss it as many as
can

can reach ; but such as cannot, touch it with their Hands, which afterwards they solemnly kifs. It is preserved in an Ark, or Coffer, in imitation of the Ark under the first Temple, wherein the Tables of the Testimony were laid up. Chap. 22.

Till the Time of the Persecution by *Antiochus Epiphanes*, no part of the Scriptures but the *Pentateuch* was read in the Synagogues of the Jews ; but when that Tyrant had destroy'd, or profan'd all the Copies of the Law that came to his Hands, and which the Jews were obliged to deliver upon Pain of Death, such who persisted still in the establish'd Worship, instead of the Lessons that were read every *Sabbath* out of the Law, made choice of so many Portions out of the *Prophets* ; and upon this Occasion was the reading of the *Prophets* first introduc'd into the Jewish Worship, and was continu'd in their Synagogues ever after : For when that sad Persecution was over, and the reading of the Law restor'd, the *Prophets* were also read with it ; and instead of one Lesson they had two, the first out of the Law, and the second out of the *Prophets*. This Lesson out of the *Prophets* was generally read by one of the Number of those who read the Law ; he was called out by the Minister of the Congregation, went up into the Desk, had the Book of the *Prophet* given him, began with a Prayer, and had an Interpreter. In reading the *Prophets* they were not so punctual as in reading the Law ; for they might contract the Lesson if they thought fit, or turn over from one Place to another, not observing that Form and Regularity which the Rubrick injoin'd.

The Part of the Synagogue Service which remains yet unexplain'd, is the *expounding* of the Scriptures, and *preaching* from them to the People. The first was perform'd at the time of reading, and the other after the Law and the *Prophets* were read. This was done sitting ; and though the *Levitical* Tribe was set apart for the publick Ministry, and to instruct the People, yet others

Book III. others of other Tribes often studied the Law, and became publick Preachers as well as the Priests and *Levites*; but no one presumed to execute this Office before he was solemnly *ordained* and appointed to it. But this Ordination was not always accompanied with *Imposition of Hands*; it was sufficient to give the Person the Appellation of *Rabbi*, and to say to him, *Be thou ordained*; and that was his Commission. Every Teacher at first assumed to himself a Right of ordaining his Scholars as he saw fit; but afterwards the *Sanhedrim* took the Power into their own Hands; and therefore it was far from being a common Use, or any Use at all among the *Jews*, to allow any mechanical or unordain'd Person to step into the Doctor's Chair, or to preach Divinity in their Synagogues, as Impudence and Folly should urge them on; but they had a solemn Dimission into such Employments by a lawful Ordination, by Men that were regularly ordain'd themselves.

The *Times* of the Synagogue Service were three Days a week, besides Holy Days, whether Fasts or Festivals; and thrice every Day, in the Morning, the Afternoon, and at Night. Their ordinary Days for divine Service were *Monday*, *Thursday*, and *Saturday*: The two first were set apart by the Appointment of the Elders; but the last was their *Sabbath*, and separated by God for religious Exercises and publick Worship; so that they are not three Days without the reading of the Law. The Method of reading was establish'd in this manner: The *Pentateuch* was divided (as before observ'd) into as many Sections as there are Weeks in the Year. Upon *Monday* they began with that which was appointed for that Week, and read it half through; upon *Thursday* they read the Remainder; and upon *Saturday*, which was their *Sabbath*, they read all over again, from the Beginning of the Section to the End, and this both Morning and Evening. Upon the Week Days they read it only in the Morning; but upon the *Sabbath* it was likewise read in the Evening.

Evening, for the Benefit of Labourers and Artificers, who could not attend the Synagogues upon the Week Days, that so they might hear the whole Section read over to them twice in every Week. When the reading of the *Prophets* was added to that of the *Law*, the same Order was observed in it. Chap. 22.

Upon every Day when the publick Service of the Synagogue was perform'd, they assembled three times for the sake of their Prayers; that is, in the Morning, at Noon, and in the Evening. And this Practice, in the Opinion of the *Jewish Doctors*, was instituted by the three Patriarchs; the Morning by *Abraham*, at which time he perform'd his Devotion; *Abraham got up early in the Morning to the Place where he stood before the Lord; that is, says the Chaldee Paraphrast, where he used to pray.* The Noon Day by *Isaac*; *Isaac went out to meditate or to pray at the Even-tide; that is, at the time of the Sun's Declension from its Meridian.* The Evening by *Jacob*; *And Jacob lighted upon a certain Place and tarried there all Night.* But others more reasonably conjecture, that this Practice was used in Imitation of *David*; *Evening, and Morning, and at Noon will I pray.* *Gen. 19. 27.*
Gen. 24. 63.
Gen. 28. 11.
Psal. 55. 17.

These three Times of Prayer were also observ'd during the Temple Service, in compliance with the Times of offering the Daily Sacrifices, at which Solemnities Prayers were constantly used, and always look'd upon as the most substantial Parts of Worship, whereby the Sacrifices themselves were consecrated, and render'd acceptable to God. And notwithstanding there were only two Daily Sacrifices, that of the *Morning*, and that of the *Evening*; yet because this latter (which began about three in the Afternoon) continued sometimes all Night upon the Altar burning, therefore Prayers were then also used; and this made the third time of publick Devotion. When Synagogues were erected, the Hours of publick Devotion were, as to Morning and Evening Prayers, the same in which the Morning and

Book III. and Evening Sacrifices were offer'd up at the Temple; and the same Times of the Day they observ'd in their private Prayers wheresoever perform'd. Those who lived in *Jerusalem*, or in other Places, and had not Time or Opportunity to go up to the Temple, if it were a Synagogue Day, resorted thither to perform their Devotions, and joined in Prayer with the Congregation. If it was not a Synagogue Day, they prayed in private; but generally chose the Synagogue as the properest Place even for private Prayer. If they had no Opportunity to go to the Synagogue, they prayed, at the Hour of Prayer, in whatever Place they were, in the Street, or in the Market; rather than lose the Benefit of Devotion. But many of them had *upper Rooms* in their Houses, which were as Chapels, or Oratories, particularly set apart and consecrated for this purpose.





BOOK IV.

CHAP. I.

The Religion of the Hebrews. Their Sacraments. Of Circumcision.

THE Religion of the *Hebrews* consisted principally in *Prayers*, *Sacraments*, *Sacrifices*, and the publick Observation of *Fasts* and *Festivals*. Something concerning their *Prayers* has been already observ'd, as far as they were prescrib'd by the *Jewish Church* in the Worship of the *Synagogue*. Under the *Temple*, the People were usually left to their own Conceptions, tho' the *Priests* made use of a set Form when they offer'd *Oblations* and *Sacrifices*; and these *Prayers* will be consider'd when we come to that Part of divine Worship. Their *Sacraments* were two, *Circumcision*, and the *Paschal Supper*.

Circumcision was a *Fœderal Rite*, annexed by God as a Seal to the Covenant which he made with *Abraham* and his *Posterity*, and was accordingly renew'd and taken into the Body of the *Mosaical*

Mosaical Constitutions. It was not a mere Mark only to distinguish the *Hebrews*, as the Seed of *Abraham*, from other Nations; but by this they were made the Children of the *Covenant*, and entitled to the Blessings of it: Though if there had been no more in it than this, that they who were of the same Faith should have a certain Character whereby they should be known, it would have been a very wise Appointment. This Mark seems to be fitly chosen for the Purpose; because it was a Sign that no Man would have made upon himself and upon his Children, unless it were for the sake of Faith and Religion. It was not a Brand upon the Arm, or an Incision in the Thigh; but a difficult Operation in a most tender Part, peculiarly called *Flesh* in many Places of Scripture. That Member which is the Instrument of Generation was made choice of, that they might be an *Holy Seed*, consecrated unto God from the Beginning; and Circumcision was properly a Token of the divine Covenant made with *Abraham* and his Posterity, that God would multiply their *Seed*, and make them as the Stars of Heaven.

Gen. 15. 5.

This Original of Circumcision is lately disputed by learned Men, who fancy the *Jews* borrow'd it from the *Egyptians*; and that God did not enjoin *Abraham* a new thing, when he order'd him to be circumcised; but only made this a Sign of his Covenant with him, which it was not with other Nations. The only Authority upon which the Broachers of this Novelty rely, is *Herodotus*, who says, that the People of *Colchis*, and the *Egyptians*, were the only Nations that were circumcised from the Beginning; the *Syrians* and *Phœnicians*, who live in *Palestine*, confessing that they had this Rite from them. Which is just such a Tale as he tells in the second Chapter of that Book, that the *Egyptians* were the first Inhabiters of the Earth, unless perhaps the *Phrygians*. This Opinion proceeded from their own vain Conceit, which made them unwilling to

Lib. 2. c. 104.

to confess that they receiv'd Circumcision from any other People. But *Moses* himself sufficiently overthrows this Argument; for he tells us that the *Philistim* came from the *Castuchim*, that is, the People of *Colchis*, as that People came originally from *Egypt*, as *Herodotus* himself confesses; and this was before *Abraham's* Time; for the *Philistim* had a King among them in his Days. Now these *Philistim* were an uncircumcis'd People; and therefore the People of *Colchis* no doubt were so also; when they went out of their Country and drove the *Avim* out of *Palestine*. And consequently the *Egyptians* had no such Rite among them when the *Castuchim* came from *Egypt*, but impos'd grossly upon *Herodotus* when they made him believe they had been circumcised from the Beginning. The Truth is, the *Ishmaelites* received it from *Abraham*; and from them the *Arabians*; and from those Countries, or from *Abraham's* Children by *Keturah*, it was derived, in all likelihood, to the *Egyptians*; from whom the People of *Colchis*, who knew themselves to be of *Egyptian* Descent, embrac'd it in imitation of their Ancestors. Besides, it is incredible that God would fix the Mark of the *Egyptians*, the Race of *Ham*, upon *Abraham* and his Posterity; and there is nothing to induce any Nation to use such a Rite, unless they had been directed to it by God, as *Abraham* was.

The time for performing this Rite was the eighth Day, (that is, six full Days after the Child was born) because till then it was not sufficiently cleansed from the Impurities of its Birth, nor was the Mother past her greatest Pollution; and consequently could not touch it without rendering it unclean. And the eighth Day was so absolutely fix'd for this Ceremony, that if it fell upon a *Sabbath* they circumcised the Child; from whence arose that Saying among them, the *Sabbath* gives place to *Circumcision*. And as the Child was not to be circumcised before the eighth Day, so he was not (unless perhaps in case of

great Weakness) to be kept uncircumcised beyond it; upon which if the Parents did not cause it to be circumcised, the House of Judgment, as the *Jews* speak, were bound to do it; and if they did not (being ignorant perhaps of the Neglect) the Child, when he came of Age, (that is, was thirteen Years old) was bound himself to get it done. If he did not, the Judges, if they knew of it, were obliged to take care of it.

Gen. 17. 14.

The Penalty of *cutting off* lay upon the Parents, or those who supplied their Place, for the wilful Omission of Circumcision: But notwithstanding the Terror of this Punishment, yet there is frequent mention in the *Talmudists* of *Jews* that always went uncircumcised, and of some Priests who were never circumcised, and yet served at the Altar, and their Ministrations were esteem'd valid. It was a Rule among them, that an uncircumcised Priest, or *Israelite*, was a true Priest, or a true *Israelite*, whose Brethren died by Circumcision; for they fancied that the Precepts were not binding where Death would certainly follow, and that such as observed the Laws were to live, and not to die in them: So that if the first, second, or third Son should die by Circumcision, those that were born after were not circumcised, and yet were esteem'd Priests or *Israelites* in all respects.

Epiphan. lib. de
Mens. & Pond.

The Foreskin in the early Times was cut off with a sharp Knife made of Flint; but in Times of Persecution, those who chose to save their Lives at the Expence of their Religion, had a way to destroy the Character of Circumcision that was in their Flesh; which they did by drawing up the Foreskin with a Chirurgion's Instrument: And this wicked Invention is ascribed to *Esau*, as the first Author and Practiser of it. The Foreskin was sometimes drawn up by Sickness; but which way soever it was done, the Person must submit to be circumcised again, before he was esteem'd a Member of the *Jewish* Church.

The Name was usually given to the Child at the time of Circumcision: Upon extraordinary Occasions,

Occasions, the Mother, or some that stood by, would name it at the time of its Birth; but no Name could at any time be impos'd upon it without the Father's Consent. They always had regard to the Name of some Person of Distinction who had been of the Family. The Name of God was often taken into their Names, which generally were significative, as *Nathanael*, which signifies the *Gift of God*. It was usual for them to change their Names out of Humour or Interest; and at last, instead of deriving their Names from the *Hebrew Language*, they introduced Names from the *Greek* and *Latin Tongues*, and were called as other Subjects of the *Roman Empire*.

The ancient way of performing this initiatory Rite among the *Hebrews*, is no where, as I know of, to be found; and therefore I must submit to describe the Operation by the Account to be found among the more modern Writers of the *Jews*; which, though it be attended with some Ceremonies that may seem trifling and superstitious, yet since it is the best I can meet with, and the Form appears to be just and rational in some Parts of it, I will venture to insert it for the sake of Illustration. And it is as follows:

The Person who administer'd this Rite was called *Mohel*, who must be a *Jew*, and a Man, and well skill'd in the Operation; which that he might be qualified to execute with Dexterity, he first procured Liberty by Money to circumcise the Children of some poor *Jews*, to gain Experience, before he was employ'd by the richer sort. The circumcising Instrument is of Stone, Glass, Iron, or any Matter that will cut; commonly a sharp Knife, like a Razor, among the rich *Jews*, set in Silver, and adorn'd with precious Stones. Before the Infant was circumcised, he was washed and wrapped in Clouts, that in the time of the Circumcision he might lie clean; for otherwise no Prayers could be said over him. And if during the Ceremony he chanced to defile himself, nothing could be done till he was washed and laid clean

Book IV. again. This Rite was generally perform'd in the Morning, while the Child was fasting, to prevent the greater Effusion of Blood.

In the Morning therefore of the eighth Day all things were made ready: First two Seats were placed, or one so framed that two might sit in it apart, set off and cover'd with rich Carpets, either in the publick Synagogue, or in a private Apartment in the House. If it was in the Synagogue, the Chair was placed near the Holy Ark, or Chest, where the Book of the Law is kept: Then comes the Witness, or, if you please, the *Godfather* for the Child, called the *Master of the Covenant*, and places himself at the Seat; and near him stands the *Mobel*, or Circumciser. They are followed by other *Jews*, one of which cries with a loud Voice that they should presently bring what was needful for the Business. In this Office there were several Boys that had particular Employments: One carried a great Torch, in which were lighted twelve Wax Candles, to represent the twelve Tribes of *Israel*; after him came two Boys carrying Cups full of red Wine; after them another carrying the circumcising Knife; another brings a Dish of Sand; another a Dish with Oil, in which are fine and clean Rags, which the *Mobel* applies to the Wound of the Child. These stand in a Ring about the Circumciser, to take notice how he performs the Ceremony; and these Offices are bought with Money by the Parents of the Children. Some also come with Spices, Cloves, Cinnamon, and strong Wine, to support and refresh any Person that should chance to faint or swoon at the Operation.

Things being thus prepared, the Godfather sits down upon one of those two Seats, and the *Mobel* places himself over-against him, and sings the Song of the *Israelites* after they had passed the Red Sea. Then the Women bring the Child to the Door, all the Congregation rising up. The Godfather goes to the Door, takes the Child, sits down in his Seat, and cries out, *Blessed be he that cometh*; alluding to *Elias*, for whom the

void

void Seat is set; for the vulgar Jews believe him to be alive upon Earth; and the more learned conceive, that he is there present in Spirit, and that he will again make his bodily Appearance before the Day of Judgment. They say that when *Elias* (whom they call *the Angel of the Covenant*) complained that the Children of *Israel* had forsaken the Covenant, that is, Circumcision, God promised him that he should be always present at the circumcising of Infants, to see it rightly perform'd. And when they prepare that Seat for *Elias*, they are obliged in express Words to say: *This Seat is for the Prophet Elias*. If he be not thus formally invited he never comes; and this Chair continues set for him three whole Days together.

Chap. I.

1 Kings 19. 10.

The Child lies in the Lap of the Godfather, and the *Mobel* takes him out of his Clouts, and lays hold on his Member; and, holding the Foreskin, puts back the Top of it, and rubs it to make it less sensible of Pain. Then he takes from the Boy the circumcising Knife, and says aloud: *Blessed be thou, O God our Lord, King of the World, who hast sanctified us with thy Commandments, and given us the Covenant of Circumcision*: And as he speaks he cuts off the fore part of the Skin, that the Nut of the Yard might be seen; and then casts it into the Dish of Sand, and restores the Knife to the Boy again. From another Boy he takes a Cup of red Wine, and drinks his Mouth full, which he immediately spits out upon the Infant, and with it washes away the Blood; and if he perceives the Child begin to faint, he spurts some of it into his Face: Then he takes the Member of the Child into his Mouth, and sucks out the Blood, in order to stop the Effusion, and spits it into the other Cup full of Wine, or into the Dish of Sand. This he does thrice; and if the Circumciser neglects to suck the Blood in this manner, he is degraded from his Office, and employ'd no more. When the Blood is stay'd, the *Mobel* with his sharp pointed thin Nails rends the Skin of the Yard,

Yard, and forces it so far back that the Head of it is bare ; and this Ceremony is so necessary, that without it there can be no Circumcision. This Operation is exceeding painful to the Infant ; and when it is over, he lays the soft Rags dipt in the Oil aforesaid to the Wound, binds them three or four times about, and then wraps up the Infant again in his Clouts.

Then the Father of the Child says : *Blessed be thou, O God our Lord, King of the World, who hast sanctified us in thy Commandments, and hast commanded us to succeed into the Covenant of our Father Abraham.* To this all the Congregation answer : *As this Infant has happily succeeded into the Covenant of our Father Abraham, so happily shall he succeed into the Possession of the Law of Moses, into Marriage also, and other good Works.* Then the Mobel washes his bloody Hands and his Mouth. The Godfather rises and stands over-against him ; and, taking the other Cup of Wine, prays over the Infant in this Form : *O our God, God of our Fathers, strengthen and preserve this Infant to his Father and Mother ; and make that his Name among the People of Israel may be called Isaac (here he names the Child) who was the Son of Abraham. Let the Father rejoice in him that came out of his Loins. Let his Mother rejoice in the Fruit of her Womb, as it is written : Thy Father and thy Mother shall be glad, and she that bare thee shall rejoice. And God says by the Prophet : When I passed by thee, and saw thee polluted in thine own Blood, I said unto thee, when thou wast in thy Blood, live ; yea, I said unto thee, when thou wast in thy Blood, live.* Here the Mobel puts his Finger into the other Cup of Wine, wherein he had spit the Blood, and moistens the Lips of the Child three times with that Wine, conceiving that he shall live longer in the Blood of his Circumcision than otherwise he should. Then he prays for the whole Congregation, and that God would give long Life to the Father and Mother of the Boy, and bless the Child. This last Prayer is made near the Ark ; and some of the devouter Jews, before

Prov. 23. 25.

Ezek. 16. 6.

before and after Circumcision, take the Child and lay him upon the Seat prepared for *Elias*, that the Prophet might touch him. The Skin is cast into the Sand in Memory of that Promise; *I will make thy Seed as the Sand of the Sea*; And of Gen. 32. 12. the Saying of *Balaam*; *Who can number the Dust of* Num. 23. 10. Jacob? that is, his Posterity, whose Foreskin is cast into the Dust. By this means they say that the Curse upon the Serpent is fulfilled: *Dust shalt* Gen. 3. 14. *thou eat*; that is, this Skin in the Dust; So that the Serpent can have no more Power over them. The Child being thus made a Jew, they return to the Father's House, and restore him to his Mother's Arms.

If the Child be sick upon the eighth Day, they defer Circumcision till his Recovery. They imagine the blowing of the North Wind to be necessary to this Ceremony; and therefore conclude that their Fathers forbore the Use of Circumcision for forty Years in the Wilderness; because the North Wind did not blow all that time, lest it should have blown away the Pillar of Smoke and Fire: Besides, this Wind is wholesome for Wounds, which else are dangerous. But lest they should stay beyond the eighth Day expecting this Northern Blast, the *Talmud* is so kind as to say, that every Day there blow four Winds, and that the North is mixed with them all; and therefore they may circumcise every Day. If the Child die before the eighth Day, he is circumcised at the Grave without any Prayers; but a Sign is erected in Memory of him, that God may have Mercy upon him, and raise him at the Day of the Resurrection.

Upon the Day of Circumcision the Father makes a Feast. Ten must be the Number of the invited Guests; and one or two of the learned Rabbis make a long Prayer and Sermon at the Table, while the others freely set the Glass about, and drink plentifully. This Feast they Gen. 21. 5. observe by the Example of *Abraham*, who made a great Feast the same Day that *Isaac* was wean'd.

Book IV. They pervert the Text, and say, when he was *circumcised*. The *Mohel* continues some time with the Mother, lest the Blood should issue from the Wound. They use but small Solemnity when a Female Child is born; only when it is about six Weeks old some young Girls stand about the Cradle, and lift it up with the Child in it and name it, she who stands at the Head being God-mother. And then they feast and are merry.

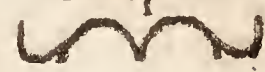
I remember that *Scotus* somewhere reckons up the different Periods of Circumcision in this manner: From the Institution of it to the Time that Christ was baptized, it was under the Precept of the Law, and was profitable and necessary; from the Baptism of Christ to the Promulgation of the Gospel, it was useful, but not necessary; from the Promulgation of the Gospel to the Destruction of the Temple, it was lawful, but not useful; from the Destruction of the Temple, or rather from the Council of the Apostles to this Time, it was absolutely unlawful, it was Concision, and not Circumcision. In the first Period they only circumcised; in the second they circumcised and baptized; in the third they baptized and circumcised (for Baptism was then more regarded than Circumcision) in the last, the Christians only baptized.

C H A P. II.

*The Rite of Baptism among the Hebrews;
the Admission of Profelytes into the
Church.*

Circumcision was the initiatory Rite appointed by God for the Admission of Hebrew Children into the establish'd Religion; but it was always, as the *Jews* say, attended by *Baptism*, which was inseparable from it, though it was not perhaps of the same divine Authority. It

It is the general Voice of the Writers of that Nation, that all the *Israelites* were enter'd into the Covenant, among other things, by the Rite of Baptism. *Israel* (says *Maimonides*, the great Interpreter of the *Jewish* Law) was admitted into the Covenant by three things, by Circumcision, by Baptism, and by Sacrifice: Circumcision was in *Egypt*, as it is said, none uncircumcised shall eat the Passover; Baptism was in the Wilderness before the giving of the Law, as it is said, *Thou shalt sanctify them to-day and to-morrow, and let them wash their Garments; and Sacrifice, as it is said, And he sent the young Men of the Children of Israel, and they offer'd Burnt-Offerings, they offer'd them for all Israel.*

Chap. 2.

Issac Biah.
cap. 13.

The Truth of this Opinion is suspected. However, it is indisputably certain, that Heathens, who became Converts to the Religion of the *Jews*, for many Ages were admitted by Circumcision; and Baptism was inseparably join'd to it. Whenever (says the same Writer) a Heathen is willing to be joined to the Covenant of *Israel*, and place himself under the Wings of the divine Majesty, and take the Yoke of the Law upon him, voluntary Circumcision, Baptism, and Oblation are requir'd; but if it be a Woman, Baptism and Oblation. This Practice, the *Jews* say, continued to the Reign of *Solomon*; but at that time Persons of other Nations became Proselytes by thousands, and then they were received by Baptism or Washing only. The Original of Baptism is deduced from the Practice of the Patriarch *Jacob*, when he chose into his Family, and received into the Church, the young Women of *Sichem*, and other Heathens who lived with him. The Text is: *Jacob said to his Family, and to all that were with him, Put away from you the strange Gods, and be ye clean and change your Garments. The Expression be ye clean, is applied by Aben Ezra to Baptism, or the washing of the Body; and this perhaps is no improbable Conjecture.*

Book IV.

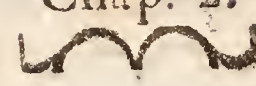


It has been observed before that there were two sorts of *Profelytes* among the *Jews*, *Profelytes* of the *Gate*, and *Profelytes* of *Righteousness*: The latter only were received into the Church by Baptism, by which they became *Israelites* in all respects; they were not only freed from the *Gentile* Pollution, and transplanted into the Religion of the *Jews*, but they had the Freedom to marry a Woman of *Israel*, by which means their Offspring became undefiled and legitimate. Servants therefore that were taken into a Family, and such also as were to be made free, if they desir'd it, were baptized; their Children by this means, if the Mother was an *Israelite*, was received into all the Privileges of the Nation, Civil and Spiritual: And hence it was that in following Generations the Sons of *Profelytes* were circumcised indeed, but not baptized.

The manner of admitting *Profelytes* is thus recorded by the *Jewish* Writers: When a *Profelyte*, or a *Profelytess*, offer'd to be receiv'd into the Religion of the *Jews*, they inquir'd of them whether they did not embrace that Religion for Riches, for Preferment, or out of Fear: And a Man they examin'd, whether he had not set his Eyes upon some Maid of *Israel*; and of a Woman, whether some young Man of *Israel* had not engag'd her Heart. And if no such thing was found, they acquainted them with the Weight of the Yoke of the Law, and the Labour of performing it. If they perceived that they came out of Love to the Law, they received them, as it is said: *When she saw that she was stedfastly minded to go with her, then she left speaking unto her.*

Ruth 1. 18.

When they receive a *Profelyte* of *Righteousness*, and have inquir'd of him, and find none of the Causes mention'd, they say to him: *What sawest thou that caused thee to become a Profelyte? Knowest thou not at this time that Israel is poor and oppressed, and many Calamities are upon them? If he replies, I know it, I am one unworthy, they receive him out of hand, and acquaint him with the Fundamentals of*

of the Law; namely, the Unity of the God- Chap. 2.
head, and the Prohibition of Idolatry, which they 
insist largely upon: Then they rehearse to him
some of the less and some of the greater Com-
mandments in the Law, but not so fully. They Deut. 24. 19.
inform him likewise of the Sin of a Man's ga-
thering what he had left, and about the Corner
of the Field, and about the second Tithing. They Levit. 23 22.
relate to him the Penalties of the Law, saying
thus: "Know, that before thou comest into
" this Law, if thou eatest Fat, thou art not
" liable to the Punishment of cutting off; and
" if thou didst profane the Sabbath, thou wast
" not punish'd by stoning: But now after thou
" art proselyted, if thou eatest Fat, thou must be
" punish'd by cutting off; and if thou profanest
" the Sabbath, thou must be stoned." And they
add no more; for they are not too particular
with him, lest it prevents his Conversion, and
frightens him from his Design; for at first they
draw a Man with gentle Words, as it is said:
With the Cords of a Man will I draw them. There-
fore as they acquaint him with the Penalties of
the Commandment, so they let him know the
Reward of Obedience; and shew him, that by
keeping the Commandments he shall obtain the
Life of the World to come; and that there is no
Man perfectly righteous, but he who keeps the
Commandments, and does them.

For this purpose they say to him: "Knowest
" thou that the World to come is not reserv'd
" but for the Righteous, that is, for *Israel*? And
" therefore though thou see *Israel* in Affliction in
" this World, yet there is Good laid up for
" them; for they cannot receive much in this
" World among the Nations, lest their Heart
" should be lifted up, and so they err and spoil
" the Reward in the World to come; as it is
" said, *Jesurun* waxed fat, and kicked. Nor does
" the blessed God bring upon them much Ven-
" geance, lest they should perish; for all Nations
" shall fail, but they shall remain." And this
they

Book IV. they speak largely upon, to make him in Love with the Commandments. If he turns back and refuses to embrace them, he goes his way ; but if he gives his Assent, they circumcise him without delay. If it appears that he was circumcised before (as *Ismaelites*, and *Midianites*, and other Children of *Abraham* were) they fetch from him a Drop of Blood of the Covenant, and then he is allow'd to be perfectly circumcised.

There is some Distance of time between his Circumcision and his *Baptism* ; for he was not baptized till the Pain of Circumcision was healed ; because Water might be injurious to the Wound. As soon as he grows whole, they bring him to Baptism, to some gathering of Waters ; and the Proportion is computed to be a Cubit square, and three Cubits deep ; that is, as much as amounts to the washing of the whole Body of a Man at one dipping. Being placed in the Water, the *Triumviri* (or the Judicial Consistory of three, who had the sole Power of admitting to Baptism) instruct him in some of the weightier and some of the higher Commands of the Law ; and then he plunges himself all over his Body ; for it was a Rule, that when the Law speaks of washing of the Flesh, or washing of Garments, it intends the washing of the whole Body ; so that if but the Tip of the Finger, or any of his Hair remains unwash'd, the Man was still in his Uncleanness. When he came out of the Water, after his Baptism, he made a solemn Prayer that he might be purified and clean from his *Gentile* Pollution, and become a sound Member of the *Jewish* Church. A Woman, when she was baptized, was placed by Women in the Water up to the Neck, and two Disciples of the wise Men instruct her in the Precepts of the Law as she stands. Then she plunges herself, at which they turn away their Eyes, and avoid looking upon her as she comes out. It was necessary that three should be present at the Baptism of a Profelyte as Witnesses, who took care that the Ceremony was regularly

regularly perform'd, and briefly instructed the Catechumen in the Principles of the Religion he was entring upon; for the Admission of a Profelyte was reckon'd a Matter of great Consequence: And it was a Maxim among them, that *Profelytes were dangerous to Israel like the Itch*; for many of them continued very tenacious of their old Customs, and proved so ignorant of the Law, that they often corrupted the native *Jews* by their Example, and seduced them into Idolatry and Irreligion.

By this Account of the Admission of Profelytes it may be observ'd, that such as were of Age, and baptized by the *Jews*, were first instructed in the Principles of their Religion, and the Import of what they went about; but we are not to conclude from hence, that Children and Infants, that were incapable of Instruction, were not admitted into the Church by Baptism. It is most certain that they baptized Children, and generally with their Parents; and if their Parents were dead, the Consistory of *three* took care of their Baptism. If an *Israelite*, says *Maimonides*, In Avadim, cap. 8. takes up or finds a Heathen Infant, and baptizes him for a Profelyte, he becomes a Member of the Church; but Children, who were baptized in their Infancy, had the liberty to retract, which adult Persons had not. It appears further, that Baptism was not administer'd but by Persons of a regular Ordination and Appointment. A Consistory, or Triumvirate, had the Power orderly to execute this Office, and not every one that presumed to take it upon him. And Witnesses were so necessary for Admission into the Church by Baptism, that though a Person were baptized regularly, yet if he could not bring Evidence of it by the Testimony of Witnesses, he was not admitted into the Privileges of a Profelyte, nor received into the Communion of the Church.



C H A P. III.

The Celebration of the Passover.

THE *Passover* was not only a most solemn Sacrament, but one of the greatest Festivals in the *Jewish Church*, and received its Name from the *Hebrew Word Pesach*, which signifies to *pass over*; because the Angel that slew the First-born of the *Egyptians* passed over the Houses of the *Israelites*, when he saw the Door-Posts stain'd with the Blood of the Lamb that was that Day slain. The Word also came to signify the Lamb that was offer'd in Memory of this Deliverance, and likewise all the other Sacrifices which were used to accompany this Lamb, and were offer'd with it at this Festival.

The Beginning of the Civil Year among the *Jews* was upon the Month *Tisri*, which answers to our *September*; their sacred Year began with the Month *Nisan*, which agrees with our *March*. Upon the tenth Day of this Month they began to prepare for the Celebration of the *Passover*, which was four Days before the Solemnity commenced. The first Thing that was to be done, was, that every Master of a House should provide a Male Lamb or a Kid of the first Year, and without Blemish, and keep him up till the fourteenth Day. The Reason of this keeping up seems to be, that they might have time to inspect whether he had any legal Blemish upon him, and that his Bowels might be purged and empty, and therefore he might be the more easily dressed.

If the House were so small that they could not eat a whole Lamb, they were allowed to call in the Assistance of their Neighbours, till there were a number of Persons sufficient for the eating of him. It is not to be doubted but every one in After-times provided their own Lambs, as they did

did in *Egypt* ; but it may be question'd whether it was done in the same manner. It is probable, that as the Priests took up the Lambs for the daily Sacrifice four Days before they were to be offer'd, so that they provided Lambs for the People at the Passover, taking them up in the Market four Days before, and chusing those that were fit and agreeable to the Command ; for whereas the Law was so severe as to insist that they should be without Blemish, and their Tradition had sum'd up so large a number of Blemishes as seventy three, it could not be but that the Law and their Traditions (which they valued above the Law) should be endlessly broken, if every one took up his Lamb in the Market at *Jerusalem* at adventure. The Priests therefore had brought a Market of Sheep and Oxen against such Times as these into the Temple, where they having before-hand pick'd out in the publick Market such Lambs and Bullocks as were fit for Sacrifice, or the Passover, sold them in the Temple at a dearer Rate ; and so serv'd the People's Turn, and their own Advantage. It is the Opinion of some of the *Jewish* Nation, that those who took up the Lamb on the tenth Day, and kept him till the fourteenth, did tie him all that while at one of their Beds Feet, that he might be in their Eye, to view him often whether he were right and lawful, and to put them in mind of what they were so solemnly going about.

The next Care in reference to this Sacrament was to refrain from the eating and the use of *Leaven* at the time of the Passover ; and that when the Paschal Lamb was slain, it should not be found within their Houses. The Law in this Point was exceeding strict : *Seven Days there shall be no Leaven found in your Houses ; for whosoever eateth that which is leavened, that Soul shall be cut off from the Congregation of Israel, whether he be Stranger, or born in the Land.* It is difficult to find out the Analogy there was between this Law, and their Redemption out of *Egypt*. The most probable Con-

Book IV.

Conjecture is, that it signify'd their coming out of *Egypt* in haste, so that they had not Time to leaven their Bread ; and (as a *Jewish* Doctor observes) in these hot Countries Bread would not keep above a Day unless it were leaven'd. The *Jews* to obey this Command were so very strict, that upon the fourteenth Day, before it was quite dark, they made a Search not only in their Dwelling-houses, but in Barns and Stables, and all Holes and Corners, where they had small occasion to be so exact ; and this they did by the Light of a Candle. This Tradition is explain'd by their Glossaries to signify the thirteenth Day at Even, when it began to be duskish and Candle-lighting. When the Evening of the fourteenth Day was come (which was after Sun-setting) they were to undertake no Work (not so much as the Study of the Law) till they went about this Search ; therefore they had no Divinity Lectures that Evening, lest they should hinder that Inquiry. Before a Man began to search, he said this short Ejaculation : *Blessed be thou, O Lord our God, the King Everlasting, who has sanctified us by his Commandment, and has enjoin'd us the putting away of Leaven.* He was not to say a Word between this Prayer and his searching, but instantly set about it ; and what Leaven he found he was to put in some Box, or hang it up in such a Place where no Mouse could come at it ; and he was to pronounce it insignificant and void in this Form : *All the Leaven that is in my Possession, which I have seen, or which I have not seen, be it null, be it as the Dust of the Earth.* Upon the Morning of the fourteenth Day the Master of the Family threw a Piece of Bread into the Fire, to give notice that the Days of *unleavened Bread* were now begun.

When the Day of the Passover was now come, some Part of the People kept it holy by ceasing from Labour all the Day long ; and others made it but a half Holy-day, by leaving off Work at Noon. But however they behaved in this Case, they were especially careful to put away all Leaven

ven out of their Houses (as they had searched for it the Night before) that it might not be seen nor found among them. And they were so nice as to avoid mentioning the Word *Leaven*, lest they should contract a Pollution by thinking of it. The Law indeed concerning this Ceremony speaks of the fifteenth Day for the doing of it, as if it were soon enough to do it upon the fourteenth Day at Even: but the *Jews* do not impertinently observe, that the expelling of Leaven was by the Law to be before the Time wherein the eating of it was forbidden. Upon this fourteenth Day therefore, for a good part of the Forenoon, they might eat Leaven, or leavened Bread, or give it to any Bird or Beast, or sell it to a Stranger; but the fixing of the certain Time of the Day is not without some Debate. *Maimonides* resolves it thus: It was lawful to eat Leaven upon the fourteenth Day, till the end of the fourth Hour; but they might not eat it the fifth, yet they were allow'd to use it; but he that eateth it the sixth Hour was beaten with the Rebels Beating, and he that eat it from the beginning of the seventh was to be whipt.

The Celebration of the Passover was upon the fourteenth Day; but the Time of the Day when the Lamb was to be killed does not so plainly appear. There is an expresse Command that it should be killed *in the Evening*, or (as it is noted in the Margin of our Bibles) *between the two Evenings*; the first of which began from the Time that the Sun declined from its Noon-tide Point, and lasted till Sun-set; and then began the second Evening, and lasted till Night. Between these two Evenings, about the middle of them, was the Passover offer'd: For after the Offering of Incense they began, upon this Day, to kill the daily Evening Sacrifice between two and three in the Afternoon (a little sooner than on other Days) and having finish'd that, and trimmed the Lamps, they went about the Paschal Sacrifice, which continued till Sun-setting; that is, there were about

Book IV. two Hours and a half for the Dispatch of all the Lambs ; for the daily Evening Sacrifice, and all belonging to it, being over in an Hour's Time (by half an Hour after three) all the rest of the Day till Sun-set (which was two Hours and a half at that Time of the Year) remained for killing of the Paschal Lambs.

Exod. 12. 4.

But before the Passover was slain, they first agreed and concluded upon the Company that should eat him. This Caution was not unwarrantably taken up, being founded upon that Command ; *Every Man according to his eating you shall make your Count for the Lamb.* Now as the Tribes were divided into Families, so were Families into Houses ; and when many Lambs were few enough for a whole Family, some Houses were so small that they could not eat one, and therefore they were allowed to call in their Neighbours. They were not, say the *Jews*, to be fewer than ten Persons, nor more than twenty, to the eating of one Lamb. Tho' some of their Doctors conceive that the Number of Persons in a Company was not determin'd ; but sometimes more, and sometimes less, according to the Proportionableness of their eating : But he that eat the least was to eat the Quantity of an Olive ; and so many were admitted into the Society, that if there was the Quantity of an Olive for every one to eat, it was enough.

Tho' Women were not directly obliged to appear before the Lord at the three solemn Festivals, yet they were bound by an express Law to be present at the Passover : *The whole Assembly of the Congregation of Israel shall kill it.* By which Precept Men and Women were equally included. Now in forming these Societies that were severally to eat the Lambs, they suffered not any Company to consist of Servants and Women only, nor of Servants and Children only, nor to consist only of Profelytes, or of Children ; but a Society might be only of Women, or only of Servants ; but ordinarily Men, Women, and Children,

dren, Masters and Servants (if circumcised) were Chap. 3.
entertain'd all together.

Because in the Command that relates to the killing of the Passover there are three Words mention'd, *Assembly*, *Congregation*, and *Israel*, they divided the killing of it into three Companies, according to that Number. There were not to be less than thirty Men in every Company; yet they found out a Method to make fifty Men (if there were no more) to make thirty Men three times over for the three Companies; and their Way was this: Thirty of the fifty went into the Court of the Temple, and when they had killed their Lambs, ten of them went out, and ten of those that stood without came in and killed theirs, and then ten others went out, and the other ten that stood without came in and killed theirs; and there were continually thirty in the Court while the Lambs were killing. But this was only upon extraordinary Occasion; as, if it should happen that there should be no more than fifty Lambs presented, or at least but fifty Persons present (for commonly each of these Paschal Societies sent their Lamb by one of their Company only, and under fifty there was no killing of the Passover) tho' generally every one of these three Companies we are speaking of were as many as the Court could hold.

The first Company came in till the Court was filled, and then the Doors were locked; and they fell to killing the Lambs; and while they were about this Work, the *Levites* sung. The Song or Hymn that was sung at this Time was called the *Lesser*, or the *Egyptian Hallel*. It was used chiefly in Remembrance of their Deliverŷ out of *Egypt*, and consisted of the hundred and thirteenth, fourteenth; fifteenth; sixteenth; seventeenth, and eighteenth Psalms. The *Jews* confess that this Saying of the *Hallel* was an Institution of the *Scribes*; and these Psalms were appointed for that purpose, partly because they began and ended with *Hallelujah* (which the People were oblig'd to an-



swer, while these Psalms were saying, a hundred and three and twenty times, which were the Years of *Aaron*;) and partly, say the *Jews*, because the *Hallel* recordeth five Things, the coming out of *Egypt*, the dividing of the Sea, the giving of the Law, the Resurrection of the Dead, and the Lot of the *Messiah*. This *Hallel* was said over upon eighteen Days in the Year, and one Night; at the killing of the Passover, at the Feast of *Pentecost*, upon the eight Days of the Feast of Tabernacles, upon the eight Days of the Feast of Dedication, and upon the Night of the Passover. What the great *Hallel* was, will be explain'd hereafter. When the People began to kill the Lambs (which was no sacerdotal Act, for any *Israelite* might do it) these Psalms were begun to be sung; and being once sung over, and the Work not done, they began again; and the third time, and the killing was always over before it was finish'd.

The Passover was slain in the Court, and the Blood was sprinkled by the Priests, who stood in Rows from the Slaughter-place to the Altar with golden and silver Vials in their Hands. These Vials had no Brims, lest the Blood should stay upon them, and be congealed. A Priest receives the Blood, and gives it to him that stands next, and he to the next, who taking the Vial that was full, gives him an empty one. The Priest who stood next the Altar sprinkled the Blood against the Bottom of it. Then was the Lamb flead by the Owner: For this purpose it hung upon a Staff between two, upon their Shoulders, and so they helped one another. They cut up his Belly, cleansed away his Ordure, separated his Inwards, put them in a Dish, salted them, and laid them upon the Fire on the Altar. The Body is carried to the Place where they sup, the Flesh is roasted, and the Skin given to the Landlord.

The first Company being dispatch'd, and having carried off their slain and flead Passovers, the second Company enter, as many as the Court would



would hold ; and while they are killing, sprinkling the Blood, and burning the Fat, the *Hallel* was begun again, and sung as before. And when that Company had done, they went out, and the third came in, and they did as the others before, till all was finished. When the three Companies were so dispatch'd, the Priests (as there was great occasion) washed the Court. And here it may be proper to note, that the Paschal Lamb being first killed in *Egypt*, was slain in every Man's House ; for they had no Altar there, nor any other Place, where they had Liberty to kill it. But after they came into the Land of *Canaan*, it was not lawful to sacrifice it any where but in the Place which God appointed for his Worship ; from whence it is concluded, that whatever the *Jews* did with other Sacrifices, yet this could not be offer'd in the High Places, but only in the Temple. Besides, when the Passover was first celebrated, the Blood was received in a common Bason, and a Bunch of Hyssop was dipped in it, with which they struck the Lintel and two Side-Posts, but not the Threshold, lest the Blood should have been trod upon, which would have been profane, it being an holy Thing. Now this striking or sprinkling of the Blood upon the Posts seems to have been peculiar to the first Passover, and not to have been used in After-times, when there was no occasion to distinguish their Houses from the *Egyptians*. They had then no Altar, and therefore the Blood was order'd to be sprinkled in this manner.

If the killing of the Passover fell upon the *Sabbath*, yet they did not abate any of this Work ; nor did the Priests forbear to wash the Court, according to the establish'd Rule ; for there was no Prohibition concerning resting in the Sanctuary. But tho' the Lamb might be killed and offer'd, yet they did not carry him to their Houses till the *Sabbath* was ended.

The *Egyptian* Passover was to be roasted with Fire, and not eaten sodden or raw, with any of

Book IV. the Blood in it. The Lamb was to be roasted whole, his Head with his Legs and his Appurtenances, to avoid perhaps the Superstition of the *Gentiles*, who were used to rake into the Bowels of their Sacrifices to make curious Observations; and also thought themselves full of their Deity when they eat the Entrails with the Blood running about their Mouths. Not a Bone of it was to be broken; for they had no Time to break the Bones and suck out the Marrow. It was to be eaten in that Night wherein the Sacrifice was slain. They were obliged not to stir out of Doors, and therefore not to carry any of the Flesh into another House. Nothing was to remain until the Morning, lest they should have been forc'd to carry it away with them, which would have been troublesome; or if they left it behind, it might have been profaned and exposed to Contempt by the *Egyptians*. If any was left, it was to be burnt with Fire. The Habit and Posture in which they were to eat the Passover was like Travellers: Their long and loose Garments, which they wore in those Eastern Countries, were girt about their Loins: They were to put on Shoes, which they did not use in the warm Country of *Egypt*; but they were now necessary for a long Journey: They lean'd upon their Staves while they eat it, as Men expecting to set out: They were to eat the Lamb in haste with unleavened Bread, in Memory of their Hardships in *Egypt*, and of their Deliverance thence so suddenly, that they had not Time to leaven it. The Sauce they used was bitter Herbs, to put them in mind of their Servitude under the *Egyptians*, who made their Lives bitter to them. And most of these Ceremonies were peculiar to the first Passover.

In After-times, when the Lamb was brought home, it was roasted whole upon a Spit or Staff of a Pomegranate Tree, running him in with it at the Mouth, and out behind. The Passover Meal did not begin till it was Night. Their Posture of eating was sitting, but not after the manner

manner of our sitting at the Table, but a special Posture by it self ; for at other Meals they sate as we do, with their Bodies erect ; or, when they would enlarge themselves to more Freedom of feasting and refreshing, they sate upon Beds or Couches, and leaned upon the Table with their left Elbow ; and this or the other Posture they used indifferently at other times as they were disposed. But at the Passover Night they were obliged to use this leaning Composure ; and the poorest Man in *Israel* was bound to observe this Posture in Memory of their Freedom ; for (as their own Words are) in every Generation a Man is obliged to behave himself at the Passover, as if he himself had been deliver'd out of the Bondage of *Egypt* ; and therefore at Meat that Night a Man is bound to eat, to drink, and to sit in a Posture of Freedom. Upon the Conceit of this Liberty they used this manner of Discumbency, so far different from the Posture enjoined and practised at the first Passover in *Egypt* ; and as the Notion of their Freedom dispos'd them to this leaning, easy, secure Composure of their Elbow upon the Table, and their Head leaning upon the Hand ; so to carry the Resemblance as high as possible, they laid their Legs under them, sitting upon them, and their Feet lying out behind, removing and indulging their Feet from the least Shew of standing to attend, or Readiness to go upon any Business, which had the least Colour of Servitude or Obedience, contrary to a full and absolute Freedom and Liberty.

After they were disposed in this Posture, the first Thing towards the Passover Supper was a Cup of red Wine mingled with Water, to make it more cool and pleasant, prepared for every one, for which there was no positive Command. And the Measure of this Cup was two Fingers square, and one Finger and a half, and the third Part of a Finger deep ; and after Thanks had been given, they drank it off. This Grace was said by the Master of the Family, if there were

Book IV. but one Family in the Society ; or, if there were more, a proper Person was chosen, whom they called the *Rebearsfer of the Office of the Passover*, and Thanks were given in these Words : *Blessed be thou, O Lord, who hast created the Fruit of the Vine.* Then every one of them wash'd their Hands, over which Action the *Officiator* (for so let us call him) utter'd this Ejaculation : *Blessed be thou, O Lord our God, who hast sanctified us with thy Commandments, and hast commanded us concerning the washing of our Hands.* After they had washed, the Table was furnish'd with what Provision they held requisite for that Supper ; for besides the Paschal Lamb, the unleavened Bread, and the bitter Herbs, for the Use of which they had an express Command, they had at the least two Dishes, and sometimes three, which they had taken up the Use of by Tradition ; and these shall be particularly described.

There were two or three Cakes of unleavened Bread provided (for the Number is under some Dispute.) And the eating of this Bread they thought so absolutely necessary, that it was to be offer'd to Infants and sick Persons ; and if they were not able to eat it dry, they had it soft and macerated in something liquid, that so they might eat of it, at the least to the Quantity of an Olive.

The Herbs they used were of five Kinds ; *Lettice, Endive, Succory, Beets, Horehound*, or some such as these ; some of them Sallad Herbs, and some bitter ; and these either green or dried, but neither boiled nor pickled.

The Body of the Paschal Lamb was also set upon the Table roasted whole, and so brought up ; the Legs and Inwards, as the Heart and Liver, &c. roasted within him, as some conceive ; but, as others, fastned upon the Body, and so roasted upon the outside of him.

Now besides these three Dishes of Bread, Flesh, and Herbs, so positively commanded by the Law, they used to eat some other Meat before they began

gan to eat the Passover ; and the Reason of this was, because they thought themselves oblig'd to eat of that to Satiety. And therefore when they came up to this Festival, they generally reserved some Thank Offerings, or Vows, or Free-will Offerings, to be offer'd at that time, with which, when the Priests had had their Parts, they usually began their Meal upon the Passover-Night. And so here was one Dish more than was enjoined by the Law.

They had also a Dish of thick Sauce made of sweet and bitter Things pounded and mingled together ; as Dates, Figs, Raisins, Vinegar, and other Ingredients. And this was a Memorial of the *Clay* in which their Fathers labour'd in the Land of *Egypt*. This Practice likewise had no Foundation in the Law of *Moses*.

The Table thus furnished, the *Officiator* takes some of the Sallad of the Herbs, and, after he had blessed God for creating the Fruit of the Ground, he dips it in something (but whether in the thick Sauce, or in Wine, or Vinegar, is disputed) and he eats the Quantity of an Olive at least, and so do all the rest of the Company. The Reason of this dipping was to provoke the Curiosity of the Children, that they might wonder at this strange Beginning of a Meal, and might be incited to enquire about the Matter ; and to urge them the more, the Company had no sooner eaten every one a Bit of Sallad, but presently the Dishes were all removed from before the *Officiator*, and a second Cup of Wine was filled and brought to him. Here the Children began to ask Questions, and they were inform'd of the *Egyptian* Slavery, and the Wonders of their Deliverance, according to their Capacities of understanding. If there were no Children, the Wife inquired ; and if there were no Wife, the Company asked of one another ; and if there was no Inquiry made, the *Officiator* would say unasked, *How different is this Night from all other Nights ? In other Nights we eat leaven'd or unleaven'd Bread*

Book IV. *Bread indifferently ; we eat any Herbs whatsoever ; we eat Flesh either roasted, or stewed, or boil'd ; we eat sitting or leaning as we please : But upon this Night we eat unleaven'd Bread only, and bitter Herbs, and roasted Flesh only ; we wash twice, and we all eat leaning.*

The Dishes that were taken away were again brought upon the Table, and the Officiator says, *This is the Passover, which we eat, because the Lord passed over the Houses of our Fathers in Egypt ; and, holding up the bitter Herbs in his Hand, he says, These are the bitter Herbs, that we eat in remembrance that the Egyptians made the Lives of our Fathers bitter ; and, holding up the unleavened Bread, he says, This is the unleavened Bread, which we eat, because our Fathers had not time to leaven their Dough before the Lord redeemed them ; and therefore must we say before him, Hallelujah, Praise ye the Lord.* Then were said the hundred and thirteenth, and the hundred and fourteenth Psalms, which began the lesser Hallel ; and he concluded with this Prayer, *Blessed be thou, O Lord our God, King everlasting, who hast redeemed us, and redeemed our Fathers out of Egypt, and brought us this Night to eat unleavened Bread and bitter Herbs.* And now he, and all the Company with him, drink the second Cup of Wine.

He washes his Hands again, using the same Ejaculation as at washing before ; and then taking the two Cakes of unleavened Bread, he brake one of them in two, and laid the broken upon the whole, and gave Thanks to God, who bringeth Bread out of the Earth. He first brake, and then gave Thanks, because it was the Bread of Poverty and Affliction ; and the Poor seldom have whole Cakes to give Thanks over, but are glad to do it over Bits and Pieces. Then the Officiator took a Bit of the broken Cake, and wrapt it together with the bitter Herbs, and dipt them into the thick Sauce, and gave Thanks, and said, *Blessed be thou, O Lord our God, King Everlasting, who hast sanctified us by thy Commandments, and*
hast

hast commanded us to eat unleavened Bread: And so Chap. 3.
he eats, and the rest do so likewise.

Then they began to eat of the Flesh that was before them, the Officiator gives Thanks, Blessed be thou, O Lord our God, King Everlasting, who hast sanctified us by thy Commands, and commanded us concerning the eating of the Sacrifice; and so they fell to eat those Peace Offerings which they had offer'd upon that Day, and of these they made most of the Meal. He gives Thanks again, Blessed be thou, O Lord our God, King everlasting, who hast sanctified us by thy Command, and commanded us concerning the eating of the Passover; and then they begin to eat the Paschal Lamb, which, being of the less holy Things, might be eaten at home by the People, every one at least the Quantity of an Olive. And when he had done, he wash'd his Hands again, said Grace after Meat (as it may be expressed) and then took the third Cup and drank it off. This third Cup was called the Cup of Blessing above all the rest, partly because the Blessing, or Grace after Meat, was said over it, as concluding the Meal; and chiefly to distinguish it from the first Cup; for over that, and this especially, was a Blessing or Thanksgiving pronounced.

Now we are come to the fourth Cup, which was the last, and was called the Cup of Hallel, because at this Cup the lesser Hallel was finished. It was before observ'd, that this Hallel consisted of six Psalms, which were begun to be sung over the second Cup, and now the Officiator sang the remaining four; after which he pronounced a Blessing: And here commonly the Meal ended, and they neither eat nor drank any more that Night. But they have a Tradition, that they might if they pleased drink a fifth Cup of Wine, provided they say over it the great Hallel, which is generally understood to be the hundred and thirty sixth Psalm. Thus was this Solemnity celebrated in the latter Times of the Jewish Republick, when Innovations had crept in,
and

Book IV. and various Rites were introduced, quite different from the first Institution of this Festival; for so many and tedious Ceremonies were inconsistent with the first Appointment of the *Egyptian Passover*, which was to be eaten in a travelling Posture, and in great haste, leaning on their Staves, and standing all the time, as Men ready to be gone; which were Rites (as the Rabbis interpret) peculiar to the Passover that was kept in *Egypt*, and laid no manner of Obligation upon Posterity.

The *seven Days* following the Feast of the Passover attended, as it were, upon this great Festival, and were called the *Feast of unleavened Bread*; because no Bread that had Leaven in it might be eaten for all that time; not that they were bound to eat unleavened Bread for those seven Days (which was commanded only upon the Night when the Passover was kill'd) but only not to eat leavened Bread, which was absolutely unlawful. The first and last of these seven Days were kept holy; (the other five were working Days) because as God deliver'd them from their cruel Bondage in *Egypt* upon the first Day, so he overthrew *Pharaoh* and his Host in the *Red Sea* upon the seventh. The next Day after the Passover is expressly called a *Sabbath*; and, it is supposed by some, was observed with the same Strictness: But others conceive, that if Mens Occasions called them home, they were not obliged to stay longer where the Sanctuary was than till they had eaten the Paschal Lamb; and therefore conclude that the most solemn Days of the Feast of unleavened Bread were not kept with a Sabbatical Severity: Yet pious Persons, who were able to bear the Expence, usually stay'd the whole seven Days before they return'd home. And there being special Sacrifices to be offer'd every Day during this Festival, it is said that the neighbouring Country brought their Oxen and their Sheep to be sold to such as came from far; so that the Mountains about *Jerusalem* were cover'd with them, and not

Levit. 23. 6.

Numb. 18. 17,
&c.

a bit of Grass to be seen. And whoever that was able did not come to this Feast, all his Goods were forfeited, and converted to sacred Uses. Chap. 3.

Upon the first Day of *unleavened Bread*, all the *Israelites*, that were Males, were obliged to appear in the Court of the Temple; as they were likewise upon the two solemn Festivals of *Pentecost* and *Tabernacles*: And this was thought of the greatest Consequence to meet for divine Worship at one Place; for by this means the Unity of the Godhead was preserved among them. Yet this Command admitted of Exceptions, and some were excused from this Appearance; such as Men Servants that were not made free, the Deaf, the Dumb, the Foolish, the Lame, the Unclean, and the Uncircumcised, those that were very old, the Sick, Tender, and unable to travel on foot, and Infants till they were able to walk up to the Mountain of the House, holding their Fathers by the Hand. And as Providence wonderfully preserv'd their Families in the Country when they were gone unto these Solemnities, and had left none at home but Women and Children, and some Men Servants that were not free; so it was little less than a Miracle, that these vast Multitudes should find Provision and Accommodation for them when they came to *Jerusalem*; and therefore the *Talmudists* always account this as a special Wonder. And among the Miracles which they say were shewed to their Fathers in the Sanctuary they reckon these, that no Man ever wanted Fire to roast his Paschal Lamb, or wanted a Bed or a Lodging in *Jerusalem*.

All that appear'd at this Solemnity were oblig'd to bring with them a Burnt-Offering for their Appearance, and a double Peace-Offering, one for the Solemnity, and another for the Joy of the Time. The Offering for their Appearance was called *Corban*; and they conceived it was commanded by this Precept: *None of you shall appear before me empty.* Yet if any one failed to bring this Gift, he incur'd no Penalty but the Guilt and Shame of his

Exod. 23. 15.

Book IV.

Numb. 18. 17.

Deut. 16. 11.

his own Conscience. The Peace-Offerings for the Solemnity of the Time were called the *Hagigab*; and they were to be of some Beast, Bullock, or Sheep; they were called the *Passover of the Herd*; which cannot be understood of the Passover that was to be eaten on the fourteenth Day at Even; for that was punctually appointed to be of Lambs or Kids, but must be meant of these Peace-Offerings. There was a Law expressed in these Words: *Thou shalt rejoice before the Lord*; by which they thought themselves obliged to be merry and rejoice when they appeared at the three Festivals. For this reason they took up the use of Wine at the Passover Supper, as was observ'd before, and offer'd other Peace Offerings besides the *Hagigab*, which they called the Peace Offerings of *rejoicing*; so that if they brought no Offering for their Appearance, yet if they offer'd these two sorts of Peace Offerings, they thought they discharged their Duty, and could not be said to appear before the Lord empty. The first Day of the Festival they thought the most proper for the offering of these, that they might be dispatch'd, and return home; but it served the Occasion if they were offer'd upon any of the seven Days. These Passover Offerings were esteemed holy Things, and none in their Defilement might presume to eat of them.

The first and last Days of this Festival Week were called *holy* or *good Days*, and differ'd but a little in Strictness from the Observation of the Sabbath. The Days between them were called the *lesser Solemnity*; which tho' not strictly holy, yet a Distinction was made between them and common Days. Upon them the Service at the Temple was more than ordinary; for the Peace Offerings due, or reserved to that Time, could not be dispatched upon the other Days, but took up much of the Priests Time, and oblig'd them to more than ordinary Attendance upon the Altar.

Levit. 23. 10,
11.

Upon the second Day of unleavened Bread, whatever extraordinary Offerings might be upon
it,

it, there never fail'd to be the Offering and Wa-
ving of the first Fruit Sheaf. But the Manner
of this Ceremony having been described before,
no more shall be said of it in this Place.

Chap. 3.

Book 2. p. 143.

Beside this Passover appointed in the first Month, there was a *second* permitted to such who could not partake of the first upon the Account of any legal Pollution, or their remote Distance (which is judg'd to be fifteen Miles) from the Place where it was to be offer'd. This was to be observ'd in the second Month, upon the fourteenth Day, according to all the Ordinances of the first Passover. If the Unclean presumed to eat the Passover in the first Month, his Sacrilege was punished by cutting off; yet they were allowed to keep the Feast of unleavened Bread seven Days in that Month, but were not obliged to keep it after the Passover in the second. This Indulgence of a second Passover did not extend to Persons that were clean, and were within Distance, who, if they neglected to celebrate the Festival in the first Month, were liable to be cut off by the Hand of the Judges, or by God himself, as a Punishment for their Omission.

I shall conclude this Chapter with observing, that from the Story of *Barabbas* in the New Testament, it appears that it was a received Custom at the Passover to give Liberty to one Prisoner or other. Some think this Custom to have been used in Memory of *Jonathan* the Son of *Saul*, whom the People rescued from the Hands of his Father. Others suppose the Occasion was, that the Feast might be celebrated with the greater Joy. Others more probably think it was done in remembrance of their Freedom and Deliverance from the *Egyptian* Bondage.



C H A P. IV.

The Original of Sacrifices. The Rites
of Sacrificing.

THE greatest Instance of publick Worship among the *Hebrews* was the offering of *Sacrifices* ; a very early Testimony of Devotion, in all Probability taking its Rise from the Fall of *Adam*. They were either *Eucharistical*, Expressions of Thankfulness for Blessings receiv'd ; or *Expiatory*, offered for the Remission of Sin. Whether these Sacrifices were first taken up at Pleasure, or positively instituted and commanded by God, might admit of a very large Inquiry. But to me the Case seems plainly this ; that as to *Eucharistical Sacrifices*, such as first Fruits, and the like Oblations, Mens own Reason might suggest and persuade them that it was most fit to present them, as the most natural Significations of a thankful Mind. And thus far there might be Sacrifices in the State of Innocence ; for Man, being created under such excellent Circumstances as he was in Paradise, could not but know that he ow'd to God all possible Obedience and Subjection. Obedience he ow'd him as his Lord, and Gratitude as his Benefactor ; and therefore was obliged to pay him some *Eucharistical Sacrifices*, as a Testimony of his grateful Acknowledgment that he had both his Being and Preservation from him. But when Sin had chang'd the Scene, and Mankind was sunk under a State of Guilt, he was then to seek for a Way how to pacify God's Anger ; and this was done by Bloody and *Expiatory* Sacrifices, which God accepted in the Sinners stead. And as to these, it seems reasonable to suppose that they should be founded upon a positive Institution ; because Pardon of Sin being a Matter of pure Grace and Favour, what-
ever

ever was a Means to signify and convey that, must be appointed by God himself, first revealed to *Adam*, and by him communicated to his Children. The Deity propitiated by these Atone-ments was used to testify his Acceptance of them by some external and visible Sign. Thus *Cain* sensibly perceived that God had Respect to *Abel's* Sacrifice, and not to his ; though what this Sign was it is not easy to determine. Most probably it was *Fire* from Heaven, coming down upon the Oblation, and consuming it ; for so it frequently was in the Sacrifices of the *Mosaick* Dispensation. Gen. 15. 17.

And so we find it was in that famous Sacrifice of *Abraham*, a Lamp of *Fire* passed between the Parts of the Sacrifice. Thus when it is said, that God had Respect to *Abel* and to his Offering, *Theodotion* renders it, *He burnt it*. This seems to be a reasonable Account of the Institution of Sa-
crifices. However, this is certain, that when God deliver'd his Laws to *Moses*, he did not po-
sitively require the *Hebrews* to offer Sacrifices, either because they were commanded before, or he supposed they would willingly pay him that Tribute, having been long accustomed to it, as all the World then was.

I think (says Mr. Mede) a Sacrifice should be Book 2. p. 370.
defined thus, *An Offering whereby the Offerer is made Partaker of his God's Table, in token of Covenant and Friendship with him* : Or more explicitly thus ; *An Offering unto the Divine Majesty of that which is given for the Food of Man, that the Offerer partaking thereof, might, as by way of Pledge, be certified of his Accep-
tation into Covenant and Fellowship with his God, by eating and drinking at his Table*. *St. Augustin* comes toward this Notion, when he defines a Sacrifice (though in a larger Sense) *that which we devote, dedicate, and render unto God for this End, that we may have a holy Society and Fellowship with him*. In short, Sacrifices are a sort of *Federal Feasts*, wherein God condescends to entertain Mankind to eat or to drink with or before him, in token of Favour and Reconciliation : For (says that judi-
cious

Book IV.

Levit. 3. 11,
& 16.
Numb. 28. 2.

cious Writer) so it becomes the Condition of the Parties, that he which hath offended the other, and seeks for Favour and Forgiveness, should be entertained by him to whom he is obnoxious; and not *e contra*, that is, that God should be the *Convivator*, the Entertainer or Maker of the Feast, and Man the *Conviva* or Guest. To which end the Viands for this sacred *Epulum* were first to be offer'd unto God, and so made his, that he might entertain the Offerer, and not the Offerer him; for we are to observe, that what the Fire consumed was accounted as God's own Mese, and called by himself the *Meat of his Fire-Offerings*: The rest was for his Guests, which they were Partakers of either by themselves, as in all Peace Offerings; or by their Proxies the Priests, as in the rest, to wit, the Holocausts, the Sin and Trespass Offerings.

It must be observ'd, that every Sacrifice is an Oblation or Offering; but every Offering, strictly speaking, is not a Sacrifice. And tho' the Words are frequently used indifferently, yet in a proper Acceptation there is a wide Difference between them; for Tithes, First Fruits, and all other called Heave Offerings in the Law, and whatever indeed is consecrated to God, are Offerings or Oblations, but none of them Sacrifices, nor ever so called in the Old Testament. A Sacrifice therefore is an Offering that was slain, and they are properly distinguish'd into *Burnt Offerings*, *Sin Offerings*, *Trespass Offerings*, and *Peace Offerings*. These shall be explain'd in the Order they lie. But first it will be useful to enquire into the several Rites and Ceremonies that were used by the *Hebrews* in their Sacrifices, whether of divine or human Appointment; taking notice only before-hand of that general Division of Sacrifices so often to be met with in the *Jewish* Writers, into *Holy*, and *Most Holy*. All *Burnt Offerings*, *Trespass Offerings*, all *Sin Offerings*, and *Peace Offerings*, that were publick, and belong'd to the whole Nation of *Israel*, were accounted *Most Holy*. Other Sacri-
fices,

fices, that is, the Peace Offerings of private Persons, the Firstlings of Creatures, the Tithe of them, and the Paschal Lamb, are reckoned *Less Holy*. The *Most Holy* were slain upon the North Side of the Altar, the *Less Holy* upon the East or South. The Skins of the *Most Holy* Sacrifices, whether publick or private, except such as were order'd to be burnt whole, belong'd to the Priests; but of the *Less Holy* belong'd to the Persons that offered. The *Most Holy* were either not to be eaten at all, or by the Priests only, and the Males of their Family, and that in a holy Place; but the *Less Holy* might be eaten by Men and Women indifferently, in the City of Jerusalem.

In antient Time every Man performed the Office of a Priest in his own Family; but that Liberty was taken away by the Law of Moses, because it had been abused to Idolatry, and every Man was bound to bring his Sacrifice to the Door of the Tabernacle, to be offer'd upon the Altar, where none but the Sons of Aaron could officiate, and every Thing was done under the Eye of the Ministers of Religion, and the Governours of the People. And this placing of the Victim before the Door of the Tabernacle, or before the Altar, is called the *Offering* of him up to God, and is different from that Offering of him that was performed afterwards when he was slain. The Hebrew Doctors explain this Precept by saying, that while the Tabernacle was fixed in Shiloh, it was unlawful to sacrifice in any other Place; but when it wander'd uncertainly, when Shiloh was destroy'd, being sometimes in Mispeh, sometimes at Gilgal, and at Nob and Gibeon, and the House of Obededom, they might sacrifice elsewhere; for Samuel did so, and David, and Elias. But these may be thought extraordinary Acts, done by an immediate Warrant from God; for none of these Persons were Priests, but Prophets, and directed by Inspiration from above. Whoever sacrificed any where but at the Place of publick Worship, was

Outram de Sacrif. c. 15. l. 11

1 Sam. 7. 9.

9. 13.

1 Kings 18. 23.

Book IV. to be punish'd with Death, as a Murderer, if he was a wilful Offender ; if he did it ignorantly, he was to atone by a Sin Offering. And the Victim, thus killed in an unlawful Place, the *Jews* say, was to be burnt.

The Time appointed for sacrificing was in the Day : Then was the Victim to be slain, and his Blood sprinkled ; but his Inwards might burn upon the Altar till the next Morning ; tho' they generally took care that they should be consum'd before the Middle of the Night.

The principal Sacrifices among the *Hebrews* consisted of Bullocks, Sheep, and Goats ; for tho' Doves and Turtles were accepted when Men were not able to bring the other, yet in publick Sacrifices these Birds were not allow'd, but only the three sorts of four-footed Beasts above-mention'd ; which were therefore chosen, because they were the most excellent of all brute Creatures upon several Accounts, and because they were not hard to be found, but easily procured. No wild Beasts were required to be offered, because God would not impose upon his People so great a Burden as to bring him that which could not be got without Difficulty : For which Reason also young Pigeons and Turtles were only offer'd among Birds. And as they were most ready at hand, and in common Use among Men at their Tables, so they had been antiently used among religious People in their Sacrifices. And it is likely that the *Hebrews* were restrain'd peculiarly to these, that they might not follow the Customs of the *Gentiles* ; as they would have done, had they not been abridg'd in their Liberty.

All Burnt Offerings of Beasts were to be Males, and without Blemish ; but in Burnt Offerings of Birds neither the Sex nor Blemishes were inquir'd into ; only Turtles were to be full grown, and the Pigeons must be young. But Peace Offerings might be Females, and so might Sin Offerings ; but all were to be without Blemish. The Beast was to be perfect, to want none of its
Parts,

Parts, nor to have any Defect. The Law of *Moses* reckons twelve Blemishes (but the *Jewish* Rab-
bis twenty three) which render a Beast imper-
fect, and unfit for Sacrifice. If a Beast was blind,
or had but one Eye, or had the Thigh or Leg
Bones broken, or had the Eyebrows or Lips slit
or cut off, or had a Wen, or the Scurvy, or the
Mange, or had any Inequality or Disproportion in
those Parts that were Pairs, as the Eyes or Legs,
or had one Part less or more contracted than the
other, these were not to be offer'd as a Sacrifice
upon the Altar. But a Beast that had these two
last Defects, tho' it was not admitted for a Sa-
crifice, yet it was received for a Freewill Of-
fering, which was sometimes given to the Priest
for some sacred Use ; to be sold, for instance, for
the Reparation of the Temple, for which it was
accepted. But a Beast with those Blemishes was
not accepted for a Vow, tho' it was for a Free-
will Offering, from which a Vow was widely dif-
ferent ; there being no Obligation to offer the
former, as there was the latter ; and a less per-
fect Creature was accepted in the one Case, tho'
not in the other.

Any Beast whose Testicles were bruised, or
broken, or crush'd, or cut, was forbidden to be
sacrificed ; for these four Ways they use to cas-
trate a Lamb (for instance) and so they did with
Kids and Calves. *Josephus* says, that it was unlaw-
ful among the *Jews* to geld any Creature ; which
was prohibited in order to keep them from doing
so with Men, which, they were taught, was abo-
minable. A pious Man of another Nation, that
observed the Precepts of the Sons of *Noah*, and
was a Worshipper of the true God, might bring
a Sacrifice to be offer'd upon the Altar ; but the
Priest was forbidden to accept of any Sacrifices
that had the forenamed Blemishes from a *Gentile*,
who perhaps might think them not unacceptable,
because the Heathens made no Scruple to offer
castrated Beasts to their Gods, tho' their Laws in
some Places were against it. If a Priest accepted

Book IV. such spontaneous Offerings with those Blemishes upon them, he was to be scourged.

No Beast was to be offer'd as a Sacrifice before it was seven Days old ; because till that Time it was unfit to be eaten. Nor was it permitted to offer the young one and the Dam both in one Day, lest the young one should happen to be killed before the Dam, which would have been the greatest Grief to her ; and therefore the Persons, who sold Beasts for Sacrifices near the Temple, were oblig'd to certify whether the Dam or the young one of such a Beast had been lately sold.

The Rites of sacrificing were various ; and, as the Jews distinguish, some were proper to the Persons who brought the Offering, and some to the Priests. The Persons themselves were to lay their Hands upon the Head of the Victim, to kill him, to flea him, to cut him up, and to wash his Inwards ; but the Priests were to receive the Blood, to sprinkle it, to look after the Fire, to dispose the Wood, and to lay the Members upon the Altar ; and whatever Offices related to the Altar belong'd to the Priests.

The Man that brought a Sacrifice led him up into the Court of the Tabernacle, and afterwards into the inner Court of the Temple, and stood with him before the Altar with his Face to the West, as in the sight of God. The most holy Sacrifices were led through the Gate of the Court upon the North, called the Gate of Offering ; the less holy were led through the Southern Gate ; and the Victims that were young and tender had their Feet tied, and were carried in by the Persons that owned them.

Then was he to lay his two Hands, pressing with all his Force, upon the Head of the Victim between his two Horns ; though some conceive that the laying on of one Hand was sufficient ; yet the Practice of *Aaron*, who laid his two Hands upon the Goat on the Day of Expiation, became a general Canon, and two Hands were commonly laid on. This Imposition of Hands was followed
by

by a Confession of Sin in this Form: *I have sinned, O God, I have transgressed and rebelled, I have done this or that (naming the particular Offence) but now I repent, and let this Victim be my Expiation*; that is, let the Punishment which I have deserved fall upon the Head of this my Sacrifice. And this Confession of Sin was thought so necessary, that without it the Sacrifice was attended with no cleansing Quality, and was wholly ineffectual. This is the Opinion of all the Hebrew Doctors; and *Abarbanel* particularly, in his Comments upon the fourteenth Chapter of *Leviticus*, says expressly, *Levit. 5. 5.* that Confession was necessary to be added to every Sacrifice for Sin. And another of them declares, *Outram. p. 166.* that where there is no Confession of Sins there is no Imposition of Hands; because the Imposition of Hands belongs to Confession. This Confession, or Prayer, was of no Force, unless the Person stood with his Face towards the Temple; for it was a general Rule, that whoever pray'd out of the Land of *Israel* should always look towards the Land of *Israel*: If he was within the Land of *Israel* he was to turn his Face towards *Jerusalem*; if he was in *Jerusalem* he was to look towards the Temple; if he was in the Temple he should direct his Prayer towards the Sanctuary; if he stood in the Sanctuary he was to turn towards the Most Holy Place. The Person was to wash his Hands clean before he laid them upon the Beast; he could not substitute another to do this Office for him; and if the Sacrifice belong'd to more than one, they were all to lay their Hands upon it one after another. But if the Person chanced to die before his Hands were imposed, his Heir led the Victim to the Altar, and laid his Hands upon him, and provided the Libation that was proper to him. This Imposition could not be lawfully executed by a Person that was no *Israelite*, or that was a Fool, or a Minor, or a Servant, or that was dumb or blind. And Women had no Authority to lay their Hands but upon Freewill-Offerings. This Rite was always used upon private Sacrifices,

Book IV. Sacrifices, except upon the Firstlings and Tithe of Beasts, and the Paschal Lamb. No publick Sacrifices, as some suppose, were devoted by Imposition of Hands, but the Goat upon the Day of Expiation, and the Bullocks that were Sin-Offerings for the whole People of *Israel* when they had sinned through Ignorance; and in this Case the Elders, as Representatives of the Nation, were to lay their Hands upon the Head of the Victim. But there is an Instance that contradicts this Opinion; for King *Hezekiah* and the Congregation laid their Hands upon the Heads of the He-Goats that were publick Sacrifices for all *Israel*. And therefore it may be reasonable to think, that all publick Sin-Offerings, whose Blood was carried into the Holy Place, were devoted by Imposition of Hands.

Levit. 4. 15.

2 Chron. 29 23.

There were some Victims on which Hands were not laid as soon as they were led up to the Altar, but were first *waved before the Lord*; and it was an establish'd Canon, that all Waving was done by the Assistance of the Priest. This Waving preceded the killing of the Beast, as there was another that sometimes follow'd it. The Owner placed his Hands under the Victim; and the Priest standing in the Court near the Altar, laid his Hands under the Hands of the Offerer; and so they wav'd the Beast this way and that way towards each Quarter of the World; and upwards and downwards towards the Heavens and the Earth, acknowledging that God is the supreme Governor above and below, and every way; though some of the *Jews* allow but four Motions in this Ceremony of Waving. No Person of another Nation was concern'd in this Rite, nor a Woman, unless she was suspected of Adultery, or had taken upon herself the Vow of a *Nazarite*. The Sacrifices upon which this Ceremony pass'd are thus distinguish'd by the *Jews*: Private Peace-Offerings are devoted by Imposition of Hands, and are waved only after they are killed; Publick Peace-Offerings are waved
alive

alive and dead, and no Hands are laid upon them; the Sin-Offering of the Leper is waved only alive, and Hands are laid upon it; a whole Burnt-Offering has no Occasion of waving. The Difference between Imposition of Hands and Waving is thus determin'd: If more Persons than one brought an Offering, they were all severally to lay their Hands upon it, one could not discharge the Ceremony for the rest; but in Waving the Case was otherwise, and one might represent the whole Number. Laying on of Hands was equally used in publick and private Sacrifices; but private Sacrifices, on which Hands were imposed, were those only that were waved. No Hands were laid but upon living Creatures; but inanimate things might be waved, as the Loaves upon the Feast of Pentecost.

In the same Place where Hands were laid upon the Victim was he slain, and that instantly and without Delay. The Sacrifice was ty'd down to the Rings at the Slaughtering Place upon the North Side of the Altar, if it was one of the Most Holy; but if not, it might be killed in any Part of the Court, but generally towards the East. The Victim to be slain was bound his fore Legs and hinder Legs together, and laid thus bound with his Head towards the South, and his Face towards the West; and he that killed him stood upon the East Side of him, with his Face Westward, and then cut through the Throat and the Wind-pipe at one Stroke: The Blood was then catched in a Bason by another Person, who continually stir'd it about, lest it should coagulate before it was sprinkled. But the Blood of the Red Cow was always received by the Priest in his left Hand. The killing of the Sacrifice was regularly and ordinarily the Office of the Priests; yet it might upon occasion be done by another, by a Woman, a Servant, or unclean Person, who, though he could not come into the Court, yet was allow'd to stand without, and by stretching his Hand within to slay the Sacrifice. But this Rite could not be discharg'd by a Person that
was

Book IV. was deaf, or a Fool, or a Minor, who were not qualified to attend to the sacred Action they were about.

The Birds offer'd for Sacrifice were to be killed only by the Priests. The manner of offering Birds was thus: If they came for a Burnt-Offering, the Priest went up the Rise of the Altar, and turned off to the Circuit, and there at the South-East Corner he wrung off their Heads, or, as the *Jews* say, pinched them off with his Nail. And some are of Opinion that they were not to be separated quite from the Body, but to be left still hanging to it. Then were they opened, and their Blood wrung out upon the Side of the Altar. Their Feathers were pull'd off, which were no more to be offer'd than the Skins of Beasts; and the Crop, or Stomach taken out (that the Sacrifice might be clean and free from Filth) and cast into the Ashes on the East Side of the Altar. The Wings were divided, but not separated from the Body, which being sprinkled with Salt were thrown into the Fire. This Sacrifice of Birds, the *Jews* say, was the most difficult Work in the Sanctuary. If the Birds came for a Sin-Offering, the Priest pinched off their Heads, sprinkled the Blood upon the Side of the Altar, squeezed out the rest of the Blood at the Foundation, and then took the Birds for himself. In sprinkling the Blood of these Birds, either for Burnt-Offering or Sin-Offering, the manner was different from the sprinkling of the Blood of Beasts; for the Blood of Beasts in Burnt-Offerings was sprinkled beneath upon the Altar, below the red Line that went about it, and the Blood of Sin-Offerings above; but the Blood of Birds, when they were offer'd for Burnt-Offerings, was sprinkled above, and when for Sin-Offerings it was sprinkled below.

The sprinkling of the Blood belong'd to the Priests only, and was always done before the Sacrifice was flea'd; for the Law gives Directions concerning sprinkling before there is mention of fleaing

Heaving at all. The Blood to be sprinkled was to be taken in a Vessel separated for that Use; for it was an establish'd Maxim, that the Blood must be received in a Vessel hallowed for the Service. These several sorts of Persons were unqualify'd to sprinkle the Blood; if they did, it was polluted: A Stranger, or one that was not a Priest; a Priest that was in his Mourning; he who had been unclean, so that he was to wash that Day, and his Sun was not yet down; he who had been under a longer Uncleanneſs, and his Atonement not yet made; a Priest who was not clothed in all the holy Vestments; one uncircumcised; one that was unclean; one who sat or stood upon any thing but the Pavement of the Court whilst he received the Blood; he who took the Blood with his left Hand; but this Opinion is not generally received: And whereas there was a red Line round about the Altar, just in the Middle, if the Blood that was to be sprinkled below was sprinkled above, or if that which was to be sprinkled above was sprinkled below, it was accounted unlawful.

The Manner of sprinkling the Blood upon the Altar, and the Circumstances belonging to it were various: The Blood of some Victims was carried into the Holy Place; such were all Sin-Offerings of a publick nature, that were offer'd for the whole Nation; the Goat likewise that was offer'd for all *Israel*, and the Bullock presented for the Family of *Aaron*, both slain upon the Day of Expiation; and such was the Bullock offer'd as a Sin-Offering by the High-Priest himself. The Blood of other Victims was either sprinkled upon the Horns, or upon the Sides of the Great Altar that stood without. Sin-Offerings of Bulls, Sheep, or Goats, had some of their Blood sprinkled, or rather put upon the Horns of the Altar: For this purpose the Priest, with the Blood in his Hand, goes up the Ascent of the Altar, and standing upon the second in-benching at the Horn, between the East and the South,

he

Levit. 4. 16.

Ch. 16. 14, 15.

Book IV.

he dips the Fore-finger of his right Hand in the Blood, and pressing it with his Thumb, he tinges with the Blood that Horn of the Altar first; then he cleans his Finger upon the Brim of the Basin, and dips it again, (for he was to dip his Finger at every Horn) and so tinges every Horn till he came to the South-West Horn, at which the sprinkling of the Blood always ended. The Blood that remained was poured out at the Bottom of the Altar, upon the West Side, and was carried by a subterraneous Passage into the Valley of Kedron, and sold to the Gardiners to fatten their Grounds.

The Blood of Burnt-Offerings, Trespass-Offerings, and Peace-Offerings, was sprinkled upon the Sides of the Altar, and was done by one Rule in this manner: The Priest, as he stood upon the East Side of the Altar, near to the North-East Corner, was to cast the Blood out of the Vessel, with such a compassed Extension of his Arm, that part of it might fall upon the East Side on which he stands, and part of it upon the North Side, and on both Sides below the red Line that went round about. And thus was he to do standing upon the West Side, near the South-West Corner, that part of it might fall upon the West Side on which he stood, and part of it on the South. And thus they thought they fulfilled the Law, which commanded, that the Blood should be sprinkled round about the Altar.

Levit. 1. 5.

The Blood of some Sacrifices was carried into the Holy Place, and put upon the Horns of the golden Altar, or the Altar of Incense; such were the Bulls that were offer'd as a Sin-Offering for the High-Priest and the whole Nation of Israel; and such were the Goats that were appointed as expiatory Sacrifices for *strange Worship*.

Numb. 15. 24.

The Blood of such Victims was sprinkled seven times towards the Veil before the Most Holy Place; and then some of it was put upon each Horn of the Altar, beginning at that between the
East

East and the North, and ending at that between the East and the South, which was directly contrary to the Method used in tinging the Horns of the other Altar. Chap. 4.

The Blood of the Bullock that was offer'd for a Sin-Offering upon the Day of Expiation for the Family of *Aaron*, and the Goat that was offer'd for all *Israel*, was carried by the High-Priest into the Holy of Holies. The Blood of these Sacrifices was sprinkled once upwards towards the Mercy-Seat, and seven times downwards; then the High-Priest return'd with the Blood into the Holy Place, and sprinkled it in the same manner towards the Veil; that is, once above, and seven times below. The Blood of each Victim was yet separate in different Vessels, but now it was mixed in one; and the High-Priest with his Finger stained with it the Horns of the golden Altar, and seven times he put some of the Blood upon the Top of it; and what remained was poured at the Bottom of the great Altar without.

The Ceremony that follow'd sprinkling was the fleaing of the Sacrifices; and this Office, as *Maimonides* asserts, did not so inseparably belong to the Priests, but one of another Tribe, or a Stranger might do it. The fleaing of the Sacrifice, says he, and the dividing of it into Pieces, and the bringing of Wood to the Altar, might be done by Strangers, and it was lawful. And it was his Opinion, that it was lawful for Strangers to kill even the most holy Sacrifices. But this was not allow'd but at the times of publick Festivals, when the Offerings were so many that the Priests could not serve to kill and flea them. The Beast to be flea'd was hung by the Legs upon the Hooks that were fastned in the low Pillars (mention'd in our View of the Second Temple) and in the Transome over them for that purpose. Then did the Priest or the Offerer begin to flea him. Infinite almost are the Ceremonies mention'd by the *Jewish* Writers that relate to fleaing of

In Biath. Mikdash, per 9.

Book IV.

of the Victims; but the principal are these: He flea'd him till he came down to the Breast; and when he was gone so far he cut off his Head, and gave it to him that was appointed to take it and carry it to the Altar. He cut off the Legs and gave them to another; and so he goes on and fleas him out. He then cuts open the Heart, and cleanses it of the Blood; cuts out the two Shoulders, and gives them to him that was to carry them; cuts off the right Leg, and with it the Stones; opens him quite, and takes out the Fat, and lays it at the Slaughter-place: He takes out the Bowels and gives them some to wash, who first washed them well in the washing Room, that the Court might not be daubed with Ordure, and then washed them a little again upon the Marble Tables, conceiving that the Coldness of the Marble would correct the offensive Smell of the Inwards, and preserve them from stinking in hot Weather. Then he takes the Knife and divides between the Lights and the Liver, but takes them not out yet; he cuts off the Breast, and gives it to him that was to carry it; and so goes along the right Side, and cuts that out, and goes down to the Spine Bones, and there cuts out the Loins; and so proceeds till the Beast was cut up as he ought to be, and gives the Pieces to the Priests, whose Business it was to carry them to the Altar.

Reland Pars 3.
cap. 1.
Levit. 2. 13.
In Issure Miz-
beabh. per. 5.
Levit. 2. 2.

It is a Tradition among the Jews, that eight Priests were required to carry the Parts of a Sheep or a Goat; a Ram was to be born by eleven, and a Bullock by twenty-four, including the Meat and Drink-Offerings that belong'd severally to these Sacrifices. The Priests, with the Parts of the divided Sacrifice in their Hands, go to the Rise of the Altar, and there lay them down and salt them. The Law of Moses in this Case was very strict, which commanded them to offer Salt with all their Sacrifices; and their Observance of it was answerably strict also; for nothing (says Maimonides) came upon the Altar unsalted

unsalted, but only the Wine of the Drink-Offering, the Blood sprinkled, and the Wood of the Fire. And in three Places they used Salt; in the Chamber of Salt they salted the Skins of the Sacrifices; upon the Rise of the Altar they salted the Parts of the Sacrifices; and upon the Top of the Altar they salted the Handful of Flower, and Oil, and the Frankincense, and the Offerings that were to be burnt, and the Burnt-Offerings of Birds. This Practice was solemnly enjoin'd in Opposition to the Custom of the Heathens, who did not use any Salt in their Sacrifices. And among the Jews this Salt was not brought by him that offer'd the Sacrifice, but was provided at the publick Charge. And this Ceremony of salting was so necessary, that though a Sacrifice was not look'd upon as null, if the Priest neglected to salt it; yet the want of it in the Meat-Offerings made them void. And the learned Selden De Synedr. l. 2. cap. 13. observes, that whoever offer'd a Sacrifice without Salt, or with Honey or Leaven, was liable to a corporal Punishment. This Salt was called the *Salt of the Covenant*; because the Sacrifices being God's Feasts, and they who partook of them being his Guests, who in a manner eat and drink with him at his Table, the Salt that was cast upon the Sacrifices was stiled the *Salt of the Covenant*; to signify, that as Men were used to make Covenants by eating and drinking together (where Salt is a necessary Appendix at every Feast) so God by these Sacrifices, and the Feasts upon them, did ratify and confirm his Covenant with those that partook of them. Levit. 2. 13.

The Parts of the Sacrifice being salted, the Priest that was to offer them, took them up, carried them up the Ascent to the Altar, and threw them confusedly into the Fire. He cut out the Sinew that shrank (without any Command from Moses) and threw it into the Ashes; for though the Law enjoined, that the Pieces should be laid in Order upon the Fire; and tho' their manner was to lay the Beast upon the Fire,

as

 as nearly as they could, to resemble his Posture whilst he was alive ; yet at the first laying of them on, they thought they found some Colour in the Law, which obliged them to scatter the Flesh, as well as to sprinkle the Blood ; and therefore they threw the Parts at first upon the Fire without Distinction, and then they disposed them in the manner they were to be consumed.

Some Victims were burnt upon the Altar in the Court, as the whole Burnt-Offering ; and others were consumed without the City, where the Ashes of the Altar were laid, as those Victims that were slain out of due time ; as if the Priests should be deceived by the Moon, and kill the daily Sacrifice before Sun-rising : All the most holy Sacrifices that contracted a Pollution in the Court were burnt there, which was always done by the Priests ; such of the most Holy that were polluted without the Court, were consumed without the Court, which might be done by others beside Priests. The Parts of some Sacrifices might be burnt in private Houses, as the Remainder of the less holy Sacrifices, which as it might be eaten in any Part of Jerusalem, so it might be burnt ; but all burning, of what kind soever, must be finished in the Day-time.

Burnt-Offerings were wholly consumed ; but the Parts of some Sacrifices were eaten, as of *Trespass* and *Sin-Offerings*, (if they were not made for the whole People, or the High-Priest, which were burnt without the Camp) and of *Meat-Offerings*. These, and publick *Peace-Offerings*, were to be eaten by the Priests alone, of the Family that was in ministring, and that within the Courts of the Temple. The Breast and the right Shoulder of private *Peace-Offerings* were not confined to the Males of the Sacerdotal Line, but might be eaten by the Wives of the Priests, and their Daughters, whether they were Maidens or Widows, or divorced and returned to their Father's House without Children, or had Children begotten by a Priest, together with their Servants
also,

also, whether bought with their Money, or born in their House, though not hired Servants, or mere Sojourners. But these Parts of the Sacrifice were to be eaten in a clean Place in any Part of *Jerusalem*, and no unclean Person was admitted to partake of them. If a Priest that was under any legal Impurity presumed to eat of holy Things, he was either degraded from his Function, no more to minister at the Altar, which was the Act of a Judge, or cut off, which was done by the Hand of Heaven. The Case was the same with regard to Tithes and the Paschal Lamb; but Firflings were eaten by the Priests alone. The Portion of holy things that every Priest was to take was determined by Lot, and they had liberty to dress it in what manner they thought fit. Some *Jews* are of opinion, that when any *Israelite* kill'd an Ox, a Sheep, or a Goat, for his own Use, he was bound to give the Priest the Shoulder, the two Cheeks, and the Maw. The Parts that were not given to the Priests, nor burnt upon the Altar, belonged to the Owners, and, if they had no Uncleanness, might be eaten by themselves and Families in any Part of *Jerusalem*.

The time of eating the Sacrifices is thus stated: All *Sin-Offerings*, *Trespass-Offerings*, and public *Peace-Offerings*, were to be eaten upon the Day they were offer'd. This was observed in most of their sacred Feasts; and the Design of this Injunction was to maintain the Honour and Dignity of the Sacrifices, that they might be in no danger to be corrupted, or turned to any profane Use, or gratify the Covetousness of the Owners. "It was not fit (says *Philo* in his Book of Sacrifices) " that these holy things should be put " into their Cupboards, but immediately be set " before those who were in need; for they were " no longer his that offer'd them, but his to " whom they were offer'd; who being himself " most liberal and bountiful, would have Guests " invited to his Table, to partake with those that

Levit. 7. 15.

Outram de Sacr. 1. 1. c. 17.

“ offer’d the Sacrifice; whom he would not
 “ have to look upon themselves as Masters of the
 “ Feast; for they are but Ministers of the Feast,
 “ not the Makers or Entertainers. That belongs
 “ to God himself, whose Bounty ought not to
 “ be concealed, by preferring sordid Parsimony
 “ before generous Humanity.” The Design of
 this Writer is to intimate, (that all the Sacrifice
 was properly God’s own, who graciously indulg’d
 him that offer’d it a part of it, to entertain his
 Friends and the Poor, whom he would have invi-
 ted out of hand, that no part of it might be con-
 verted to any other Use, but that which God ap-
 pointed, who made the Feast.

All private *Peace-Offerings*, the *Firstlings* of Cattle,
 and the *Tithe*, were to be eaten either upon the
 Day of offering, the Night after, or the Day fol-
 lowing before Sun-set: If they were not eaten by
 this time they were to have no benefit of the
 Levit. 7 13, 19. Flesh, but what remained on the third Day was
 to be burnt; and this, as the *Jews* speak, was to
 preserve the Dignity of the Sacrifice, in preven-
 ting its stinking; and there was no nobler way of
 consuming it than by Fire, which devoured the
 Sacrifice upon the Altar. If any of these Sacri-
 fices were eaten upon the third Day, it was whol-
 ly ineffectual, and procured no Favour from God
 to the Offerer, whom it render’d abominable,
 and made liable to be scourg’d. If the Flesh of
 these *Peace-Offerings* happen’d to touch any unclean
 thing, as they carried it from the Altar to the
 Place where they design’d to feast upon it, it
 was not to be eaten at all.

The Places of eating were various: Some Sa-
 crifices were eaten in the outward Court; or,
 while the Tabernacle stood, within the Curtains
 that surrounded it; others without the Court, in
 any Place of *Jerusalem* that had no legal Un-
 cleanness. While the Tabernacle stood at *Shiloh*,
 the most holy Sacrifices were eaten within the
 Curtains; the less Holy, in any Place from
 whence *Shiloh* might be seen.

It was the Office of the Priests to stir the Fire upon the Altar, to blow the Coals, and to lay on a Supply of Wood for the consuming of the Sacrifices. If the Fire was taken off from the Altar, as when they removed the Camp, none might lay it on again but the Priests. Or if it were extinct, as it was in the Days of *Abaz*, who shut up the Temple, which was not open till *Hezekiah* reign'd, none but they might kindle it again. This Fire was preserved, if we believe Tradition, by supplying it with Wood four times a Day; but five times upon the Day of Expiation; but especially when the Time of the Morning and Evening Sacrifice came, the Priests brought new Wood, and placed it in such Order upon the Fire, that it might the better consume the Parts of the Sacrifice that were laid upon it.

Chap. 5.

Numb. 4. 14. 7

2 Chron. 28. 24.

These are the principal Ceremonies observ'd by the *Hebrews* in their Sacrifices, which were proper to be consider'd in a general View, before the particular Sorts of Sacrifices came to be explain'd.

CHAP. V.

Holocausts, or whole Burnt-Offerings.

Holocausts, (as the *Greeks* speak) or Victims wholly consumed by Fire, were the most ancient Sacrifices that were in the World. They are often mention'd by the Heathen Writers, particularly by *Xenophon*, who says that they sacrificed whole Burnt-Offerings of Oxen to *Jupiter*, and afterwards of Horses to the *Sun*. Sometimes indeed the Heathen burnt only a part, and reserved the rest to feast upon; but among the *Jews* no Man ever partook of these Offerings; for there being four sorts of Sacrifices prescribed by the Law, the whole *Burnt-Offerings*, the *Sin-Offerings*, the *Trespass-Offerings*, and the *Peace-Offerings*, there was this Difference made between them: That

Cyropædia
lib. 8.

of the first of these, whether it was a publick or a private whole *Burnt-Offering*, no Person had any part, not so much as the Priests; but it was entirely consumed, except the Skin. Of the second some part was burnt, and the rest the Priests had, and were to eat it in the Court of the Tabernacle; though there was one sort of *Sin Offering* which was wholly consumed, as the *Burnt-Offerings* were. The third sort, which were *Trespass-Offerings*, were only offer'd for private Persons; some part of which, as in the former, was burnt upon the Altar, and the rest eaten by the Priests. As for the last, the *Peace-Offering*, some Parts of such Sacrifices were burnt upon the Altar, the Priest had the Breast and the right Shoulder, and what remained he that brought the Sacrifice eat with his Friends.

It is disputed among the learned of the *Jews* what should be the occasion of these *Holocausts*, and upon what account they came to be offer'd. They are supposed by some to have been simple Acknowledgments of God the Creator of the Universe, and Evidences that they own'd him to be their Lord, and continued in Covenant with him, and implored his Blessing; and therefore, with respect to the first and last of these Considerations, the *Gentiles* (as the *Jews* say) were allowed to bring these Sacrifices, and no other, to be offer'd unto God. But others with better Reason conclude, that either they were to expiate for the evil Thoughts of the Heart, as *Sin-Offerings* and *Trespass-Offerings* were to do for evil Actions; or to atone for the Breach of affirmative Precepts, as those did for negative.

The Rites used in sacrificing this Victim may be found in the preceding Chapter; only it may be observed, that the Legs and the Intestines were not laid upon the Altar till they were washed clean in Water; for which purpose there was an Apartment called the *Washing Room* in the Court of the Temple. The Fat likewise was thrown into the Fire to feed it; by which means the
other

other Parts into which the Sacrifice was divided were the sooner consumed. This Fat, the Jews say, was laid upon the Head of the Sacrifice when it was cast into the Fire, exactly in the Place where the Head was separated from the Body; because otherwise the Gore which issued from it might have damp'd the Briskness of the Flame. The Priest had no Share of the Flesh, or of the Fat; but the Skin was allowed him for his Pains.

As *Burnt-Offerings* were the principal Sacrifices, so those of Beeves were the chief of all Burnt-Offerings; but if a Person was unable to bring such a Victim, he was permitted to offer a Male of the Sheep, or of the Goats, but without Blemish. And if this proved too expensive, he was indulged the Favour of bringing a Bird, a Turtle-Dove, or a young Pidgeon, which was wholly consumed. It was otherwise ordain'd with respect to Birds offer'd for Sin, of which nothing but the Blood belong'd to the Altar, the Flesh of them being eaten by the Priests and their Sons; whence it was that no Sin-Offering of Birds was accepted, unless it were accompanied with a whole Burnt-Offering, that the Altar might not be without a Feast, when they that minister'd there were entertained.

Beside the *Holocausts* that were appointed for particular Occasions, there were two Burnt-Offerings ordain'd, called the *Daily Sacrifice*, according to which all others were to be regulated; and these were so stated and constant, that they were never intermitted, not upon Festivals, when other Sacrifices were added. These Offerings were made, the one in the Morning about nine o'clock, and the other about three in the Afternoon; and each consisted of a Lamb of the first Year without Blemish, and perfect in its kind. The *Morning-Sacrifice* was consumed by a quicker Fire, that there might be room for other Sacrifices that were com-

Book IV. monly offer'd after it, and were only offer'd in the Morning ; but if no other Victims were to succeed it at that Time, it is probable that this was kept burning till the Evening Sacrifice, that the Altar of God might always have Meat upon it. The Evening Sacrifice was usually burning upon the Altar from the Evening (at which the *Jews* began their Day) till the Morning ; for which purpose the Priests watched all Night, and put the Sacrifice upon the Altar piece by piece, that it might be consumed by a slow and gentle Fire. The Rites which the Priest was to observe in offering this Sacrifice were these : He was to put on his Linen Garments, and his Linen Breeches, to cover his secret Parts, and to take the Ashes of the Wood that was consumed, and carry them to the East Part of the Altar, as far as might be from the Most Holy Place. These Ashes were afterwards removed by the Priests in their common Habits into a clean Place without the Camp. After the Temple was built they were carried through the East Gate of the City into a Valley which lay between *Jerusalem* and Mount *Olivet*. The Priests were always to take care that in taking up the Ashes the Fire might still remain, and not be extinguished.

These Sacrifices, the *Jews* observe, were a constant Acknowledgment of God's sovereign Dominion, and were in the Nature of a *daily Prayer*, that he would graciously continue his Mercy to *Israel*. They were attended with a *Meat Offering* of Flower mingled with Oil, and with a Drink Offering of Wine. By this means they confessed that they received their Corn, Wine, and Oil from the Hand of Providence ; and God was represented as dwelling among them in the Sanctuary, where this daily Sacrifice was the constant Provision made for his Table (as the Altar is called) and Bread and Wine were a necessary Attendant (as they are at all Tables) upon the Meat that was set before him. Some are of Opinion that the *daily Sacrifice* was disused all the Time the *Israelites* were

were in the Wilderness ; but it is improbable that Sacrifices were wholly omitted during that Space, tho' perhaps not so regularly perform'd as when they came to *Canaan* ; for to suppose that, is to say, that the Fire from Heaven either went out, or burnt continually to no purpose, and that the divine Majesty had no Entertainment set up on his Table, and consequently did not *keep House* and *dwell* among them all that Time.

Burnt Offerings might be offer'd voluntarily for a *Vow*, or a *Freewill Offering*. Some were positively enjoined by the Law of *Moses*, as in these Instances that are recorded in Scripture. A Ram at the Consecration of Priests. In case of the four Trespasses mentioned in the fifth Chapter of *Leviticus*, the Person transgressing was to bring either a Turtle or a Pigeon for a Burnt Offering. At the Initiation of *Aaron* and his Sons to their Office, there was a Ram offer'd for *Aaron*, and a Calf and a Lamb of the first Year for the People. At the Purification of Women a Lamb was burnt : If she was poor, then a Turtle, or a Pigeon. A Leper was commanded to offer at his cleansing two He Lambs, and one Ewe Lamb ; one He Lamb was spent in a Trespass Offering ; and though the Text does not say whether the Burnt Offering were a He or a She Lamb, yet by the Canon, that none but Males must be sacrificed in the Burnt Offering, therefore I conclude it was a He Lamb, if the Leper was able ; if not, a Turtle, or a Pigeon. At the Cleansing of separated Women a Turtle, or young Pigeon. At the Restitution of a *Nazarite*, in case of Defilement, a Turtle, or a Pigeon. At the End of his Separation, or Manumission from his Vow, a He Lamb. At the Dedication of the Tabernacle each of the twelve Princes of *Israel* offer'd a Bullock, a Lamb, and a Ram. At the Consecration of the *Levites* a Bullock. For a Sin of Ignorance of the whole Congregation a Bullock also. These Victims hitherto mention'd were instituted upon the incident Cases as they are expressed.

Lev. 22. 18.

Exod. 29. 18.

Lev. 8. 18.

5. 7, 10.

Lev. 9. 23.

Lev. 12. 6.

Lev. 14. v. 12,

20, & 22.

Lev. 15. 30.

Numb. 6. 11, 14.

Numb. 7. 15.

ch. 8. 12.

Numb. 15. 24.

Book IV.



Exod. 29. 42.

Numb. 28. 3.

ch. 28. v. 9, 10,

11, 19, 24.

Lev. 23. 12.

v. 18.

Numb. 28. 27.

Numb. 29. 2.

& v. 8.

Lev. 16. 3, 5.

There remain yet the constant Burnt Offerings, which were these: The daily Sacrifice of two Lambs, which were burnt together with their Meat Offering and Drink Offering upon the Altar. Upon every seventh Day, or Sabbath, four Lambs. Upon every New Moon distinctly for it self as a New Moon, or first Day of the Month, two Bulls, one Ram, and seven Lambs. Upon the fifteenth Day of the first or Passover Month, being the first of the seven Days of that great Festivity after the Passover, two Bulls, one Ram, and seven Lambs; and so for seven Days continually. In the Sheaf of the First Fruits, one He Lamb. In the Feast of First Fruits, if we consult the *Levitical Book*, we find seven Lambs, one Bull, and two Rams; but in the *Book of Numbers*, seven Lambs, one Ram, and two Bulls. In the first Day of the seventh Month, or the Feast of Trumpets, one Bull, one Ram, and seven Lambs. Upon the tenth Day of the seventh Month, or the Day of Expiation, one Bull, one Ram, and seven Lambs. Besides this Offering there was a Ram for the High Priest himself, and another for all the People. Upon the fifteenth Day of the seventh Month, being the beginning of the Feast of Tabernacles, thirteen Bulls, two Rams, fourteen Lambs, and so constantly for seven Days; only every Day there decreased one Bull from the Offerings, till at the seventh Day there were but seven Bulls. Upon the eighth and last Day there was offer'd but one of each.

C H A P. VI.

Sin Offerings.

THE Law of *Moses* concerning *Sin Offerings* gives no other Account of the Occasion of them, but this, that they were to be offer'd for Sins ignorantly committed against any of the Commandments of the Lord concerning Things which

which ought not to be done ; that is, they were offer'd for Sins of Ignorance and Inadvertency against negative Precepts, which, if they had been done wilfully, deserv'd cutting off. Mr. Mede says, that (if he be not deceived) Sin Offerings were made for Sins against the second Table, and Trespass Offerings against the first. It is certain that the Jews unanimously apply a Sin Offering to a Sin of Ignorance only, whose Wilfulness had deserved cutting off. And the Reason of this Limitation arose from the Nature of the Offence ; for whereas they reckon'd three hundred three-score and five negative Precepts, according to the Number of Days in the Year, yet they computed the Number of Sin Offerings only in reference to three and forty of them ; atoning for those Sins of Ignorance only with Sin Offerings that came nighest to those of the highest Danger, had not the Guilt of them been qualified by the Ignorance of the Offender.

Disc. 51.

For the distinguishing of Sin Offerings, it must be observed, that they were either made for the whole Congregation, or for private Persons. Of the first sort was the Sin Offering Goat offer'd upon the Day of Expiation, but in what manner will be hereafter described. There was another public Sin Offering appointed, which was a young Bullock. The Jewish Writers are divided in their Opinions about this Sacrifice ; some contending that it was to be offer'd by the Sanhedrim when they had mistaken in Judgment, and by that means had misled the People ; and therefore for their Error they were bound to offer this Sacrifice. But if the Words of Moses be well consider'd, it will appear that this Sin Offering was made by the Sanhedrim for the People, who having ignorantly offended against some of the negative Precepts, and tho' not sensible of their Mistake at first, discovering afterwards what Precept they had violated, were reconciled by this Offering made by the Sanhedrim their Representatives.

Lev. 4. 13.

When the People had fallen by a common Error into idolatrous Worship, and neglected the Laws,

Numb. 15. 24.

Book IV. Laws, or mistook the proper Sacrifices ordained by *Moses*, when they came to see their Mistake, and to return to the true Religion, they were obliged to offer a Kid of the Goats for a Sin Offering. Hence it was that when *Hezekiah* restor'd the true Worship, after the Temple had been shut up, and the daily Sacrifice omitted, and many idolatrous Rites used, among other Sacrifices he exceeded the Letter of the Law, and offer'd seven Goats for a Sin Offering. And so *Ezra* did at the Restoration of the divine Service after the Captivity of *Babylon*.

2 Chron. 28. 24.

Ezra 8. 35.

Lev. 16. 6.
v. 14.

The Sin Offerings of particular Persons were these: The High Priest's Sin Offering Bullock upon the Day of Expiation, whose Blood was brought within the Veil, and his Flesh burnt without the Camp.

Lev. 4. 3, 4, 5,
&c.

The High Priest's Bullock for an Expiation, if he had ignorantly done what he ought not, or brought a Guilt upon the People, either by misinforming them, or drawing them into Error by his Example. The Sacrifice injoin'd in this Case was a young Bullock without Blemish; upon whose Head having laid his Hands, he was solemnly to confess his Sin, and to beseech God that he would accept of the Victim as his Atone-ment. He killed the Bullock in any part of the Court but that which was proper to the Burnt Offerings. Some of the Blood he received in a Basin, and carried it into the very Sanctuary, where he was to dip his Finger in the Blood, and sprinkle it seven times before the Lord before the Veil which parted the Holy Place from the Most Holy. He was likewise to tinge the Horns of the golden Altar with some of the Blood, and what remain'd he poured out at the Bottom of the Altar of Burnt Offerings. The manner of sprinkling is thus described: The Priest went in and stood between the golden Altar and the Candlestick, the Altar was before him; he dipped in his Finger, and sprinkled the Blood seven times towards the Most Ho-

ly Place; and at every dipping and sprinkling he also put the Blood upon a Horn of the Altar. The Sewet in this Sacrifice was to be separated from the Inwards, as in Peace Offerings, and burnt upon the Brazen Altar; and then the whole Carcase, with the Skin upon it, with his Intrails and Dung, were carried without the Camp, cut to pieces, and cast into the Fire (as the Burnt Offering was laid on the Fire upon the Altar) where it was consumed. It was not burnt upon an Altar, but in a Fire made with Wood upon the Ground, to shew the Heinousness of the Offence. The Priest who officiated in burning the Bullock was obliged to wash his Clothes, and bathe himself in Water; and then he was allow'd to come into the Camp. The Sin Offerings that were not burnt without the Camp were eaten by the Priests after the Fat had been offer'd upon the Altar; but of this, it being for himself, the High Priest was not to taste, because he was in a State of Guilt. The manner of offering the Bullock for the whole Congregation had only this different Ceremony, that the Elders, as the Representatives of the People, were to lay their Hands upon his Head, and then he was to be slain.

If a Magistrate or a publick Officer had committed a Sin, and was convinced of the Guilt of it, his Crime was expiated by a Male Kid without Blemish. What is peculiar in this Sacrifice from the Sin Offerings above mention'd, is, that it was killed where the Burnt Offering was, and the Blood was put upon the Horns of the brazen Altar. The Fat was burnt upon the Altar, and the Flesh was eaten by the Priest and his Sons in the Sanctuary only, upon condition that they were not legally polluted. If any of the Blood of this Sacrifice was accidentally sprinkled upon the Priest's Garment, it was to be washed, because the sacerdotal Vestments would appear less venerable if they were spotted with Blood. And the Vessel in which the Flesh was sodden, if it was not of solid Metal, was broken, and no

more

more used, because it had imbibed a Tincture that could not be washed out. If it was made of Metal, whatever stuck to it was allowed to be rubbed off, and cleansed by Water.

The Guilt of a private Person, who had sinned in the same manner with a publick Officer, was expiated by a Kid, which was allowed to be a Female, and was order'd as the foregoing Sacrifice. If the Offender was unable to provide a Kid, he was indulged to bring a Lamb, and a Female, that was of less Value. If this prov'd too expensive, he might offer two Turtle Doves, or two young Pigeons; one for a Sin Offering, and the other for a Burnt Offering. But if his Poverty would not afford a Bird for an Atonement, God was pleased to accept an Offering of the tenth Part of an *Ephab* of fine Flower. Yet if, after the Man had set aside a little Money to buy this Flower, his Estate was better'd, he was then bound to add so much to it as would buy the Birds before prescribed: And likewise if he design'd to buy Birds, and on a sudden grew richer, he was obliged to provide a Lamb, or a Kid. On the contrary, if a Man had set apart Money to buy a Bullock for his Sin Offering, and unexpectedly fell into Poverty, he might buy two Turtles, or young Pigeons, and by them redeem his Money so consecrated. The Offerer of this Flower was excused the putting of Oil upon it, which was costly, and magnificent, and unbecoming the Meanness of his Person; and of Frankincense, which being a Thing pleasant, was not fit to be added to an Offering for Sin, which was offensive in the Sight of God. A Handful of this Flower was burnt upon the Altar by the Priest, who took the remaining Part for himself. And thus did the Criminal, after he had confessed his Sin, atone for his Offence.

The Occasions, for which this Offering was instituted, were either for accidental Sins, or to be offer'd upon set Stations of the Year. Of the first sort were these: For the Sin of the High Priest

Priest a young Bullock. For the whole Congregation a young Bullock. And for neglecting the *Levitical Law* a Kid. For a Ruler a Male Kid of the Goats, or a young Lamb. At the Consecration of a High Priest a young Bullock. At Aaron's Initiation into his Office a young Calf; and at the same time, for the People, a Kid of the Goats. At the Purification of Women a young Pigeon, or a Turtle Dove. At the cleansing of a Leper an Ewe Lamb: If the Leper was poor, a Turtle, or Pigeon. At the cleansing of Women separated for Uncleanesses mention'd in the *Levitical Law*, a Turtle, or young Pigeon. For the Defilement of a Nazarite a Turtle, or Pigeon; but at the end of his Separation an Ewe Lamb. At the Dedication of the Tabernacle every one of the twelve Princes of the Congregation offer'd a Kid of the Goats. At the Consecration of the *Levites* a Bullock.

The constant Sin Offerings throughout the Year were these following: On every new Moon a Kid of the Goats. On the fifteenth Day of the Passover Month one Goat, and so on for seven Days together. On the Day of the First Fruits one Kid. On the Feast of Trumpets one Kid. Upon the Day of Expiation a Bullock, to atone for the High Priest and his Family; and two Kids of the Goats for the People, the one for the Offering, the other for an Escape into the Wilderness, as the Lot fell. Another Kid of the Goats offer'd this Day for a Sin Offering. Upon the fifteenth Day of the seventh Month one Kid of the Goats, and so for eight Days together during the Feast of Tabernacles.

Chap. 6.

Numb. 15. 24.

Lev. 4. 14.

Lev. 4. 23.

Numb. 15. 27.

Lev. 4. 28, 32.

Exod. 29. 14.

Lev. 8. 2, 14.

Lev. 9. 2, 3.

Lev. 12. 6.

chap. 14. 19.

v. 22.

Lev. 15. 30.

Numb. 6. 11.

v. 14.

Numb. 7. 16.

chap. 8. 12.

Numb. 28. 15,

22, 24. v. 30.

Lev. 23. 19.

Numb. 29. 5.

Lev. 16. 6.

v. 7, 9, 10.

Numb. 29. 11.

v. 16.



C H A P. VII.

The Burning of the Red Heifer.

Numb. 19. 1,
 &c.

THE Red Heifer, of so famous Regard in Scripture, appears by the Manner of its offering to be justly disposed among the Sin Offerings, it being the nearest to it of any in the Method of its Solemnities. It was not a proper Sacrifice for Sin, but had something of that Nature in it, and may be said to purify or cleanse from Sin, that is, from certain legal Defilements. And it may in a less proper Sense have the Name of a Sin Offering, inasmuch as the Body of it was burnt without the Camp (as the great Sin Offering was upon the Day of Atonement) and its Blood sprinkled seven times towards the Sanctuary, though not shed at the Altar.

The Manner of going about and performing this Ceremony was exceeding curious; and their Care about the Matter was so nice and great, that in none of the ritual Observances they shewed more Circumspection than in this. Infinite were the Niceties and Exceptions invented by the latter Jews, in chusing a Heifer that was exactly fit for this Business. But the Law of Moses enjoin'd no more than that the Cow should be red and young, that had never been used in the Yoke, that had no Blemish, and was without Spot; that is, as the Jews interpret, was perfectly red, without the Mixture of any other Colour: So that if this Cow had two Hairs black or white, it was unfit for this Use.

Why the Law insists upon a young Cow rather than a Bullock (which is commonly appointed in Sacrifices) and why one perfectly red, is not so easy to determine. If we had reason to believe that those Superstitions were among the Egyptians in

in the Days of *Moses* which were when *Plutarch* Chap. 7.
 or *Herodotus* lived, we might probably say, as 
 some Men of Learning have, that this Precept Herod. lib. 2.
cap. 41.
 was given to preserve the *Israelites* from their Religion ; for they abhorred to offer a Cow, whom they honour'd as sacred to *Isis* : And therefore God, it might be thought, order'd a Cow to be burnt rather than a Bullock. And for the same Cause one perfectly red, because that was a Colour odious and abominable to the *Egyptians*, who fancied *Typhon* (in their Opinion the Author of all Evil) to be of that Colour ; and therefore they offer'd him red Oxen, as hateful to them, as red Men and red Asses were. In opposition to which, it may be thought that a Cow of this Colour was acceptable to God, because hated and abhorred by those Idolaters. But what such late Writers say is of small Authority in this Matter. But supposing the Antiquity of those Superstitions, and that those Customs prevail'd in the Time of *Moses*, it can scarce be thought that if that wise Lawgiver had had any respect to them, he would have order'd so great a Number of Sacrifices without the least regard to the Colour of any one of them, and only mention the Colour of this Cow, which was no Sacrifice. I rather imagine that this perfect red Heifer was made choice of, because such a one was very rare to be found ; it being difficult to find a red Cow without the least Mixture of any other Hair. But why this *Purification*, as it is called, should be a *Heifer* rather than a *Bullock*, I confess I can give no satisfactory Account.

This Cow was provided at the common Charge of the People ; and when one was found proper for the Purpose, she was brought by their Representatives to the High Priest, who was not obliged to do the Office himself, but deputed a Priest of Learning and Abilities to go through the Solemnity. It was the Practice under the second Temple, that seven Days before the Cow was to be burnt, the Priest that was to burn her was set
 apart



apart in a Chamber of the Temple, which stood in the North East Angle of the Court of *Israel*, called *the House of Stone Vessels*. And the Reason of his Separation was, that he might be sure to be free, for all that Time, from any Pollution by a Grave or Corps; for since the Ashes of this burnt Cow was the great and only Purifier from that Defilement, it was their greatest Care that such should be absolutely free from that Pollution who were concerned in burning of her, or in sprinkling her Ashes.

When the Day of her burning came, she was led without the Camp, as a Thing exceeding unclean, more impure than any common Offering for Sin; for the greater the Impurity was that was laid upon any Sacrifice, the further still it was carried from the Sanctuary. And tho' this was not properly a Sacrifice, because it was not slain upon the Altar; yet it was a *Piaculum*, an expiatory Thing, and intended for the same Purpose. She was killed in a Place within the View of the Tabernacle by any *Israelite*, and the Priest was to dip his Finger in the Blood, as in Expiatory Sacrifices, and to sprinkle it seven times, looking stedfastly towards the Sanctuary while he sprinkled it, otherwise the *Jews* say it was in vain. Under the second Temple they who were concern'd in this Business walked out at the East Gate of the Mountain of the Temple, and went over the Valley of *Kidron* to Mount *Olivet*, and stood upon the Edge of the Hill over against the Gate where they came out, and in the Face of the Temple. All the Way over the Valley there was a Causeway made upon double Arches, that is, one Arch standing upon two, and so level'd upon the Surface as made a plain and even Way all along. This Way was arched at so great an Expence, that no Graves might be there to defile these Passengers; and the Place where the Cow was burnt upon Mount *Olivet* was arched for the same Security.

The Elders of the People marched before the Priest and his Company to the Place of Burning, and there, when the Priest came up, they laid their Hands upon him, and order'd him to bathe himself, for there was a Place for that Purpose, and so he did. Then was the Pile of Wood made, upon which she was to be burnt; and, tying her Legs with Cords, they lay her on, her Head lying toward the South, and her Face turning to the West. The Priest standing upon the East Side of her, and his Face towards the West, kills her with his right Hand, and takes the Blood with the left. Seven times he sprinkled the Blood towards the Temple, looking directly over the Gate *Shushan* upon the Porch of the Temple. The Battlements of this Gate were, for this very Purpose, made lower than the Battlements of any other of the Gates about the Sanctuary, that over it the Priest might see the Front of the Porch, which through it he could not reach to do.

Immediately after sprinkling the Blood, he set the Pile on Fire, in which this *Heifer* was more intirely consumed than any other expiatory Sacrifice; for not only her Skin, and Flesh, and Dung, but the Remainder of the Blood, was order'd to be burnt. As she was burning, the Priest takes *Cedar Wood*, and *Hyssop*, and *Scarlet Wool*, and, having shew'd them to the Spectators, he throws them into the Fire, and they burn all together. The Priest who killed the *Heifer*, and sprinkled her Blood, and the Person that disposed her to be burnt, contracted a Pollution, and were obliged to bathe their Flesh, and wash their Clothes, and remain'd unclean until the Even; that is, they were not to come into the Camp, much less into the Sanctuary, when all was consumed.

When all was burnt, a Man free from legal Defilement took up the Ashes, and (after they were pounded and sifted, say the *Jews*) laid them in a clean Place without the Camp. In After-times, as the *Jewish* Writers assert, the red *Hei-*

Book IV.  fer being burnt upon the Pitch of Mount Olivet, which was over against the Temple, they laid up some Part of the Ashes near that Mount for the sprinkling of the People, and another Part was deliver'd to the twenty four Courses of the Priests for the sprinkling of the Priests, and another third Part laid up for a Memorial in the Inclosure of the Court of the Temple. But there is no Certainty in this; and it expressly contradicts the positive Command in the Law of Moses. It is more probable that these Ashes were kept in more Places than one without the Camp (as afterwards near Jerusalem) and perhaps in all the Cities of the Country; for it had been laborious for all the People, and impossible for those who were remote, to go to Jerusalem the third Day (as the Law prescribed) after they were defiled, to fetch these Ashes; which therefore were preserved in several clean Places, where every Body might easily have them to put into Water, and be sprinkled with it: For as this was no Sacrifice, so no Priest was required to make this Purification. However, we are assured that the Ashes were not to be made by burning a Heifer every time the People had occasion for them; but the Ashes of this one Sacrifice (as we may call it) was sufficient for the Use of many Generations. The Doctors say, that this red Heifer was burnt but nine times while their Polity lasted; the first by Eleazar in the Wilderness, which was not repeated till after the Destruction of Solomon's Temple, that is, not during the Space of more than a thousand Years. The second time it was burnt by Ezra after their Return from the Captivity of Babylon; and but seven times more till the Destruction of the second Temple. Since which they have not attempted to make these Ashes, but expect it to be done the tenth time by Messiah the King.

The Person who gather'd these Ashes contracted a Pollution, and therefore was to wash his Clothes, and be reputed unclean until the Even; which, say the Jews, is one of the strange Things which

which *Solomon* himself did not understand, that the same Thing should both cleanse and pollute, as these Ashes did, which polluted him that gather'd them, and made those that used them clean from the highest Defilements. But this is not strange to those that consider, that all those great Sacrifices which were offer'd for Sin, tho' they purified those for whom they were offer'd, were very impure in themselves, because the Sins of Men were laid upon them.

To make these Ashes fit for Use, a Quantity of them was put into a Vessel with Spring-Water, called the *Water of Separation*; because by it those Persons were to be cleansed, who for their legal Pollutions were separated from the Congregation; and those Things also which had been defiled were restored to their common Use. It is certain, that Ashes are of great Efficacy in scouring Things polluted; and the old *Gentiles* frequently used them in their Libations. All Profelytes, as well as *Jews*, were by an unalterable Law to have the Benefit of this Purification.

This *Water of Separation* was chiefly, if not only design'd to purify from that great Pollution arising from touching the Body of the Dead. The Person thus defiled was reputed unclean for seven Days; and so was he that touch'd the Bone of a dead Man, or a Grave. Upon the third Day he was to begin his Purification by being sprinkled with it, and upon the seventh he was sprinkled again; and then he was clean. This sprinkling was done by dipping a Bunch of Hyssop, which was a cleansing Herb, into the Water. If a Man did not begin his Purification upon the third Day, his sprinkling upon the seventh would not make him clean. But it is probable that tho' he omitted it upon the third after his Defilement, yet if he purified himself upon the fourth, or fifth, or any Day following, that being reckon'd as if it had been the third, when he had made up the Number seven, his Cleansing might be completed. The Penalty for omitting this Rite of



Ima 2dæ Quæst.
102. Artic. 5.

purifying after such Pollutions was cutting off. The House likewise, or Tent, wherein a Person died, and every one who came within the Doors while the dead Body lay there, or before the Place was purified, as well as they who were in it when the Person died, was under a legal Unclean-ness, and to be purified by sprinkling. Every Vessel in the House that was open, and without a Covering, was defiled, and was made clean by the sprinkling of this Water; because the Air in the House, which was supposed to be tainted by the dead Body, came as freely into such Vessels as it did into the Body it self. *Tho. Aquinas* is of opinion that this Law was made to prevent Idolatry; for the old Heathens thought, that if a Mouse, or a Lizard, or such like Creature, which was dedicated to their Idols, fell into a Vessel, or into Water, they became thereby very acceptable to their Gods. This Superstition, he says, continued till his Days; in which some Women were used to leave their Vessels uncover'd on purpose, in Observance of the nocturnal Deities, whom they called *Janas*. To abolish which Superstition, he thinks that God required all Vessels left uncover'd, where the Dead lay, should be polluted, that is, not acceptable to God, nor employ'd to holy, nor yet common Uses.

The Law of sprinkling does not say that this Ceremony was to be perform'd by a Priest; and therefore it is supposed that it might be done by any other Person that was under no Pollution, as any such Person might slay the Heifer, and burn her. But in this the *Jews* were so curious, that their Tradition made this extend not only to a Person that was at present clean, but that never had been defiled by a dead Corps in all his Life. Therefore that such Persons might be had, there were Arches made in a Rock in *Jerusalem*, and Houses built over those Arches. Thither, as to a Place secure from Graves, were certain Women that were with Child removed when they were near the Time of their Delivery, and there they were

were brought to bed. The Children born in these Houses were constantly kept there for this Employment, that they might be ready, as they were capable, and as there was occasion, to sprinkle these Ashes. When any one went upon this Service, he rode upon a Seat on the Backs of Oxen, first to the Pool of *Siloam*, where he lighted in the Water (for there he might presume was no Grave to defile him) filled his Pitcher, and got up again, rode to Mount *Olivet*, besprinkled the Party that was to be cleansed, and then rode in the same manner to his Cell again. The very Act of sprinkling made the Person officiating unclean; and, to purify himself, he was obliged to wash his Clothes, and to be esteemed polluted till the Evening. Whoever touch'd this Water of Separation, or the Person defiled, and whatever he touch'd was defiled, and continued so till Even, and he was bound to wash his Clothes, as a Rite of Cleansing. By this nice Care about the smallest bodily Defilements, God design'd to make them sensible how necessary it was to preserve inward Purity, without which they could not be acceptable to him, tho' they approached his Sanctuary.

C H A P. VIII.

The Tryal of Leprosy. The Rite of cleansing the Leper.

THERE was another Rite of Purification by *sprinkling*, which may here justly be consider'd; and though it does not fall in any Propriety under the Notion of a *Sin Offering*, yet, as it was attended with a cleansing Quality, and was followed and compleated by a Sin Offering and other Sacrifices, and as it bears a near Resemblance to the *Water of Separation* before described, I chuse in this Place to give an Account

Book IV.

Levit. 13. 1,
Ec.

Et 14. 1, Ec.

of it. The Ceremony to be explain'd is that of *Cleansing the Leper*; and for the better Illustration of it, it will be necessary to speak of the Canons appointed by the Law of *Moses* for the Tryal of *Leprosy*.

The Leprosy, it is supposed, was a Disease at first peculiar to the *Egyptians*, and from them spread into *Syria*. But the Leprosy provided against by the Law of *Moses*, was not so much a common Disease, or a legal Pollution, as a divine Infliction for the Punishment of some grievous Sin in the leprous Person; for it is difficult to conceive how such a pestilent Disease, as infected not only Men's Bodies, but the very Walls of their Houses, and their Garments, should proceed merely from natural Causes; and therefore it was always understood that the extraordinary Hand of God was in some measure concern'd in it.

The Judges appointed to inspect into this Distemper were the Priests, and to discern between a true Leprosy, and the Resemblance of it. And their Knowledge became so admirable in this Matter, that they were even able to determine what was divine in the Leprosy, and what proceeded from the Constitution of their Bodies, and a natural Temper. And it was very proper that the Priests should have the Care of this Inspection, because they had the Charge of admitting them into the Sanctuary: And likewise there were certain Rites, and Ceremonies, and Sacrifices appointed for their cleansing, if they were found leprous, which the Priests were to see done; and therefore the Judgment also of the Disease was proper to them. The *Jewish* Doctors imagine that this Inspection might be made on any Day of the Week, but the Sabbath, or Festivals, yet not in the Night, nor in any Hour of the Day, but the fourth, fifth, eighth and ninth; for they accounted the Morning, Evening, and Noon not such proper Times to make this Inspection; which, they say, also might be made by any *Israelite*,

raelite, tho' none but the Priest could pronounce a Person clean or unclean : For tho' perhaps the Priest was ignorant, and stood in need to be inform'd by Persons wiser than himself, yet that Man, who was not a Priest, could only direct him what to judge, but not give the Judgment.

The Leprosy generally appeared in one of these three Forms ; either as a *bright Spot* in the Skin, as a *Scab*, or a *Tumor*. A white *Spot* rising in the Skin of the Flesh was esteemed a violent Symptom of the Leprosy ; but there being white Spots in the Flesh that were not leprous, therefore, in order to give a right Judgment, the Priest was to inspect into the Circumstances of the Spot. If the Hair in it was turn'd white, and it was not only a superficial Whiteness, but the Spot seemed to have eaten deeper into the very Flesh, then it was to be judged a true Leprosy, and the Person was pronounced unclean, and commanded to be separated from the Congregation, and shut up by himself. But if the bright Spot were not a perfect white, but something dusky, it was supposed it might proceed from a lesser sort of Foulness in the Blood and Skin short of the Leprosy : And in this Case the Person was shut up by himself for seven Days (in which time there frequently happens a discernable Alteration in Diseases) to see what Change might be wrought if it were an ordinary Disease, as well as to secure the suspected Person from defiling others, in case it proved the Leprosy. After the Expiration of the seven Days the Priest was to inspect again ; and if the Spot continued of the same Colour, the Case remaining dubious, he was to make a further Tryal, and shut up the suspected Person for seven Days more. After this Separation, if, upon Inquiry, the Spot had not chang'd Colour, or had made no progress in the Skin, or looked darker than it did, then the Person was pronounced clean, he was to be no longer separated, but left at Liberty, and admitted into Conversation. But having been suspected of Le-



profy, he was oblig'd to wash his Clothes, which small kind of Purification was required, because there was some kind of *Impurity* in his Blood, which broke out into his Skin, tho' not infectious. A Person who had no other Sign of Leprosy but a bright Spot, if it appeared clear and bright, without a Cloudiness in it, was esteem'd a Leper.

The second sort of Leprosy was a *Scab*, which if upon Examination, after the Person had been pronounced clean, it was found to spread in the Skin, it was an evident Sign of Leprosy. For it must be observ'd, that after a Person had been pronounced clean by the Priest, after a Tryal of fourteen Days, he was obliged, if he found the Scab to spread, to shew himself again to the Priest. And if any Man was so profane as carelessly to neglect it, by not going to the Priest, and shewing him his Case, his Punishment was to have his Leprosy cleave to him for ever. Upon Inspection, if the Scab was found to spread in the Skin, the Person was absolutely to be pronounced unclean.

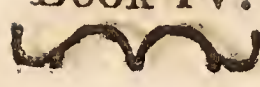
A third sort of Leprosy was a *Tumor* or Swelling; in which Case the suspected Person was brought to the Priest by those who feared his Company might be infectious (tho' good Men went of themselves): And if, upon Examination, the Rising in the Skin was white, and the Hair was white, and more especially if it had broken thro' the Skin, and in the raw sound Flesh there appear'd white Spots, there needed no farther Consideration, it was look'd upon as an undoubted Leprosy, and as an inveterate Evil, that had been long breeding, and got not only into the Skin and the Hair, but into the very living Flesh, which it began to corrode, and would soon destroy. But if the Body otherwise was spread all over with Scabs, this breaking out was not esteem'd the Plague of Leprosy, being rather a Relief to the Body than a Disease; but when the foremention'd Spots appeared in the sound Flesh, it was an infallible Sign of a settled Leprosy,
Nature

Nature not being able to throw out the ill Humour into the Skin, but it work'd inward into the Flesh. Chap. 8.

It sometimes happen'd that a Tumor or Ulcer, after it had been healed, broke out again, and upon this new Irruption became a settled Leprosy. The Indication of Leprosy in this Case, over and above the Signs mention'd before, was a shining Inflammation, exceeding red. Upon this Symptom the Person was pronounced unclean; but if the Bile did not spread, and eat into the Flesh, the Person was reputed clean.

If a Person had the Misfortune to be burnt by a Coal, or by any Thing else, and a bright Inflammation followed, and the Hair was turned white, it was a Sign that the Leprosy was broken out in that Place, which otherwise would have look'd black; but if upon Inspection the Priest perceived neither of the above Symptoms, the Person was to be shut up seven Days, to see what it would turn to, when that Time was expired. If, upon a Survey, it appear'd that the Wound had pierced into the Flesh, and the Hair became white, he was esteemed unclean; otherwise it was reckoned no more than a common Inflammation arising from the Burning.

The Leprosy hitherto treated of related to the Body of the Leper; but there remain'd yet another kind, which particularly affected the Head or Beard. This was a Disease that generally spread it self from the Chin all over the Face, except the Eyes, and went down to the Neck, the Breast, and the Hands, with a filthy Scurf of the Skin, which in Scripture Phrase is called a *Scall*. The same Signs attended this Leprosy as the foremention'd; only instead of a white Hair, which there was in other kinds of Leprosies, there was a yellow Hair in this, and not so thick as the white. If it was doubtful whether the Disease was a confirmed Leprosy, the Person was to be shut up seven Days, to see what it would prove; and if, upon Inspection, there was no yellow Hair, nor was the

Book IV.  the Scall sunk deep into the Skin, it was supposed it was not the Leprosy: But yet the Person was not immediately to be discharg'd; for sureness sake his Head and Beard were to be shaven, that the Priest might the better discern whether the Scall spread or no; only the Place where the Scall appear'd was not shaven; because the Priest was to observe of what Colour the Hair in it was. After this Operation the Person was shut up seven Days more; and upon the seventh Day he was to be survey'd again; and if the Scall did not spread into the Skin, nor eat into the Flesh, he was obliged only to wash his Clothes, and then he was pronounced clean. But if the contrary Symptoms appear'd, he was declar'd a Leper. If the Hair fell off from the Head, especially the fore-part, and if there was a bright white Sore in the bald Part, he was pronounced unclean.

When a Person was convicted of being a Leper, he was oblig'd to rend his Clothes, to testify his Sorrow, and that he might by that Mark be distinguish'd from other People, who used to wear their Garments close before. His Head was likewise to be bare, and his Lips were to be cover'd, either with his Hand, or with the Skirt of his Garment thrown over his Head, after the manner of Mourners, and was bound to proclaim his own Misery, and cry out aloud, *Unclean! Unclean!* thereby to give warning to others not to come near him, who by conversing with him would contract a legal Pollution. And in this melancholy State the unhappy Person was shut without the Camp (as in after Times the Leprous were excluded the Cities) that no Man might converse with him, but such as were leprous like himself. And this Method was so strictly observ'd, that if a King was afflicted with this Disease, he was excluded the City; for it is said, that *Izariah*, King of *Judah*, being stricken with a Leprosy, dwelt in a separate House apart by himself until the Day of his Death.

2 Kings 15. 5.

Though

Though there was something natural in the Chap. 8.
Leprosy that afflicted a humane Body ; yet that this Disease should not only stick to a Garment and infect it, but appear and be seen in it, was always judg'd by the *Hebrews* to be a thing miraculous, and as an extraordinary Punishment inflicted by God, and a severe Token of his Displeasure. The Signs of this Disease in a Garment, whether in the inward or outward part of it, were the extream Greenness, or Redness of the Spots in it, and the spreading of them after they were first discover'd. If a Spot of those Colours were found in a Garment, or Skin, of the Broadness of a Bean, it was a sufficient Ground to think it might be the Leprosy ; if it were not so broad, it was accounted clean. If upon Inspection by the Priest the fore-named Tokens appeared, the Garment was to be shut up seven Days. Upon the seventh it was to be survey'd by the Priest : If the Spots were spread, and the unfortunate Colours continued, it was judg'd a fretting corroding Leprosy, that could never be got out of the Part affected ; and therefore it was to be burnt as no more fit for Use. If the contrary Signs appear'd, the Garment was to be wash'd, and to be shut up seven Days more ; if upon the seventh Day the Priest observ'd that the bad Signs continued, the Garment was immediately burnt. If on the contrary the Disease, after the washing of the Garment, had not spread, and the Part affected had changed Colour from being green, or red, and became duskish, the Priest was to cut out that Part of the Garment where the Spot was ; and if no other Part was tainted, that Garment, after another washing, was reputed clean.

That the Leprosy was in some measure a divine Infliction, has been before mention'd ; but it will appear much more so, when it is observ'd that this eating Plague would appear in the very Stones and Walls of their Houses, not like the Contagion which now adheres to the Houses of those

those who have the Pestilence ; for, as the Rab-
bins observe, this sore Disease was inflicted first
upon the Houses and Garments, as a Punishment
for lesser Sins ; and if Men continued in a Course
of Wickedness, then it invaded their Bodies :
So that it began in the Houses, which were not
infected by the Inhabitants, but the Inhabitants
by them. The Signs, by which a Leprosy was
discover'd in an House, were much the same as
appear'd in an humane Body. When an Inhabi-
tant began to suspect that the Plague was in his
Dwelling, he was bound to give notice of it to
the Priest, or else he was liable to be severely
punish'd. But before the Priest made his Inspec-
tion, all the Household Stuff was to be removed,
and the Inhabitants were to go out, that there
might be nothing there to hinder his exact Sur-
vey. The Walls, with the Pavement and the
Roof, were principally to be searched ; and if the
Leprosy had so eaten into the Stones as to have
made a Cavity in them, and these Strakes ap-
pear'd greenish, or reddish, the Priest was to see
the House shut up, that none might contract a
Pollution by going into it ; and if any Person
enter'd within the Door of the House, while it
remained under a Suspicion of being defiled, he
contracted a Defilement himself, under which he
lay till Night. And thus it was to continue se-
ven Days. Upon the seventh Day the Priest was
to make a farther Inspection ; and if the Plague
was spread, he order'd the corrupted Stones to be
taken out and carried out of the City ; and the
rest of the Walls where no Spots appear'd were
to be scrap'd, that if any Contagion stuck to
them it might be taken away, and the spreading
of it prevented. These Scrapings were likewise
carried out of the City into some unclean Place,
where the Stones were before removed. The
next thing was to put fresh untainted Stones into
the room of such as were taken out of the Walls,
and the Walls were to be cover'd with fresh
Plaister. And if after all this Care the Marks of
Leprosy

Leprosy appear'd again, the House was immediately pull'd down, and all the Materials of it carried out of the City. But if the Plague had not spread, the Priest pronounced the House clean; which, after it had been cleansed by the same Rites that were used to cleanse a Man, might be again inhabited.

The manner by which God appointed to purify a Leper was this: When there were Reasons to believe that the Man was freed from his Leprosy, he order'd his Friends to provide for him two Birds (they are called *Sparrows* in the Margin of our Bibles) that were clean, and were used to fly in the open Air, in order for his Purification. The first Rite of cleansing, was the killing of one of the Birds over an earthen Vessel that had Spring Water in it, according to the Tradition of the *Scribes*, one Quarter full. The same Tradition observes, that the best and fattest of the two Birds was killed over the Water, and the Blood pressed out so long that the Water was discoloured with it; and then he digged a Hole, and buried the dead Bird before the Leper. Then he took a Stick of Cedar-wood (as this Rite is describ'd by their Doctors) that was a Cubit long, and tying the Bird to it, with its Tail uppermost, together with a Bunch of Hyssop of a Handful long, and as much scarlet Wool as weigh'd a Shekel, he dipt the Bird's Tail and Wings, with the Hyssop and scarlet Wool, in the Water tinged with the Blood of the other Bird, and sprinkled the Leper seven times, and then pronounced him clean. The living Bird was afterwards let loose into the open Fields. The manner of doing this in after Times was thus: The Priest going into the City, threw the Bird over the Walls towards the Wilderness, to intimate that the Leper was restored to a free Conversation with all his Neighbours, as the Bird was with the rest of his kind. He was then pronounced clean; and after he had washed his Clothes, and shaved off all his Hair, and washed his whole Body, he was admitted into the Camp.

But



But lest there should remain undiscern'd any part of the Disease, he was not admitted into the Tent where his Family lived till after the Expiration of seven Days. At the seven Days End he was obliged to shave the Hair clean that grew upon all Parts of his Body ; and when he had again washed his Clothes, and his whole Body, (for which purpose in after Times there was a Room provided in the Corner of the Court of the Women, called the *Room of the Lepers*.) he was admitted into his Tent.

But to compleat his Purification he was to offer peculiar Sacrifices, which were of three kinds, a *Trespass-Offering*, a *Sin-Offering*, and a *Burnt-Offering* ; for which purpose were provided two He Lambs and one Ewe Lamb, without Blemish, and of the first Year. To each of these Sacrifices there was a *Meat-Offering* appointed, consisting of a tenth part of an Ephah of fine Flower, that is, an Omer, which is a thing unusual ; for we read of no *Meat-Offerings* order'd to accompany either *Trespass Offerings* or *Sin-Offerings* : But there were peculiar Rites belonging to the cleansing of a Leper different from the common Usages, to make him sensible how great a Mercy he had received from God, who alone could cure this Disease, which his Hand had inflicted. The *Meat-Offering* was to be mingled with Oil, as the Custom was, and a Log of Oil (which was about half a Pint of our Measure) was to be provided besides. These Necessaries being ready, the Priest set the Man in the first place at the East Gate of the Court of the *Israelites*, (called in after Times the Gate of *Nicanor*) with his Face towards the Sanctuary ; for here all those who needed Expiation stood, it being unlawful for them to enter into the Court of the *Israelites* until the Expiation was made. He was then to bring one of the He-Lambs to the same Place, and present him to the Lord for a *Trespass-Offering*, that he might beg Pardon of God for such Sins as he had ignorantly

com-

committed. The Log of Oil was presented at Chap. 8. the same time, and both of them were waved; which was done by waving them to and fro, up and down, and turning towards all the four Quarters of the World; though it is said by some *Jewish* Writers that this was waved only towards the East. After the Lamb was presented, he was brought to the Door of the Court where the leprous Man stood, who stretcht out his Hands into the Court, and laid them upon his Sacrifice. Then was the Victim kill'd in the Court of the Tabernacle, at the North Side of the Altar of Burnt-Offering, which was a Place more holy than the Entrance or East End of the Court, where the Peace-Offerings were to be killed; and two Priests stood ready to receive the Blood of the Lamb; one in an holy Vessel, with which he sprinkled the Altar; the other received the Blood in his right Hand, which he poured into his left. The Priest standing within the Court, at the Entrance of it, and the Man standing still without, because he yet wanted his Atonement, the Man thrust his Head within the Gate, and the Priest with the Fore-finger of his right Hand put some of the Blood upon the Tip of his right Ear. After which the Man stretched out his right Arm, and the Priest put some of the same Blood upon the Thumb of his right Hand; and next his right Leg, on the great Toe of which he likewise put some more Blood. A great Doctor among the *Jews* observes, that if the Priest had put the Blood upon the left Ear, Thumb, or Toe, all had been of no effect; and adds, that the Blood was put upon half of the Flap of the Ear, and upon the whole Breadth of the Top of his Thumb and great Toe; for if he put it on the Sides, or beneath, it was ineffectual; which is very reasonable to believe; because there was no natural Efficacy in these things to cleanse a Leper; but it depended wholly on the Will and Pleasure of God, which was punctually therefore to be observ'd.

The Priest was then to take the Log of Oil and pour a small Quantity of it into the Palm of his own left Hand, and dipping the Fore-finger of his right Hand in it he sprinkled it seven times; at every sprinkling he dipt his Finger in the Oil, and directed it towards the Most Holy Place, where God dwelt. After this sprinkling the Priest returned to the Man who was to be cleansed, upon the Tip of whose Ear, and Thumb, and Toe, he had put the Blood of the Trespass-Offering, and put some of this Oil upon that Blood; which seems to have been a Token of Forgiveness by the Blood, and of Healing by the Oil. The Oil that remained in the Priest's Hand was poured upon the Head of the Person that was to be cleansed; which one thing if it were omitted, the Leper was not cleansed. As for the rest of the Log of Oil, which was not all poured into his Hand, but only some of it, that was given to the Priest, who alone might eat it in the Court of the Tabernacle; but none might taste of it, before the sprinkling, and other things beforementioned were perform'd. If any Man did he was beaten, as he was who eat the holy things before the sprinkling of the Blood. Thus was the Leprosy, which was inflicted as a Punishment for some Sin, in some measure taken away by this Sacrifice.

The She-Lamb was next to be slain for a Sin-Offering; for as the Atonement of the Leper was begun by the Trespass-Offering, so was it advanced by this.

The other He-Lamb was next to be sacrificed for a Burnt-Offering. Upon this Sacrifice likewise attended a Meat-Offering; and by this his Atonement was compleated, and he became so perfectly clean, as to be admitted to be Partaker of the Altar when the Peace-Offerings were sacrificed.

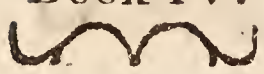
But it was the peculiar Goodness of God to make a merciful Provision that the Poor should not be charged with too costly Sacrifices, and yet partake of the Benefit of them as much as the Rich.

Rich. This appears in the Case before us; for if Chap. 9.
the Person to be cleansed was of a mean Condition, his Poverty excused him from such chargeable Sacrifices. After he had gone through all the Purgations abovemention'd, which continued for seven Days, upon the eighth Day he was permitted to sacrifice a Lamb for a Trespass-Offering. It was to be waved according to the Directions above, and his Atonement was effected by this as well as by a more valuable Sacrifice. Instead of three tenth Deals of Flower, he was obliged to bring but one; but he was bound to the same Quantity of Oil which the better Sort were to offer; because Oil was easy to be had in that Country. Instead of the other two Lambs that the Rich were to offer, God was contented with two Turtle Doves, or two young Pidgeons, the one for a Sin-Offering, and the other for a Burnt-Offering: And the same Rites being prescribed about a poor Man which were used for the cleansing of the Rich, I have no occasion here to repeat them.

CHAP. IX.

Uncleanness of Men and Women in their Issues. The Pollution of Women after Childbirth. The Rite of Purification by Burnt and Sin-Offerings.

THE following Pollutions being expiated by Burnt and Sin-Offerings, this may be as proper as any Place in the Course of this Work to give some Account of them. And here it must be observ'd, that notwithstanding the holy Writers (Men generally of advanc'd Age) speak plainly of some things that we think it not so modest to name in that manner; yet it is to be noted on the other Hand, that in things of the same nature they use Circumlocutions to express

 press them, which we make no Difficulty to mention in plainer Words: As when they say *the Water of the Feet*, meaning *Urine*; and call going to Stool *uncovering of their Feet*; which shows that it is nothing but the vast Difference of Times and Places which makes that Language seem uncivil to us that was not so to them; and on the contrary, made them very cautious in their Expressions, where we think it unnecessary.

Levit. 15. 1, 2,
&c.

The Disease which the Scripture calls a *running Issue*, is the same which Physicians call a *Gonorrhœa*, which commonly proceeded from an ill Course of Life, and had in those hot Countries a great Virulency in it. If it proceeded merely from some Strain in the Back, by carrying too great a Burden, or by violent Leaping, or several other natural Causes, the Man was not defiled with it, nor concern'd in this Law: And therefore the Causes from whence it proceeded were diligently to be consider'd, which might be discern'd by such Effects as made it a very nasty and offensive Disease in those hot Countries, as it is sometimes here in these colder Climates.

If there was a continual Distillation of corrupt Matter, or it was so coagulated as to stop in the Passage, either way the Man was unclean. To judge of his Uncleanness it was not left to the Conscience of the Person to determine; but his Complexion frequently discover'd it, the continual Flux making a great Alteration in the whole Habit of his Body; and it is observ'd that virulent *Gonorrhœas* are generally attended with Inflammations and Ulcers in the neighbouring Parts, from which the filthy Humour distill'd. This Disease was esteem'd so highly offensive and impure, that not only every thing he touch'd became unclean, but who so touched such things was made unclean also, and was bound to wash his Clothes and himself, and to continue in his Pollution till Night. If he had touched an earthen Vessel in his Uncleanness it was to be broken, lest it should afterwards be used; but if he

he touched a Vessel of Wood, or of any other durable Matter, it was only to be well wash'd; because it was not so easily made as the other, and was of more Value.

When a Person apprehended himself amended, he was to separate himself seven Days, that there might be a sufficient Proof that the Issue was stopt, and was really cured. In the Conclusion of the seventh Day he was to wash his Clothes and himself in Spring-Water, and then was admitted into the Company of his Neighbours, but not have Communion with God at the Sanctuary till he had offer'd the appointed Sacrifices. If in the End of the seventh Day after his washing the Flux return'd again, all this Labour was lost, and he was to stay seven Days more. If he continued free from his Flux after his washing on the seventh Day in the Evening, the Sacrifices appointed for his Purification were two Turtle-Doves, or two young Pidgeons; the one was to be offer'd for a Sin-Offering, and the other for a Burnt-Offering. When the Sacrifices were offer'd, he was admitted into the Court of the *Israelites*, and perfectly restor'd to partake of holy things, of which he was debar'd while he had his Issue.

There was another kind of legal Pollution occasion'd by the involuntary issuing of a Man's Seed in nightly Dreams, or by any other Accident. This was one of the smallest kinds of legal Pollution, from which the Person was cleansed without Sacrifice; yet he was obliged to wash himself, and whatever he had touched, and continue in his Uncleanness till Night.

The Act of Marriage itself had, by the divine Law, some kind of Pollution in it; for the Man and the Woman, after the Act, were obliged to wash themselves, in order that the Trouble of such constant Purification after it might preserve them from the immoderate Use of it.

A Woman under her Monthly Flux was separated from her Husband and from the Sanctuary

Book IV.



seven Days; but she might eat all manner of common Meat, and perform all domestick Offices for her Husband as formerly, only not lie with him in that Condition. Whoever touch'd her in the time of her menstruous Pollutions, and whatever she touch'd, was to be wash'd, and continue in Uncleanness till Night. Infants it is supposed in this Case were excepted, who on the Account of their Age, and the Necessities of Nature, must be handled by their Mothers, but contracted no Pollution. If in this Condition a Man lay with her, knowing in what Condition she was, they were both liable to be cut off. But if he did it ignorantly, the Bed on which he lay, and himself, were unclean for seven Days, as having contracted one of the greatest Sorts of Uncleanness; for though this Flux was natural and beneficial, and therefore could have no sort of Uncleanness in it but what was made by this Law; yet there was great reason to keep Men from the Company of Women in this Condition, if Leprosies and such like Diseases were thereby propagated, as some think; especially since they were so libidinous a People, that it was highly necessary to lay such Restraints upon them. But if the Man might be ignorant of the Condition the Woman was in, the Woman herself could scarcely be so; and therefore when the Fact was only private, it is supposed they only incurr'd a legal Impurity for a certain Season. But when it was publicly known, and Proof made of it before a Judge, it was a capital Crime; because it was done in contempt and despite of the Law, otherwise it could not have been so publicly known as to have been legally prov'd.

If these Fluxes in Women continued after the time of their natural Course, it became a Disease, and the Person afflicted was in a State of Uncleanness as long as the Flux remained; which made the Case of those who labour'd under this Infirmary very lamentable; because in some it continued many Years. Whatever she touch'd,
and

and whosoever touch'd what she touch'd was unclean likewise. When her Issue ceased she was to be separated seven Days, to try if she was perfectly cured. If there were no Return of the Flux she was restor'd to common Conversation, but not to the Sanctuary till she had offer'd the appointed Sacrifices, which were the same prescrib'd to a Man who was cured of his Issue. These Oblations must be understood to relate only to the extraordinary Flux, out of, or beyond the usual Course of Nature; for it would have been too burthensome to Women, especially of low Circumstances, to be obliged to offer these Sacrifices once a Month, when they were under their menstrual Pollutions.

The Rite of purifying after Childbirth was in this manner: When a Child was born, whether Levit. 12 1, 2, &c. alive or dead, or was an Abortive or came to its full time, for the first seven Days after the Birth the Woman was esteem'd unclean with as contagious a Pollution as in the seven Days of her Separation for the Infirmary of her Monthly Fluors, during which time she was not only debar'd from going into the Sanctuary, and partaking of any holy thing, but also her Husband was not permitted to eat and drink with her all that time; for they that attended upon her, and whatever she touch'd was unclean, and that which was so defiled did also render the Person that touched it unclean. For this Reason she was confin'd to her Chamber, though not shut out of the Camp, as Lepers and others were. From the seven Days End she was ordained to remain, for the farther cleansing of her Body, three and thirty Days, in which time she was only excluded from the Sanctuary, and from eating the Peace-Offerings or the Paschal Lamb, and (if she was the Wife of a Priest) of the Tithes, and other lesser holy things; but otherwise she was left at liberty to perform all manner of Offices in her Family during the time of her Purification.

The time of strict Separation, when she brought forth a Female, was double to that which was prescrib'd when she brought forth a Male; and so also was the time of her Purification. The time of Separation after the Birth of a Male Child was seven Days, after a Female fourteen: So likewise after the first the Purification continued but thirty-three Days; but after the other it lasted sixty-six. The reason of this Difference is accounted for not only by the *Jews*, but others, who impute it to the greater Redundancy of Blood in the latter Case than in the former, and from the Slowness of Nature in its Operation, which made the Purgation longer before it was perfected. The Day after the Purification was accomplish'd, the Woman who had been under a legal Impurity was obliged to offer a Burnt-Offering of a Lamb of the first Year, in Gratitude to God for giving her a safe Deliverance, and raising her up to her former Strength, and bringing her again to his Sanctuary. She was likewise to offer a Sin-Offering of a young Pidgeon, or a Turtle-Dove; not that Child-bearing in itself was a Sin, or that this Sin-Offering was requir'd for the Sin of the Mother, but because, say the *Jews*, the Pain of Child-bearing was a Punishment of Sin, and the Mother of all living was the first who brought Sin and Sorrow into the World; and therefore God appointed this Offering for the Expiation of that primary Offence.

There was a lower sort of Offering permitted, if the Circumstances of the Woman could not provide the former. She was allow'd to offer two Turtles, or two young Pidgeons, the one for a Burnt-Offering, and the other for a Sin-Offering; which Sacrifice was as available as the other to restore her to publick Communion with the People.

C H A P. X.

Trespafs-Offerings.

TH E *Trespafs-Offering* bears so near a Resemblance to the *Sin-Offering*, that the one is sometimes used for the other ; yet there is a real Difference between them, though it be not so easy to determine wherein it consists ; for as *Sin-Offerings* came for Offences against negative Precepts, so did the *Trespafs-Offerings* ; and as those were offer'd for such Offences ignorantly committed, so likewise were these ; and as those had a Reference to the Danger of cutting off, so had these also ; but in this lay the principal Difference : A *Sin-Offering* was for a thing indeed done ignorantly against one of the negative Precepts, and now known to be certainly done ; but a *Trespafs-Offering* was for a thing done indeed, but doubtful whether a Precept was violated by the Action, and the Party is not yet certain whether he trespass'd or not, yet was he to bring a *Trespafs-Offering* to secure him against the Penalty of cutting off, which he was otherwise exposed to ; and if once he came to know that he did offend against a Commandment in the Action, then he was to atone by a *Sin-Offering*. Besides, the different Ceremonies that attended these two Offerings are sufficient to distinguish the one from the other ; for none but Rams and Male Lambs were admitted for *Trespafs-Offerings*, which were not used in any *Sin-Offerings* : And the Blood of the *Sin-Offerings* was put upon the Horns of the Altar ; but that of the *Trespafs-Offerings* was sprinkled round about upon the Altar below the Line. *Sin-Offerings* also were offer'd for the whole Congregation, but *Trespafs-Offerings* only for private Persons : From whence some have concluded, that the Difference between *Sin* and *Trespafs* con-

Book IV. sisted only in the Sacrifices that were offer'd for them.

There were two sorts of *Trespass-Offerings*; the one was offer'd when there was some Doubt or Suspence about the Guilt of an Action, and the other was positively appointed by an express Law. The Occasions for which a *Trespass-Offering* was actually enjoin'd are these: If a Person denied the Trust that was committed to him, and that when he was brought upon his Oath to deliver the Truth; if he engag'd to carry on a common Trade with another in joint Stock, and gave his Hand to the Contract, and afterwards denied it; or denied what he had stolen or wrong'd his Neighbour of by false Evidence; or denied with an Oath that he found a thing lost which really came to his Hand; in these Cases, wherein one Man deals with another, the Offender was obliged, as soon as he confessed himself guilty, to bring a *Trespass-Offering*, and to make Restitution, with an Addition of a fifth Part; for here the Offender comes voluntarily and confesses his Crime, or at least confesses when he is adjur'd to speak the Truth; which is the Reason that he was condemn'd to a less Punishment than he would have suffer'd had he been convicted by Witnesses in a Course of Law, and was allow'd to expiate his Guilt by a Sacrifice. The same numerical thing that was taken away was to be restor'd, if it remain'd unalter'd in the Possession of the Thief; otherwise he was to pay the just Price of it, with the Addition of a fifth part, as a Compensation to the Owner for the Damage he might have sustain'd. If the Person had really forgotten that he had found a thing, with which he was charg'd, at the time he denied it upon Oath, he was not bound to pay the fifth Part more, nor to offer the expiatory Sacrifice, though he was really possess'd of the Thing. But if it appear'd that he had willfully falsified in his Oath, the Victim appointed in this Case was a Ram without Blemish; for the Offender was

not

not to think he was clear'd by making Restitution, and adding a fifth Part as Satisfaction to his Neighbour ; but this Trespas-Offering was necessary for his Expiation, and to atone with God for his Offence.

If a Person ignorantly applied to his own Use any thing that was dedicated to God, especially if he meddled with that Part of the Sacrifice which belong'd to the Priests, he was to expiate his Trespas by offering a Ram, which was of more Value than a Female Sheep ; and therefore this Sacrifice was more costly than the Sin-Offering. Besides his Sacrifice, the Offender was to make Satisfaction in Money, according as the Priest should compute the Damage : The Sum he was to pay was at least two Shekels of Silver after the Shekel of the Sanctuary. And besides this Compensation, there was a fifth Part more to be added and given to the Priest who had suffer'd the Damage. If the Offender eat any thing that was holy, which alone belong'd to the Priests, and was not certain at the same time whether it was holy or not, yet he was still oblig'd to offer this expiatory Sacrifice, which became due upon a Suspicion of Guilt ; but no fifth Part was to be added in this Case ; because it was not certain whether he had transgress'd or not.

The *Nazarite* who had broken his Vow of Separation was obliged to bring a Lamb for a Trespas-Offering ; and a Ram was the Victim appointed at the Purification of the Leper.

A Man, that lay carnally with a Woman that was a *Bond-maid* and betroth'd, was to atone for his Offence by bringing a Ram for his Trespas-Offering. It must be observ'd here, that the Jews had some Servants that were *Gentiles*, who, if they embrac'd the *Jewish* Religion, were baptized sometimes with the Reservation of their Servitude, and sometimes with a full Grant of Liberty. But others there were in a middle Condition, partly free, and partly servile ; that is, when

part

Book IV. part of their Redemption Money had been paid, and part was still behind. Now as no Man of *Israel* might marry a Woman that was a perfect Slave, so when she was partly free, though he might espouse her, and the Espousals were valid, yet they could not be of full Force till her Liberty was perfected. If such a Maiden, who was not entirely, but in part redeemed, should violate her Chastity and play the Whore, she and the Man were to be punish'd by scourging. If she had been perfectly free, both he that lay with her, and she herself, would have been put to Death; but being not fully free, and consequently not fully his Wife that had espoused her, it was not reckon'd Adultery, and therefore punish'd only with a corporal Penalty. This Sin had so much Guilt in it, that beside the Punishment the Man was obliged to offer a Ram for a Trespass-Offering. No Sacrifice was enjoined the Woman; because she had nothing to offer for her Expiation, all that she had being her Master's; and therefore she was left in a deplorable State, without any publick Assurance of the divine Pardon.

The manner of disposing of these Sacrifices when they came to be offer'd, was after the Rites of the Sin-Offering: They were kill'd, flea'd, the Intestines taken out, wash'd, salted, and burnt like that, and the Flesh eaten by the Males of the Priests in the Court; only (as was before observ'd) there was a Difference about managing the Blood; the Blood of the Sin-Offering being sprinkled above the red Line, but of the Trespass-Offering below. The Ram of the *Nazarite* was accounted one of the *Less Holy* Sacrifices; whereas all other Trespass-Offerings went in the Number of the *Most Holy*. And whereas those were slain upon the North Side of the Court, this was upon the South; and those were eaten only by the Males of the Priests, and in the Court; but this might be eaten by others, and in a clean Place in any Part of *Jerusalem*.

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The Place where the Trespafs-Offerings were eaten by the Priests was within the Court; in warm Weather it is supposed that they eat under the Cloisters in the open Air, and in colder Seasons in some of the Chambers that stood within the Court, and perhaps in some of the Rooms joining to the Temple. They did not begin to eat of those Sacrifices till towards the Evening, and made them not their Dinner at any time, but their Supper. Hence is the common Saying of the *Talmudists*: *They might eat of them till Midnight*; but after that it was unlawful. Whether the Priests fasted all the Day till this time is not so easy to determine.

CHAP. XI.

Peace-Offerings.

PEA**C**E in the Hebrew Language signifies Prosperity and Happiness; and therefore these Oblations were called *Peace-Offerings*; because they were principally thankful Acknowledgments for Mercies receiv'd from the divine Bounty. The more particular Division of these Sa-
crifices is into *Thanks-Offerings*, *Freewill-Offerings*, and *Offerings for Vows*: The first sort were offer'd for Prosperity or Good already obtain'd; the second in the way of Devotion to continue or to procure Peace with God; the third, that Prosperity or Good might be obtain'd for the future; and as Peace-Offerings that came from Vows, and such as were freely offer'd, arose from different Occasions, the one from pure Devotion, the other upon some conditional Reference, so the Jews observe, that if the Offerings for Vows chanced to die, or were stolen, they were to be made good by presenting others; but if those that were set apart by a free Gift came to any such Misfortune, the Party was not obliged to any such Reparation.

But

But there were some Peace-Offerings of an extraordinary Quality, which differ'd from the common Rule; and these were the Peace Offerings of the *Heathen*, which even they offer'd at the Temple. It has been before observ'd, that the *Mountain of the House* is commonly call'd by Christian Writers the *Court of the Gentiles*; for into that might the Heathens come and bring their Offerings with them. But though the *Gentiles* might offer Peace-Offerings under the Notion of a *Freewill-Offering*, or a *Vow*, yet they were not to be sacrificed as Peace-Offerings, but as *Burnt-Offerings*; because they were brought in Devotion to God, and not to be eaten by *Israelites*. But if a Heathen, out of Love to the People of *Israel*, or the Priest then serving, brought an Offering to atone between God and *Israel*, or between God and those Priests, the Property was now alter'd, and it became the Peace-Offering of *Israel*, or of the Priests, and so might be offer'd up and eaten according to the Law.

Levit. 23. 19.

The Peace-Offerings of the *Israelites* were either of the whole Congregation, or of particular Persons: Those of the first sort were only two Lambs, offer'd at one time of the Year, and that was at the Feast of *Pentecost*; and these were kill'd, flea'd, their Blood sprinkled, their Inwards burnt, and the Flesh eaten in the Court by the Males of the Priests, as the Sin-Offerings were. These of Peace-Offerings only were accounted *most holy Sacrifices*; all the other were of the *less holy*.

The Peace-Offerings of particular Persons were of three kinds: First, Such as were offer'd *without Bread*. These were the Peace-Offerings for their Festivity and Rejoicing at the three solemn Festivals. Now though these were offer'd without Bread, and therefore might seem proper for Heathens to have offer'd, as being clear from that Exception of not offering the *Bread of a Stranger*, yet the *Gentiles* were not allow'd to bring these Oblations; because they were not included

cluded in the Law which commanded Festivity Chap. 11.
and Rejoicing at the three Festivals.

The second sort of Peace-Offerings were such Levit. 3.
as were offer'd *with Bread*, that is, with unleavened Cakes, or unleavened Wafers mingled with Oil. These were Peace-Offerings of *Thanksgiving*, and the Bread was called the *Bread of Thanksgiving*. This Bread was offer'd not upon the Altar, which was absolutely forbidden; but the Offerer was to give it to the Priest in waiting, who was to partake of the Sacrifice. One of the Cakes only was presented to God as a Heave-Offering, the rest belong'd to the Priest who sprinkled the Blood upon the Altar.

There was a third Peace-Offering of a particular Person, which was the Ram of the *Nazarite*; but the manner of offering this Sacrifice has been already explain'd. Book 2. p. 222.

Peace-Offerings might be either of the Flock, or of the Herd, and either greater or smaller of those kinds; that is, of the Herd, from the first Year to the third; and of the Flock, from the first to the second Year compleat: If they were older they were unfit for Sacrifice. The Offerings of the Herd were always allow'd to be the most noble Victims; but if the Abilities of the Person were unable to procure such a Sacrifice, he was allow'd to make an Oblation either of the Sheep or of the Goats, and that either Male or Female, but perfect in its kind. He was not permitted to offer a Peace-Offering of Birds; because these Sacrifices being to be divided between God, the Priest, and the Offerer, the Portion of each would have been so small, that the Feast upon it would have been very meagre and jejune, and have occasion'd Contempt. But though a Bird was not accepted, yet a Lamb was; and this Offering was disposed of as a Bullock, only with this Difference, that the whole Rump of a Sheep was to be offer'd to God, though not of a Bullock or a Goat; and the reason was, that in those Countries the Tails of their Sheep are so vastly



vastly big and fat, that the least of them, it is said, weighs ten or twelve Pound, and some exceed forty Pound weight. If the Peace-Offering was a Goat, he was managed as the former, what is order'd concerning the Rump of a Sheep only excepted.

The Place of sacrificing Peace Offerings was commonly upon the South Side of the Court, and the Blood was sprinkled round about the Altar, as was the Blood of the Burnt-Offering, that is, with two Sprinklings in the Form of the *Greek Gamma*; by which Act the four Sides of the Altar were sprinkled. The Priest in waiting, after the Sacrifice was flead and cut up, was to separate the Caul and the Fat that adhered to the Mysterium and other Intestines, the two Kidneys and the Fat that belong'd to them, and the Midriff that is over the Liver and the Kidneys: All the Fat here mention'd was the Portion of the Sacrifice that belong'd to God. The Sacrifice being slain and divided, the Breast was to be wav'd and solemnly presented to God; and for this purpose the Offerer was to go into the Court of the Priests, and to join his Hand in the Ceremony; and the manner of waving was this: The Priest laid the Fat in the Owner's Hand, and upon the Fat he placed the Breast and the right Shoulder, and upon them he laid the Kidneys and the Caul of the Liver; and if it were a Thanksgiving-Offering, he laid some of the Bread upon the Top of all; then he put his Hands under the Hands of the Owner, and he wav'd his Hands this way and that way, and up and down, and all towards the East. After this waving he salted the Inwards, and burnt them upon the Altar: The Wave-Breast and the right Shoulder of the Peace-Offering belong'd to the officiating Priests; and so did a part of the Bread or Cakes that were offer'd with it. The rest was eaten by the Owner; but if by Accident any of the Flesh touch'd any thing unclean, as it was carried from the Altar to the Place where they were to feast,

it was not to be eaten ; but that which was not defiled might.

It has been observed that all the Fat belong'd to God, or rather all the *Sewet* ; for the Fat, which was a Part of the Flesh, might be eaten, but not that which lay upon it only, and could easily be separated from it, which was burnt upon the Altar when they sacrificed either Bullock, Sheep, or Goat. If any Person presumptuously eat the Fat of an Offering made by Fire, he was to be punish'd by cutting off : If he did it by Inadvertency, he was to be scourged, as the *Jewish* Doctors affirm ; yet if he did it a third time, scourging did not suffice, but they shut him up in a little Cave, where he could not stand upright, nor had room to sit down, and there fed him with the Bread and Water of Affliction, in the utmost Misery. When they killed any of the clean Creatures at home for their Food, they were to forbear eating the *Sewet* ; partly out of Reverence to God, whose Portion it was ; and partly because it was heavy, and of difficult Digestion. It seems therefore to have been offer'd upon the Altar, because it was so unctuous that it would easily burn, and make the Flesh also consume the sooner. The Fat of what was torn by wild Beasts, when it was separated from the Body, might be applied to any Use, only they were to avoid the eating of it.

When a Beast was sacrificed, the Blood was to be poured upon the Earth as Water ; and so it was when it was killed for common Use. The eating of Blood was strictly forbidden to the *Hebrews*, under the terrible Penalty of cutting off : Tho' it was not the Blood of a Sacrifice offer'd at the Altar, but of Beasts or Fowls taken in Hunting, and killed for their own Use, yet they might not eat of it ; they were to bury it in the Ground, lest, as the *Jews* say, any Beast should lick it up. But the Rabbins distinguish between the Blood of the *Soul*, or the *Life* (as they speak) and the Blood of a *Member* : The former, which ran out
freely



freely when the Beast was killed, and in which was the *Life* of the Beast, is absolutely forbidden; the other, which remained in the several Parts of the Beast, they looked upon as belonging to the Flesh, and therefore might be eaten with it. This Precept in the Law of *Moses* directly oppos'd the superstitious Practice of the Heathen in their idolatrous Worship, who were used to eat the Blood of their Sacrifices, which they imagined to be the Food of their Gods. By this means they were joined in federal Society with them, and by this kind of Communion they were sometimes enabled to prophesy, and to foretel Things to come. The *Demons*, they supposed, fed upon the Blood that was poured into a Bowl, or Hole in the Ground, whilst the Worshippers partook of it, and sat about eating the Flesh. If a Man therefore saw his Neighbour kill a Beast, and neglect to cover its Blood with Dust, he was obliged to do it instantly himself; for this Precept extended to all the People. While the Blood was covering, the Person used this Form of Benediction: *Blessed be the Lord our God, the King of all the World, who hast sanctified us with thy Precepts, and commanded us to cover Blood*; which shews that they understood this Injunction to be of great Importance. The Reason given by the Law of *Moses* why Blood should not be eaten, was, because the Blood of the Sacrifices was accepted as an Expiation for Sin; for the Sins of the Sacrificer being laid upon the Beast which he offer'd, by Imposition of Hands, and a solemn Confession, they were taken away, and expiated by the Blood of that Beast unto which they were transfer'd. Nothing is said concerning Fishes, because they were not offer'd at the Altar, and had little Blood in them; nor is there any Direction given any where how they should be kill'd.

The Person that offer'd a Peace-Offering might eat his Share of it in any clean Place in *Jerusalem*. And this is one of the Privileges of *Jerusalem* above

above other Cities, that the *less Holy Things* Chap. 12. might be eaten in it, and in no other. The Peace Offerings were usually boiled in the Temple it self, in one of the Corners of the Court of the Women, where were boiling Places, as we have observed, for this Purpose. This was the Practice likewise while the Tabernacle was at *Shiloh*; 1 Sam. 2. for here the Sons of *Eli* shew'd their Impiety, when, instead of being contented with the *Wave Breast* and *Heave Shoulder*, they brought up a Custom to strike a three forked Hook into the Cauldron where the Peace Offerings were boiling, and to take all that it brought up to their own Use.

The Peace Offering of *Thanksgiving* was eaten the same Day; but a Vow or *Freewill-Offering* might be eaten upon the Morrow. And herein the Priest and the Offerer came under the same Restriction for the one, and Liberty for the other; and the whole Families of the one and the other, Wives, Sons, Daughters, Servants, might eat of them. The Offerer, if he thought fit, might eat his Part in the Temple; and the Priests, if they pleased, might eat theirs in *Jerusalem*. Lev. 7. 15, 16.

CHAP. XII.

Libations, Meat Offerings, and Drink Offerings.

WHEN the Burden was too great to worship God by a Sacrifice of Birds, the poor *Hebrew* was allowed to express his Piety by a Present (as we may call it) of pure wheaten Flower sifted from the Bran. This Offering was voluntary, when any Man's Devotion inclined him to acknowledge the Providence of God, and to implore his divine Blessing. The Quantity in this Case is not prescribed; only the *Jews* say that less than the tenth Part of an Ephah of Corn, and of a Log of Oil, was not accepted. Lev. 2. 1, &c.

Book IV. The Offerer might offer as many tenth Parts as he pleased, so that there were not above sixty in one Vessel; and to every tenth Part he was obliged to join a Log of Oil; but under one tenth Part, and under one Log of Oil, there could be no Meat-Offering.

Gen. 4. 3.

Of these Offerings there were five sorts: The Meat-Offering of fine Flower *unbaked*, or baked in a *Pan*, or baked in a *Frying-Pan*, or baked in the *Oven*, which was either of *thick Cakes*, or of *thin like Wafers*. Of these the first is the most antient, and thought to be part of that Oblation offer'd by *Cain*; and is likewise of the greatest Antiquity among the *Gentiles*, both *Greeks* and *Romans*. The way of compounding this Meat-Offering was thus: A Quantity of Oil was put into a Vessel, and some Flower after it; then Oil was poured upon the Flower, and they were mingled together; then was it put into the Holy Vessel of the Service, in which it was to be carried to the Altar, and Oil was poured on again, and Frankincense upon the Top of all. It was brought to the Top of the Altar, there waved, and salted, and part of it laid upon the Fire. The rest was eaten by the Priests. The Design of the Oil seems to be, that it might have a grateful Relish; and the Frankincense was for the Honour and Dignity of the Sacrifices, and to make a sweet Odour in the Court of the Tabernacle, or Temple, which otherwise would have been offensive, by reason of the Flesh that was daily consumed. When the *Hebrews* came into *Canaan*, where it was enjoined that this Meat-Offering should attend all the voluntary Burnt-Offerings of Beasts, as well as the Daily Morning and Evening Sacrifice, there is no Frankincense appointed, but a certain Quantity of Wine, which, perhaps, having a fragrant Smell, was order'd in the Place of it. All the Priests that attended when this raw Libation was offer'd, were to have an equal Share in it; but the baked Meat-Offerings belong'd to the Priest alone who minister'd at the

the

the Altar. This Offering seems to have something of the Nature of an *Holocaust*, or whole Burnt-Offering, it being expressly called an Offering *made by Fire* : Tho' some suppose it to have been an expiatory Sacrifice, because what remained was to be eaten by the Priests.

Another sort of Meat Offering was baked in a flat *Pan*, without any Rim about it. This Vessel was only flat and broad, but had no Rising on the Sides of it ; so that the Oil being poured upon it, when it was set on the Fire, ran down, and increased the Flame, and made the Cake hard. This Offering consisted of fine Flower unleaven'd, kneaded with Oil, and was divided as it lay baking upon the Plate, because part of it was to be given to God, and the rest to the Priests ; then a Quantity of fresh Oil was poured upon the Pieces, in order to make them the more savoury.

There was a Meat-Offering baked in a *Frying-Pan*, a Vessel not flat, but deep ; because that which was baked in it was moist and fluid. The Oil was not kneaded with this sort of Offering, but put into the Pan, so that it mixed with the Flower, which might be shaken and moved up and down, as Things are which are baked in Liquors. A part of this Cake was separated from the rest by the Priest, who burnt it upon the Altar before the other Part was eaten.

Other Meat-Offerings were baked in an *Oven* ; for which purpose there was one built in the Court of the Tabernacle, and afterwards in the Court of the Temple. These Offerings were of two sorts ; either *thick* unleavened Cakes, or *thin*, like Wafers. In thick Cakes the Flower and the Oil were kneaded together ; but if they were thin, the Oil was spread upon them, in the Form of the Greek *Kappa*, before they were baked, or, as some suppose, after they came out of the Oven.

It was forbidden by the Law of *Moses* that any Meat-Offering that was laid upon the Altar

Book IV.

should be leavened. This Prohibition, it is suppos'd, was occasioned by the idolatrous Customs of the *Zabii*, who offer'd to their Deities none but leavened Bread ; or, as others conceive, because it would have made too much Delay, if the Offerer had been obliged to wait at the Tabernacle till the Fermentation was accomplished. Honey likewise was forbidden to be burnt in any Offering made by Fire ; for Honey was a kind of Leaven, and frequently applied by the Heathen in their religious Rites ; which seems to be the Reason why God forbid the Use of it in his Sacrifices. Every Meat-Offering was to be season'd with Salt, and so were all other Sacrifices, as has been observed in its proper Place. The Priests, and all the Males of their Family that were free from legal Defilement, were allowed to eat of these Offerings.

The Matter of Meat-Offerings was different, and the Ingredients, in the general, were fine Flower, or Barley Meal, or green Ears of Corn, Oil, Frankincense, and Salt. Some of these Libations were offer'd separately by themselves, and some attended upon other Sacrifices, that is, either upon Burnt-Offerings, or Peace-Offerings. Such as were joined to Burnt-Offerings consisted of the following Proportion : If the Burnt-Offering were a Lamb, then an Omer or tenth Deal of Flower was to be mingled with the fourth Part of a Hin of Oil. If it were a Ram, then two Omers of Flower, and the third Part of a Hin of Oil. If a Bullock, then three Omers, and half a Hin. If a Kid, the same Quantity as for a Lamb. This was the Method in the Offerings at the solemn Festivals. When Meat-Offerings were joined with Peace-Offerings, the Case was generally the same, unless in a Peace-Offering of *Thanksgiving*, for then the Person made an Addition ; for he was to prepare unleavened Cakes mingled with Oil, and unleavened Wafers anointed with Oil, and fryed, with unleavened Bread besides. One of these Cakes of Libation

Lev. 23. 18.
Numb. 15. 4,
Sec.

Ver. 8.
Lev. 7. 12, 13,
14.

Libation was to be a Heave Offering for the Priest. Sin-Offerings had no Meat-Offering belonging to them. Chap. 12.

The Meat-Offerings that were independent, and presented alone, were two: One upon the Occasion of Poverty, if the Party was unable to procure any other Victim; the other in the Tryal of the *suspected Wife*. And this being a viler sort of Sacrifice, and upon a melancholy Occasion, consisted of the tenth Part of an Ephah of Barley-Meal, without any Oil or Frankincense. A Handful of it was burnt upon the Altar, the rest was the Portion of the Priests.

Of Meat-Offerings some were publick for the whole Congregation, and others for private Persons. Those of a publick Nature were three: The twelve Loaves of *Shew-Bread*, which were set before the Lord every Sabbath, and, when taken away, were eaten by the Priests; the two Wave-Loaves, offer'd at *Pentecost*; and the Sheaf, or *Omer*, of the *first Fruits* of their Harvest. This last (as already observed) was of Barley, the Corn that was first ripe. The green Ears were dried by the Fire, then bruised or beaten in a Mortar, or in a Mill; and the Flower, say some of the *Jews*, remained unsifted; and therefore this differ'd from the *raw* Meat Offering first mentioned, which was made of fine wheaten Flower sifted from the Bran. Oil and Frankincense were used with this Offering, and all that was not consumed belong'd to the Priests; but the Frankincense was wholly offer'd to God. This Sheaf was waved before it was offer'd: And the Reason of this Ceremony is thus given by a *Rabbi*: Every Waving is bringing it this way and that way, up and down; and the waving it this way and that way was for the restraining of unseasonable Winds, and the waving it up and down was for preventing pernicious Dews. Book 2. p. 143.

The Meat-Offerings for particular Persons are these: The daily Meat-Offering of the High Priest. Every High Priest upon the Day of his

Book IV. Consecration, and every Day ever after, as long as he continued in the Priesthood, was obliged to offer a Meat-Offering baked in a Pan, mixed with Oil, but without Leaven. He was to bring it to the Altar, and divide it into twelve Pieces, which were so exactly separated, that half of them were offer'd in the Morning, and half in the Evening. And this Institution was to be observ'd as long as the Priesthood continued.

Lev. 3. 22.

The Meat-Offering of *Initiation*, which every Priest was to bring when he enter'd upon his Office. This Oblation was the same with that before. And in both these Cases the Priests were not allowed to taste their own Meat-Offerings, but they were wholly consumed upon the Altar.

The *Sinner's* Meat-Offering, which was accepted from a poor Man instead of a Sin-Offering.

Numb. 5. 15.

The Meat-Offering of the *suspected Wife*, that consisted of Barley Meal.

For the making and managing of the Meat-Offerings these were the general Rules. Some Meat-Offerings required Oil and Frankincense; some required Oil, but not Frankincense; some Frankincense, but not Oil; and some neither Frankincense nor Oil. Those that required Frankincense and Oil were these: The Meat-Offering of fine Flower unbaked, those four that were baked, the Meat-Offering of the High Priest, that of the Priest's Initiation, and the Omer of first Fruits. The Meat-Offering joined with a Drink-Offering required Oil, but not Frankincense. The Shewbread required Frankincense, but not Oil; and the Sinner's Meat-Offering, and the Meat-Offering of the suspected Wife, had neither Oil nor Frankincense. Of some Meat-Offerings the Priest took out a Handful, and burnt it upon the Altar, and the rest he had for himself to eat; and some were wholly burnt, and the Priest had no part. These were they out of which the Priest took a Handful, and had the rest himself: The unbaked Meat-Offering of fine Flower,

Flower, and the four that were baked, the Omer Chap. 12.
of first Fruits, the Meat-Offering of the Sinner, 
and the suspected Wife ; but the Meat-Offering
of the High Priest, and of the Priest's Initiation,
and that offer'd with a Drink-Offering, the Priest
had no Share in these, they were wholly con-
sumed upon the Altar.

The *Drink-Offering* was always of Wine ; it ne- Numb 6. 17.
ver went alone, but attended upon other Sacri- Lev. 23. 18.
fices. Burnt-Offerings and Peace-Offerings had
Meat-Offerings and Drink-Offerings joined with
them ; but Sin-Offerings had none. In every
Sacrifice where there was a Bullock slain,
the Quantity of the Drink-Offering was half a
Hin of Wine ; For a Ram, the third part of a Numb. 15. 5, 7,
Hin : For a Lamb, or Kid, the fourth part of 10.
a Hin. The Wine was not mingled, nor any of
it thrown into the Fire, as the Meat-Offering
was ; but it was poured, as the Blood of the Sa-
crifice, upon the Foundation of the Altar.

Thus have we taken a short Survey of the Na-
ture and Manner of the *Hebrew Sacrifices* : But,
before this Subject be dismissed, it may be proper
to enquire how these Sacrifices of Sin, and Tres-
pass-Offerings, and Burnt-Offerings became paid,
as the Law prescribed ; for how they became due
has been already explain'd. It is possible that the
Offender might be unwilling to be at such Ex-
pence, tho' he knew he ought to atone by Sacrifice
for such a Sin, or Trespas ; and therefore he would
spare the Cost of a Lamb or Goat, if he knew he
should be undiscover'd, and come off without
Punishment. The Provision in this Case was
made either by the *Conscience* from within, or a
Penalty from without. Persons of any Regard to
Piety and Religion were always ready to pay
Obedience to the Laws, and to expiate for their
Sins : They wanted no other Motive but Con-
science to prevail with them to bring an Offering
when they knew they had committed an Offence.
But such who acted upon no Principles of Reli-
gion, and would willingly save the Charge of

Book IV.  their Offerings, were afraid to refuse their Sacrifices, being liable to the terrible Penalty of *cutting off* for their Contempt. If there was any Evidence produced that the Man had committed such a Sin or Trespass, and he refused to make his Peace, and sue out his Pardon by an Expiation, he was either instantly to set aside an Offering for an Atonement, or his Refusal heightened the Offence; and, as he lay under Guilt, he was to expect a severe Punishment. But as far as this Matter rested upon their own Devotion, the Nation was so zealous of their Rites, and the Sins that deserved *cutting off* were so plain, and within so narrow a Compass, that the proper Sacrifices were seldom denied, especially considering that they verily believed that these Offerings, *ex opere operato*, made a full Atonement, and restored them to Favour.

Another Difficulty about these Sacrifices arises from the Time of their being presented and offer'd. A Man that lived at a great Distance from *Jerusalem*, and had fallen under such an Offence, was he obliged instantly to set aside all Business, and, at great Expence and Inconvenience, hasten thither to offer his Sacrifice? The Provision in this Case was, that the Person who became liable to any Offering might defer the paying of it till the next solemn Festival, when all were obliged to appear before the Lord at *Jerusalem*. And thus, by appointing those three publick Times, the Ease and Accommodation of the People were provided for in that general Service, and a Provision was made for every Man's particular Exigence and Devotion.

C H A P. XIII.

A short Account of the Manner and managing of the Daily Service in the Temple.

IN the short View that has been given of the second Temple, it was observed, that upon the North Side of the Court, towards the North East Corner, there was a Pile of Building called *Beth Mokadh*, or the *Fire-Room*, where there was a Fire constantly kept for the Service of the Priests, and where was the principal Guard about the Temple. Here they slept if they had a Mind; the elder Priests upon Benches, the younger upon the Ground, but not in the holy Garments in which they were to serve. These they folded up, and laid under their Heads for a Pillow; and they slept in their ordinary wearing Clothes.

Now very early in the Morning they got up, and had bathed themselves, and put on the sacred Vestments, against the President of the Service (supposed to be the *Sagan*, or *President of the Lots*) should come. They washed no more that Day, unless after going to Stool, called *uncovering of the Feet*; for after making of *Water*, called the *Water of the Feet*, the washing of the Hands and Feet was sufficient.

When the President comes, he knocks at the Door, and they open to him. They go out of the Room, thro' a Wicket, into the Court, with Candles in their Hands; and there, when they are all enter'd, they divide themselves, and half of them go into the Walk of the Cloister about the Temple, upon the West and South Sides of the Court, and the other half upon the North and East Sides, and both Companies meet at the *Pastry-Man's Chamber*, upon the left Hand of the Gate

Book IV. Gate of *Nicanor*; and when they met, they asked one another, *Is all safe and well? Yes, all is well.* Then they call up the *Pastry-Man*, that he might make the Meat-Offering of the High Priest.

Book 2. p. 138.

The President then calls upon them to cast Lots, in order to appoint the particular Service that every one was to go about: And the first Lot was to determine who should cleanse the Altar of Burnt-Offering of its Ashes. The Manner of this Ceremony has been already explained. The Priest upon whom the Lot fell leaves his Fellows in the Building *Gazitb* (where the Lots were cast) washes his Hands and Feet at the Laver, and so goes about his Work. He takes a Silver Chafingdish, which usually stood upon the West Side of the Altar, and scrapes the Coals this way and that way, and takes up his Dish full of burnt Coals, comes down with them to the Pavement, turns his Face toward the North, and so goes along till he comes to the East Side of the Altar-rise, and there he lays the Coals in a Heap near the Rise, in a Place where the Garbage of the Birds, and the Ashes cleansed from the golden Altar, were laid.

His Fellow Priests observing that he was come down, immediately wash their Hands and Feet, and taking the Shovels and Hooks for that Service, they turned the Pieces of the last Night's Sacrifice, if any remain'd unconsumed, to the Sides of the Altar; and if they were more than the Sides would hold, they laid them upon the Altar-rise. Then they scrape the Ashes upon a great Heap from all Sides to the Middle of the Altar, and taking up a Quantity, as much as filled a Vessel of half an Omer, brought them down to the Pavement, and other Priests in lesser Vessels carried them out of the City into a calm Place, where they should not be scatter'd by the Wind. And these Ashes were never put to any Use.

This Duty of cleansing the Altar commonly began about the Dawning of the Day; but upon the three solemn Festivals they set about it sooner, and

and upon the Day of Expiation they began from Midnight. When the Ashes were brought off, they go about making the Fire. Now there were three Fires continually made upon the Altar: The principal, called the *great Pile*, was made first, somewhat towards the East Side. The second was made of Fig-tree only upon the Side of it, from which the Coals were taken to be carried into the Holy Place for the burning of the Incense. The third Fire was made indifferently upon any Part of the Altar, and served for no other Use but to preserve the Fire, that it should not go out. When the Fires were made, the Priests laid the Parts of the last Night's Sacrifice that were not burnt upon it again, came down from the Altar, returned into the Room *Gazith*, and there they are called by the President to cast Lots again.

The Design of this second Lot was to determine thirteen Services more, to be assign'd to so many particular Men. The Offices were these; to kill the Sacrifice, to receive and sprinkle the Blood, to cleanse the Altar of Incense, to dress the Candlestick and Lamps, to bring the Head and Legs of the Sacrifice to the Rife of the Altar, to carry his two Shoulders, to bear the Rump and the Feet, to carry the Breast, Weasand, and Plucks, to bring the two Loins, to carry the Intestines, to bring the Meat-Offering, to carry the Meat-Offering of the High Priest, and to bring the Drink-Offering. The first of these Employments was determined in the same manner as before, and the rest fell in Course to the Persons as they stood in Order behind him who was allotted to the first of these Services. Such of the Priests who had none of these Employments design'd them, put off their sacerdotal Garments, all but their linen Breeches, and went about the more servile Offices, such as fetching out the Vessels, and removing the Ashes that were brought from both the Altars.

Then

Then the President calls to them, *See whether it be time to kill the Daily Sacrifice*; and one or other of them goes to the Top of some of the Buildings about the Temple, and when he finds it to be fair Day, he says, *It is fair Day*. But, says the President, *is the Heaven bright all up to Hebron?* He answers, *Yes*. Then, says he, *go and fetch the Lamb out of the Lamb-Room*; and so he does. And tho' he had been searched before whether he had any Blemish, yet they examine him again by Candlelight, tho' to kill him but by Day-light was unlawful. Then was he brought by the Person who was to kill him to the Place of the Rings, and the rest follow, and wait to discharge their several Offices. Others fetch out the ninety three silver and golden Vessels, which were to be used that Day, and in one of them they give the Lamb Water to drink; for by that Means they thought he would flea the easier.

The Seniors, who had the Keys of the Gates of the Court, when they saw their Time, caused the Gates to be opened; and at the opening of the last Gates of the two Courts the Trumpets sounded, and gave notice to the *Levites* and *Stationary Men* to give their Attendance. At last the Gate of the Temple was open, that the two Priests might go in whose Office it was to dress the Lamps and the golden Altar; and for that purpose they had two golden Vessels, the one they called *Teni*, and the other *Cox*. When the Noise of the opening of the Temple-Gate was heard, the Lamb was slain; and while he was slaying, the Altar of Incense was cleansed; and while the Blood was sprinkling, some of the Lamps were dressed. The Priest who had the dressing of the Altar took the golden Dish *Teni*, and set it before the Altar, from whence he took a Handful of Coals and Ashes, and put them into it, and brushed in the rest, left it standing there, and so came out. The Dresser of the Lamps stepped up upon a great Stone that lay before the Candlestick, in which were cut three Steps,

Steps, took the Yarn and Oil from the Lamps Chap. 13. that were out, put in new, and lighted them at those that were burning ; but the *Western Lamp*, that is, the middlemost, which stood bending Westward toward the most Holy Place, was not to be lighted but by Fire fetched from the Altar of Burnt-Offering. The Lamps that were burning he snuffed, and dressed, and supplied with new Oil. And thus he did by five Lamps ; for he dressed not all the seven at once. Then he set down his Dish Coz upon the second Step, and so came out. In the mean time the Blood of the Lamb was sprinkled, the Sacrifice flead and divided, the Pieces were carried to the Altar, salted, and left there. And now they go into the Room *Gazitb*, which they used as an Oratory for publick Prayers.

Then the President calls upon them to go to Prayers ; which they begin with an Address to God, that he would have Pity upon them as he had upon their Fathers, and incline them to understand and practise the Doctrine of his Laws. Then they rehearse the ten Commandments, and after that they say over their Phylacteries. Book 2. p. 226.

Now follows a third Lot for the burning of Incense. And the Priest designed for this Office took a silver Dish, in which there was a Censer full of Frankincense ; another took another Dish, and went to the Top of the Altar, and from thence took some burning Coals, and came down. These two were obliged to go into the Temple, and as they went they struck upon a great Instrument (like a Bell perhaps) that lay between the Altar and the Porch, which making a very great Noise, gave notice to the Priests and Levites to come and attend the Service : And, say the Jews, by this means the Head, or Chief of the Station, knew when to bring up those that had been unclean, and had not yet their Atonement made, into the Gate of *Nicanor*, in order to have them atoned for.



As the two Men who are to burn Incense go up the Steps, the two who had been in before to cleanse the Altar of Incense, and to dress the Lamps, go up before them. He that had cleansed the Altar goes in, takes up his Dish *Temi*, worships, and comes out. He that dressed the five Lamps dresses now the other two, takes up his Dish *Coz*, worships, and comes out. He who went in with the Censer of Coals, after he had disposed the Incense, leaves the other there, and comes out also. The Priest within does not kindle the Incense, till the President without calls to him, *Sir, offer the Incense*; and when he had given the Signal, the Incense is set on fire, and all the Company in the Court withdraw downward from the Temple to finish the rest of their Prayers. The Time of burning the Incense is thus stated by Tradition: The Incense of the Morning was offer'd between the sprinkling of the Blood, and the laying the Pieces upon the Altar; and of the Evening between the laying of the Pieces upon the Altar, and the Drink-Offering.

Besides the Prayers already mentioned, they used four Prayers more at the Morning-Service. The first was a Confession of God's Truth, and Kingdom, and Glory; the second, that God would accept the Burnt-Offering, and Prayer, and Service of *Israel*; the third, that he would appoint Peace, and Goodness, and Compassion for them, and remember them in the Book of Life; and upon the Sabbath the Course that went out used a solemn Benediction, as a Farewel, upon the Course that came in, in these Words: *He that caused his Name to dwell in this House cause to dwell among you Love, and Brotherhood, and Friendship, and Peace.*

When the Prayers were finished, a fourth Lot was cast to design the Priest that was to lay the Pieces of Sacrifice upon the Altar. Which being done, the Priests, especially those who had been in the Holy Place, stood upon the Stairs that
went

went up into the Porch with the holy Vessels that they had used in their Hands, and solemnly blessed the People. Chap. 13.

After the Benediction the Meat-Offering was offer'd, and then the Meat-Offering of the High Priest, and last of all the Drink-Offering ; and then began the Song and Musick before mention'd, and upon every Stop of the Song the Trumpets sounded, and the People worshipp'd ; and having done so at the last close, they departed.

This was the Order of the common Service at the Temple Morning and Evening, except that at the Evening there was a small Difference from this Rubrick ; as, that the Persons design'd by Lot to officiate in the Morning continued in Duty in the Afternoon ; only about the Matter of burning Incense they cast Lots again among the Course that served that Day, that had never burnt Incense before ; but if all of them one time or other had been upon that Employment, then the Priest who served in the Morning performed likewise at the Evening, without casting the Lot again.

C H A P. XIV.

The Fasts of the Hebrews. The Day of Expiation.

I Come now to speak of the publick *Fasts* and *Festivals* of the *Hebrews*, in the Celebration of which a great Part of their Religion consisted. Of Fasts there was no more than one appointed by the Law of *Moses*, called the *Fast of Expiation* ; tho' in succeeding Times many more were inserted into the *Jewish* Calendar by the Authority of the State, which will properly be consider'd in the next Chapter.

Book IV.

Lev. 16. 1, &c.

The Institution of this solemn Day was first occasioned from this, that *Moses* on that very Day, after three several forty Days Fasts, came down from the Mount, having obtained *Israel's* full Peace with God, and Reconciliation, and brought now with him the renewed *Tables*, and a full Commission to build the Tabernacle, and to set up a solemn Worship in the midst of them.

The great Day of *Expiation* was a most severe Fast, kept every Year on the tenth Day of the Month *Tizri*, which answers to our *September*. Upon this Day the High Priest was allow'd by God to enter into the Holy of Holies, the Place of God's special Presence; and upon this Day he was permitted to go in but four times; once to burn Incense, a second time to sprinkle the Blood of the Bullock, then to sprinkle the Blood of the Goat, and, lastly, to fetch out the Censer wherein he burnt Incense. If he went in a fifth time, he died (as the *Jewish* Writers will have it) for his Presumption. Upon this Day likewise the High Priest had the Privilege to pronounce the Word *Jehovah*, which was the proper Name of God, and was never to be spoken, unless once in a Year by the High Priest on his entering the Holy of Holies upon the great Day of Expiation.

That the High Priest might execute his Office on that Day as the Solemnity required, when he went to the Temple seven Days before this great Day of Atonement, he was conducted with magnificent Pomp from his own House, accompanied by the King, and the whole *Sanhedrim*, the royal Family, and the whole Quire of Priests. When he came to the Temple he was set apart in a Chamber appointed for that Purpose, to prepare himself for the sacred Offices of that Day; and particularly left his Wife, proving to be in her Separation, should bring upon him an Uncleanness of seven Days, and so prevent him of being fit for that Day's Services. They also appointed another Priest as his Substitute, to perform

form the Service of that Day, if it should happen that any Uncleanness did befall him, that he could not officiate, that so the Service should not fall to the Ground.

Every Day of these seven they caused him to sprinkle the Blood of the daily Sacrifice, to burn the Parts of it, to offer the Incense, and dress the Lamps, that he might be the better inured to those Services on that Day when it came. On the third Day, and on the seventh, they besprinkled him with the Ashes of the red Heifer; for fear he might have been defiled by the Dead, and not aware of it. And lest he should be ignorant of his Duty (as some proved in the latter End of the Jewish State, when the High Priesthood was bought for Money) or forgetful of his Office, the Sanhedrim sent some to read to him the Rites of this Day, and directed him in the Rubrick and Order of the Day's Service, addressing him in this Form; *Sir, High Priest, read thou thy self; it may be thou hast forgotten, or it may be thou hast not learned.*

On the Eve of the Day of Expiation, that is, on the Day before, in the Morning, they brought him to the East Gate of the Courts, and there they made Bullocks, and Rams, and Lambs to pass before him, that he might still be the better acquainted with every Thing that he had to do. After this the Elders of the Sanhedrim deliver'd him over to the Elders of the Priesthood, who brought him into the Chamber of Abhtenes, that there he might learn to hand the Incense; and there they gave him this Oath: *Sir, High Priest, we are the Messengers of the Sanhedrim, and thou art our Messenger and the Sanhedrim's; we adjure thee by the Name of him that dwelleth in this House, that thou alter not any Thing of what we have spoken to thee:* And so they parted weeping. Now the Reason of this solemn Adjuration was upon the Account of the Sadducees, who affirmed that he might burn Incense without the Veil, and so enter into the most Holy Place, directly contra-

Book IV.  ry to the divine Appointment, which enjoined him to do it *within*, where no Body could see what the High Priest did, and consequently could not tell whether he performed the Service there aright ; therefore they took this Oath of him in the latter Ages of their State, when some of the Faction of the *Sadducees* were thrust into the Priesthood.

The Evening of the Day being come, they suffered him to eat but sparingly, because Fullness would make him drousy, and for fear of nocturnal Pollution, and lest any Accident in the Night should make him unfit to officiate the next Day. All the Night, if he were a Man of Ability, he read and expounded the Scriptures to them that were with him ; if he were not, some other Person did it for him.

The Day being come, the High Priest is to prepare himself for the Business of the Solemnity. And first he puts off his ordinary wearing Clothes, bathes himself in Water upon the Roof of the Room *Happarbah* (a fine Sheet hanging between him and the Sight of the People) wipes himself dry with a Towel, and puts on the rich golden Garments of the High Priesthood, washes his Hands and Feet, kills the daily Sacrifice, burns the Pieces, offers the Incense, dresses the Lamps, and does all the Service belonging to the ordinary daily Service ; and so he does by the Bullock and seven Lambs of the extraordinary Sacrifice. And when he had done with these, he washed his Hands and his Feet again. Then he put off his rich Robes again, and washed himself, and put on the white Linen Garments, the Coat, the Breeches, the Girdle, and the Mitre. These Garments were made of the most precious Linen, brought from *Pelusium*, a City in *Egypt* famous for the richest and whitest Manufacture of that kind, that the High Priest might appear splendid in the most simple Habit wherein he ministred. He was obliged to provide a young Bullock for a Sin-Offering, and a
Ram

Ram for a Burnt-Offering, to be offer'd for himself and his Family. This Bullock stood between the Temple and the Altar ; and the High Priest going up to him, presented him before God to be sacrificed, and, laying his Hands upon his Head, he made the following Confession : *O Lord, I have sinned, done perversly, and transgress'd before thee, I and mine House. O Lord, expiate the Sins, Perversities, and Transgressions whereby I have sinned, done perversly, and transgressed, I and mine House. As it is written in the Law of Moses thy Servant, saying, For on this Day he will expiate for you, to purge you from all your Sins before the Lord, that ye may be clean.*

The Sacrifices before-mention'd were appointed to expiate the Sins of the High Priest and his Family. The People likewise were obliged to provide two Goats, of equal Stature, of the same Colour, and the same Price (as the Hebrew Doctors say) as an Expiation and Atonement for the Sins of the whole Nation. These two Goats, which made but one Sin-Offering, were brought into the inner Court of the House of the Lord, and there, on the North Side of the Altar, presented before the High Priest ; the one to be what is called the *Scape-Goat*, and the other to be sacrificed. And in order to determine which of them should be for each purpose, there were two Lots appointed to decide the Matter. The Method was this : The Goats being put one before the right Hand of the High Priest, and the other before the left Hand, (on his right Hand likewise stood his *Sagan*, or *Vicar*, and on the left stood the Head of his Father's House) an Urn, which they called *Calpi*, was brought, and placed in the middle between them, and two Lots were cast into it. (They might be of Wood, Silver, or Gold ; but under the second Temple they were always of Gold.) On the one of these Lots was written *for the Lord*, and on the other *for the Scape-Goat*. Then the Priest, having shaken the Urn, put both his



Hands into it, and with his right Hand took out one Lot, and with his left Hand the other ; and according to the Writing on them were the Goats appointed, as they stood on each Hand of the High Priest, either *for the Lord*, to be sacrificed to him, or to be the *Scape-Goat*, to be let escape into the Wilderness : That is, if the right Hand Lot were *for the Lord*, then the Sagan, who stood there, said, *My Lord, lift up thy right Hand* ; and the Goat that stood before him at the right Hand was to be sacrificed. If the Lot of God was brought up in his left Hand, the Head of the Fathers said, *Lift up thy left Hand* ; and the left Hand Goat was to be sacrificed. And so the Priest let the right Hand Lot fall upon the Head of the Goat that stood on the right Hand, and his left Hand Lot upon the other. It is said by the *Jews*, that till the Death of *Simon the Just*, the High Priest always drew out with his right Hand the Lot *for the Lord*, and with his left Hand that *for the Scape-Goat* ; but afterwards with each Hand sometimes one Lot, and sometimes the other.

As soon as the Goats were thus appointed each to their proper Use, the High Priest bound upon the Head of the *Scape-Goat* a long Piece of Scarlet, called a *Tongue*, because it was broad and fashion'd like a *Tongue* ; and they expected that when it was tied upon the *Scape-Goat's* Head it should turn white. And so they say it did till the Death of *Simon the Just*. The changing of red into white was understood as a Sign that God accepted the Expiation of that Day ; which they founded upon that Text in *Isaiah*, *Though your Sins be as Scarlet, they shall be as white as Snow ; though they be red like Crimson, they shall be as Wool*.

Ch. I. v. 18.

The two Goats being thus devoted to God, the High Priest returned again to his own Bullock where he left him standing, and laying his Hand upon his Head a second time, he makes a
second

second Confession in the very same Words that he had done the former, save that when he had said, *Wherein I have sinned, done perversly, and transgressed before thee, I and my Father's House,* he added, *and the Sons of Aaron thy holy People, as it is written in the Law of Moses, &c.* When he had finished the Confession, he killed the Bullock with his own Hands; for tho' all other Sacrifices might be slain by any Person, yet the High Priest himself was bound to kill this. When he had received the Blood into a Bason, he deliver'd it to another Priest to keep it in continual Agitation, till he had offer'd Incense in the Holy Place, that so it might not grow thick, and be clotted, but be kept liquid and thin, fit to be sprinkled before the Mercy-Seat.

From the brazen Altar where the Bullock was slain he then took with his right Hand a Censer full of Coals, and set them down upon a Bench in the Court; and from a Vessel brought him, with his left Hand he took as much Incense as his Hand would hold, and put it into a Cup. The Censer of Coals he took in his right Hand (because it was hot and heavy, otherwise he should have carried it in his left) and the Cup of Incense in his left Hand, and so he went within the Veil which divided the Holy Place from the Most Holy, and came up to the Ark, and there he sets his Coals down, empties the Incense into his Hands again, and so lays it on the Coals, and stays till all the Room was full of Smoke, so that the Mercy-Seat, the Place of the Residence of the divine Glory, could not be seen. He enter'd with his Face towards the South, and so went side-ways (for he might not look on the Ark, where the divine Glory was) till he came to the Staves of the Ark, where he set down the Censer, and put on the Incense. And having filled the House with Smoke, he went out backward (out of Reverence to the divine Majesty) into the Place without the Veil, where when he was come he made this short Prayer: *May it*

Book IV. *please thee, O Lord God, that this Year may be hot, and also wet, that the Scepter may not depart from the Family of Judah, nor thy People of Israel want Food, and that the Prayer of the Wicked may not be heard.* Then he presently went out of the Sanctuary, and shewed himself to the People, that they might not suspect he had done amiss, and miscarried in his Office; for so, they say, it sometimes happen'd, that the High Priest having violated these holy Rites appointed by God, was struck dead in the Holy Place.

This being accomplish'd, he went to the Priest, whom he left at the Altar of Burnt-Offering stirring the Blood in the Bason, and taking it from him, went with it into the Most Holy Place (the second time) within the Veil; and standing Eastward of the Mercy-Seat, with his Face towards it, he sprinkled of it eight times with his Finger, once upward towards the upper Part of the Mercy-Seat, and seven times downward towards the lower Part of it, between the Bars of the Ark. When he had so done, he retired; and having set the rest of the Blood in the Bason in the Holy Place, he came out.

Then he proceeded to kill the Goat devoted for Sacrifice. The Blood was received into a Bason, as that of the Bullock was, which he carried into the Most Holy Place within the Veil, and sprinkled it there eight times, as he had done the Blood of the Bullock; but whether he first burnt Incense, as he had done before he brought in the Blood of the Bullock, is uncertain. It is likely the Fume that had been then made still remained, so that there was no need to renew it. When this had been done within, the High Priest was to do the same without in the Sanctuary; where he sprinkled first the Blood of the Bullock eight times, and then the Blood of the Goat, before the Veil which parted the Sanctuary from the Holy of Holies. During this Action, none of the Priests who used to attend in the Tabernacle were to come into it, till the

High

High Priest had expiated its Uncleanness, which it was supposed to have contracted by their coming into it all the Year before. Then was the Blood of the Bullock and of the Goat mingled together, with which the High Priest sprinkled the golden Altar, going round about it. He began first with the North-East Corner, so proceeded to the North-West, and South-West, and ended at the South-East. Then sprinkled he the Body of the Altar it self seven times, and so came out, and poured the Remainder of the Blood at the Foot of the Altar of Burnt-Offering, on the West Side. Chap. 14.

One of the Goats that were devoted to be expiatory Sacrifices being slain, the other was now brought to be made an Expiation for Sin after another manner. The High Priest was first to lay his Hand upon the Head of the Beast, and then he made this solemn Confession: *Ab! Lord, thy People, the House of Israel, have sinned, and done perversly, and transgressed before thee; I beseech thee now, O Lord, expiate the Sins, Perversities, and Transgressions which the House of Israel, thy People, have sinned, done perversly, and transgressed before thee: As it is written in the Law of Moses thy Servant; For on this Day he will expiate for you, to purge you from all your Sins, that you may be clean before Jehovah.* Which last Word *Jehovah*, as soon as all the Priests and the People that were in the Court heard pronounced by the High Priest, they bowed, and fell down flat upon their Faces, and worshipped, saying, *Blessed be the Name of his glorious Kingdom for ever and ever.* Thus the High Priest by Imposition of Hands, and confessing the Sins of the People over the Goat (with Prayer to God to remit them) charged them upon the Goat, and the Punishment of them was transferred from the People.

The modern Jews, because there can be no proper Sacrifice (the Temple being destroy'd) the Men take a white Cock upon this Day, the Women a Hen. This Cock they swing three times

Buxtorf. Synagog. cap. 21.

Book IV. about the Priest's Head, saying, *This Cock shall be a Propitiation for me.* Then they kill him, confessing themselves worthy of Death, and they cast the Intrails upon the Top of the House, that some Raven or Crow might carry both them and their Sins into the Wilderness.

As soon as the Confession was made, the Goat was sent away into the Wilderness by a Person prepared before-hand; but he was seldom an *Israelite*. It is not certainly known what Wilderness this was; but the *Hebrews* call it the Wilderness of *Tzuk*, which, they say, was ten Miles from *Jerusalem*, and that at the End of each Mile there was a Booth erected, where Men stood ready with Meat and Drink, which they offer'd to him that went with the Goat, lest he should faint by the way. The Nobles of *Jerusalem*, they add, accompanied him the first Mile, further than which they might not go, because this Day was a Sabbath. After which, they that were in the first Booth went with him to the next, and they that were there to the third, and so forward to the last, that they might be sure to have this great Work done, of carrying their Sins quite away from them. When he came to the last Stage, no Body accompanied him that led the Goat any further, but he went the tenth Mile alone by himself, and the Men in the Booth only stood looking to see what he did with it. The Goat was led to the Top of a Rock, and then let loose, to carry the Sins of the People out of Sight. Till the Time of *Simon the Just*, the *Talmud* says, this Goat was always dashed in pieces in his Fall, on his being let loose, over the Precipice; but that afterwards he always escap'd, and flying into *Arabia*, was there taken and eaten by the *Saracens*.

The *Jews* will have it, that a Piece of Scarlet Cloth being tied upon the Horns of the Scape-Goat (as another was about the Neck of the Goat which was sacrificed) when the Man had brought it to the Top of the Rock *Tzuk*, he divided the Cloth

Cloth into two Pieces, and let the Goat go Chap. 14.
away with one, but tied the other to the Rock, that he might see when it changed Colour, and became white ; as they say it did when the Goat was thrown down headlong. Antiently, they say, this Scarlet Cloth was tied to the Gate of the Temple, and if it turned white when the Goat was sent away (as they pretend it usually did) there was great Joy among the People, because it was a Sign that their Sins were forgiven : But if it did not change its Colour into white, they hung down their Heads, and were full of Sorrow, looking upon it as a Token of God's Wrath. And this is that *Scarlet Tongue*, which, the *Talmud* says, looked always white till the Death of *Simon the Just* ; but afterwards sometimes white, and sometimes red.

After the Goat was sent away, the High Priest returned to the Service again, and cut in pieces the Bullock and Goat that he had slain, and whose Blood he had brought within the Veil, and laid their Inwards upon the Altar to be burnt ; but their Pieces he deliver'd to some who carried them into a clean Place without the Camp, and afterwards without the City of *Jerusalem*, where they were intirely consumed with Fire. The Person who burnt these Sacrifices, which were charged with so many Sins, contracted a Pollution, and was order'd to purify himself by washing his Clothes, and bathing himself in Water, before he was admitted into the Camp. Then the High Priest read a Section or two out of the Law, and offer'd eight several Prayers to God. Then he washes his Hands and Feet, puts off his Linen Clothes, bathes himself, puts on his rich Garments, washes his Hands and Feet again. Then he offers a Ram for himself, and another for the People, and seven Lambs for the additional Offering of the Day. And then he offer'd the daily Evening Sacrifice. This done, he washed his Hands and Feet again, put off his rich Garments, and put on the Linen Garments, washed

Book IV.

washed his Hands and Feet, and went into the Most Holy Place to fetch out the Censer, with the Dish or the Cup which he carried in when he went to burn Incense. When he came out, he wash'd, and put on his golden Garments, and offer'd Incense upon the golden Altar, and trimmed the Lamps. Which being done, they brought him his own Garments which he wore constantly; and when he had put them on, they accompanied him to his House, where he entertained his Friends with a Feast, being come out of the Sanctuary in Peace, that is, safe, and in Health; for by shifting his Garments, and washing so often, he was in danger to catch cold, as we speak. And they did sometimes fall into various Diseases upon this Occasion; and some died in the Holy Place, not having perform'd the Service duly.

This Solemnity was observ'd with Fasting and Abstinence, not only from all Meat and Drink, but from all other Pleasure whatsoever; insomuch that they might not wash their Faces, much less anoint their Heads, nor wear their Shoes, nor use the Marriage-bed, nor (if their Doctors say true) read any Portion of the Law which would give them Delight. They refrain'd likewise not only from Pleasure, but from Labour; nothing being to be done upon this Day but confessing of Sins, and Repentance.

C H A P.

CHAP. XV.

The manner of Fasting. The publick Fasts observed by the Jews, to the Destruction of Jerusalem.

BESIDES the solemn Fast of *Expiation*, instituted by divine Authority, the Nation of the *Jews*, without any Warrant from the Law of *Moses*, did, upon publick Occasions, set aside Days and Seasons for Humiliation and Fasting; and these are called the *Fasts of the Congregation*. These are the Calamities, says a Maimon. Taanith. c. 2. Rabbi, for which the Congregation enjoins a Fast: When they are afflicted by their Enemies in a Siege, by the Sword, Pestilence, a hurtful Beast, Locusts, the Caterpillar, Mildew, Blasting, Abortions, Diseases, Scarcity of Bread, and Drought. These publick Fasts were not appointed for many Days successively; because it was impossible to observe them with a proper Severity; but upon the second and fifth Days of the Week, that by that Intermission they might the better give themselves up to Mortification and Abstinence; for upon these solemn Seasons they never refresh'd themselves with eating till the Evening; and their publick Fasts began an Hour before the Sun was down, and continued strictly till Midnight the following Day; but they were allowed to indulge freely before they enter'd upon the time of Fasting. Upon these Days Sackcloth was worn next the Skin, the Clothes were rent, which were Expressions of the greatest Heaviness and Sorrow. All publick Diversions were forbidden, no Shoes were worn; there was no washing the Hands or Face, no bathing of the Body, no anointing with Oil, but Ashes were sprinkled upon the Head; they lay down in the Dust, the Temple and Synagogues

Book IV.

nagogues were throng'd with Votaries, the Scriptures were read with a loud Voice, their Prayers were long and lamentable, their Conversation grave and full of the Business of the Day, their Countenance dejected, with all the outward Signs of the most serious Devotion and Repentance.

Ibid. cap. 1.

The same Rabbi, speaking of the Fasts of private Persons, gives an account of the Occasions that obliged a Man to fast for private Afflictions. If any that belong'd to him be sick, or lost in the Wilderness, or confin'd in Prison, he was bound to fast in his behalf. It was usual for a single Person to devote himself to stated and repeated Fasts for the sake of Religion, even when there was no Calamity or Affliction of Life to urge him to it; and those that did so observed the same Days and Severities as were used at those solemn Times that were commanded by the publick Authority of the State.

The publick Fasts are dispos'd in the *Jewish* Calendar in this Order :

Levit. 10. 1.

In the first Month of the ecclesiastical Year (the Month *Abib* or *Nisan*) were appointed, upon the first Day, a Fast upon the account of the Death of *Nadab* and *Abihu*, the Sons of *Aaron*; on the tenth, for the Death of *Miriam*; and on the 26th, for the Death of *Joshua*.

In the second Month (the Month *Iyar*) upon the tenth Day, a Fast for the Death of *Eli*, and because the Ark was captivated by the *Philistines*; upon the twenty-eighth, a Fast for the Death of *Samuel*.

In the third Month (the Month *Sivan*) upon the twenty-third Day, a Fast because the revolted Tribes were hinder'd by *Jeroboam* from bringing their First-Fruits to *Jerusalem*.

Jerem. 52. 6.

In the fourth Month (the Month *Tamuz*) upon the seventeenth Day, a Fast because the City was set on fire by the *Chaldeans*.

In the fifth Month (the Month *Ab*) upon the ninth Day, a Fast for the Destruction of the Temple by the *Chaldeans* and the *Romans* after them.

them. These Fasts of the fourth and fifth Months Chap. 15. are mention'd by the Prophet *Zechariah* as observ'd annually from the Desolation of *Jerusalem* to his *Zech. 8. 19.* Time, which was seventy Years. Upon the eighteenth Day, a Fast because the Evening Lamp went out in the Reign of *Ahaz*.

In the sixth Month (the Month *Elul*) upon the seventeenth Day, a Fast upon the account of the Death of the *Spies* who brought an evil Report upon the Land.

In the seventh Month (the Month *Tisri*) upon the third Day, a Fast for *Gedaliah*, who was slain at *Mispah*, and all the *Jews* that were with him were scatter'd. Upon the seventh Day, a Fast because of the Sin of the Golden Calf.

In the eighth Month (the Month *Marheshvan*) upon the sixth Day, a Fast for the Misfortunes of *Zedekiah*, who had his Children kill'd before his Face, and then his Eyes put out by the Command of the King of *Babylon*. Upon the nineteenth Day, a Fast to atone for the Sins the People had been guilty of upon the account of the Feast of *Tabernacles*. Upon the twenty third Day, a Fast because the Sanctuary was made desolate and the Altar profaned by the *Syrians*. *I Macc. 4. 46.*

In the ninth Month (the Month *Cisleu*) upon the seventh Day, a Fast upon the account of *Jehoiakim*, who burnt the Book of the Prophecy of *Jeremiah* that was written by *Baruch*.

In the tenth Month (the Month *Tebeth*) upon the tenth Day, a Fast, because in that Month the *Chaldeans* began the Siege of *Jerusalem*.

In the eleventh Month (the Month *Shebet*) upon the fourth Day, a Fast in Memory of those just Men who died in the Days of *Joshua*. Upon the twenty-third Day, a Fast because of the War between the other Tribes and that of *Benjamin*, occasion'd by the Death of the *Levite's* Wife. *Judg 2. 10.*

In the twelfth Month (the Month *Adar*) upon the seventh Day, a Fast in Memory of the Death of *Moses*.



There are many other Fasts to be met with at this time in the *Jewish* Calendar, which, because they relate to Matters of small Importance, and were instituted, it is supposed, since the Destruction of their Nation and Government, deserve no mention in this Place.

C H A P. XVI.

The Festivals of the Hebrews. The Celebration of the Sabbath.

IT has been anciently observ'd that the *Syrians* were great Lovers of Feasts, which made it the more reasonable, if they were so in the Days of *Moses*, that the *Hebrews*, who were to be their Neighbours in the Land of *Canaan*, should be obliged to the Observation of Festivals, weekly, monthly, and yearly, in Honour of God and his Providence, from whence they are properly called the *Feasts of the Lord*.

The *Sabbath* was the greatest of all Solemnities, returning once every Week; and therefore it is placed at the Head of all the Festivals, which are likewise called *Sabbaths*, but not in so eminent a degree. The Word in the Original signifies *Rest*, and it was expressly appointed as a *Sabbath of Rest*; because God then rested from his Works, in Memory of which they were to keep this Day free from Labour, that the Belief of the Creation of the World might be fix'd in their Minds; for it was a common Saying of the *Jews*, that whoever did any Work upon the *Sabbath-day* denied the Work of the Creation. They were commanded to rest this Day from all bodily Labour, as not to kindle a Fire to dress the Meat they eat upon it; which is not required upon any other Day, but the Fast of *Expiation*. Concerning these Days alone it is said, *Thou shalt do no Work upon it*. But of the Days of the other Feasts no more is forbidden,

forbidden, but *Thou shalt do no servile Work therein*; that is, the Labour they used to put their Slaves to was prohibited; for though they might not bake nor boil upon the *Sabbath*, nor upon the Day of Expiation, yet upon other solemn Days they were allow'd to make Provision for their Tables, and for the Sustainance of Nature. And this Sabbatical Rest was to be observed, not only while they lived upon *Manna* in the Wilderness, (when God gave them a double Portion upon the sixth Day, that they might prepare it against the *Sabbath*) but in all Places wherever they dwelt afterwards. A willful Profanation of the *Sabbath* was a sort of Sacrilege, and the Offender was to be stoned to Death. But notwithstanding the Severity of this Injunction, the same Offices were executed in the Temple upon the *Sabbath* as upon common Days; for it was proverbial to say, *There is no Sabbatism in the Temple.*

The Designation of the Day, on which the *Sabbath* was to be observ'd, is thus judiciously explain'd by Mr. Mede: " The *Sabbath*, says he, includes two Respects of Time; first, one Day of the seven, or the seventh Day after the six Days Labour; secondly, the Designation or pitching that seventh upon the Day we call *Saturday*. In both, the Sabbatical Observation was a Sign and Profession that *Jehovah*, and no other, was the God of *Israel*; the first according to his Attribute of Creator, the second of Deliverer of *Israel* out of *Egypt*; for by sanctifying the seventh Day, after they had labour'd six, they profess'd themselves Vassals and Worshipers of that only God who created the Heaven and the Earth, and having spent six Days in that great Work, rested the seventh Day; and therefore commanded them to observe this suitable Distribution of their Time, as a Badge and Livery that their religious Service was appropriate to him alone. But since they might profess this Acknowledgment, as well by any other six Days working and a seventh's resting,

Book I. Dis. 15.

“ as by those they pitched upon, there being still
 “ (what six Days soever they had labour’d, and
 “ what seventh Day soever they had rested) the
 “ same Conformity with their Creator, let us see
 “ the Reason why they pitched upon those six
 “ Days wherein they labour’d for labouring Days
 “ rather than any other ; and why they chose that
 “ seventh Day, namely *Saturday*, to hallow and
 “ rest in rather than any other. And this was,
 “ that they might profess themselves Servants of
 “ *Jehovah* their God in a Relation and Respect
 “ peculiar and proper to themselves ; to wit,
 “ that they were the Servants of that God which
 “ redeemed *Israel* out of the Land of *Egypt* and
 “ out of the House of *Bondage* ; and upon the
 “ Morning-Watch that very Day which they kept
 “ for their *Sabbath*, he overwhelmed *Pharaoh* and
 “ all his Host in the *Red-Sea*, and saved *Israel*
 “ that Day out of the Hand of the *Egyptians*.
 “ But whether this Day were in Order the
 “ seventh from the Creation or not the Scripture
 “ is silent ; for where it is called in the Com-
 “ mandment the seventh Day, that is in re-
 “ spect of the six Days of Labour, and not other-
 “ wise ; and therefore whensoever it is so called,
 “ those six Days of Labour are mention’d with
 “ it. The seventh Day therefore is the seventh
 “ after the six Days of Labour ; nor can any
 “ more be infer’d from it. The Example of
 “ the Creation is brought for the *Quotum*, one
 “ Day of seven, and not for the Designation of
 “ any certain Day for the seventh. Neverthe-
 “ less, it might fall out so by Disposition of di-
 “ vine Providence, that the *Jews* designed seventh
 “ Day was both the seventh in Order from the
 “ Creation, and also the Day of their Delive-
 “ rance out of *Egypt*. But the Scripture no-
 “ where tells us it was so, (howsoever most Men
 “ take it for granted) and therefore it may as
 “ well be not so.”

To introduce the Festival of the *Sabbath* with
 more Solemnity, it had a *Vigil* before it, called
 the

the *Vesper of the Sabbath*, and the *Day of Preparation*, which began about three o'clock in the Afternoon the Day before. They began the *Sabbath* from Sunset, and at the same time of the Day they ended it; and from the time of the Evening-Sacrifice they disposed themselves to *prepare* for the strict and solemn Celebration of it. This *Parasceue* was proclaimed by Sound of Trumpets or Horns, and by two Soundings more than were used at other times; the first gave notice to the People to cease from their Work, the other was to distinguish between the common Day and the holy Day that was then approaching. This *Eve of the Sabbath* was observed with a particular Holiness: They were to set nothing on work but what would be compleated before the *Sabbath* came in; not to undertake a Journey which they could not finish before the Sun was set; nor were the Courts of Justice to sit upon Life and Death; all Artificers were forbidden to work, except *Shoemakers* and *Tailors*, who were useful to mend and repair what they wore. *Scribes* likewise were allowed to study, that they might be prepared to expound the Law the next Day; and these were indulged but half the time of the *Preparation*. The most noble and wealthy among them, who had many Servants at command, would with their own Hands promote this Preparation; so that sometimes the Masters themselves would chop Herbs, sweep the House, cleave Wood, kindle the Fire, and do other Services again the *Sabbath* came in. The Jews, by a Decree of *Augustus* the Roman Emperor, were exempt from Summons into any Court of Justice upon *Fridays* after three o'clock in the Afternoon, that they might attend to the Business of the *Vigil*, a part of which was to wash their Hands and Feet in warm Water, in order to meet the *Sabbath* with the greater Decency.

This *Eve of the Sabbath* is called *Cæna pura* by *Isaac Casaubon*. the ancient Fathers of the Church. The Phrase is borrow'd from the Heathens, whose Religion taught them, in their Sacrifices to some of their

Book IV. Gods and Goddeſſes, to *prepare* themſelves by a ſtrict kind of Holineſs, at which time of Preparation they partook of a Supper that conſiſted of choice Proviſions, ſuppoſed to be more holy than others; and therefore it was eaten with the Obſervation of holy Rites and Ceremonies; and from thence the Worſhipers themſelves were ſaid to be *in Caſto*, in a time of *Strictneſs*; and *Cœna pura* was the Name given to this preparatory Supper.

At ſix o'clock was the *Entrance of the Sabbath*, and when the Sun was upon the point of ſetting, the Trumpets ſounded again, to give notice to the People to light their *Sabbatical Candles*. This Blowing (which likewiſe introduced the Celebration of all publick Feſtivals) was made from a cover'd Place, called in Scripture the *Covert for the Sabbath*, where the King ſate upon the Sabbath and other great Solemnities. Theſe Candles were to ſerve them till the Sabbath was over; for they were not allow'd to kindle a Fire all that time. Men and Women were obliged to have theſe Lights in their Houſes, though they were never ſo poor, or were forced to go a begging for Oil. The lighting of this Candle contributed in a great meaſure towards making the Sabbath a Delight; and it was chiefly the Employment of the Women to look after this Buſineſs. They accounted it a matter of ſpecial Import and Command to *hallow* or *ſanctify* the Sabbath with a Form of Words; becauſe it is ſaid, *Remember the Sabbath Day to hallow it*; and accordingly they uſed a ſolemn Form when it came in, which they called *Kidduſh*; and another when it went out, and this they called *Habdala*.

The Solemnity which attended the Sanctification of the Sabbath when it enter'd was thus: They ſpread and furniſh'd a Table with choicer Proviſion than was uſed upon common Days, and with the Sabbathical Candle burning upon it; then the Maſter of the Houſe took a Cup of Wine, and rehearſed that part of Scripture in the ſecond Chapter of *Genesis*, the firſt, ſecond, and third Verſes. He

bleſſed

bleſſed the Wine, pronounced the *hallowing* Benediction of the *Sabbath*, (which I think he might expreſs in his own Words) and ſo drank off the Wine: The reſt of the Company drank after him, waſhed their Hands and their Feet, and fell to eat. They always eat three Meals upon the *Sabbath*, and thought they were obliged to it in Honour of the Day; the firſt was this which they eat at the Entrance of it over Night. The Poor who lived upon Alms were bound to eat three times, and the rich feaſted deliciously; and every one dreſſed in their beſt Clothes, which were peculiarly called their *Sabbatical Garments*.

The Morning being come, they attend upon Morning Prayer in the Synagogue; which being over, they go home and eat their ſecond Meal. After this they go to hear ſome Divinity Lecture, and there ſpend the time till the Afternoon was well advanced; then they return home and eat their third Meal; and ſo they continue eating and drinking till the *Sabbath* went out. At the going out of the *Sabbath*, which was about Sun-ſetting, the Maſter of the Family again gave Thanks over a Cup of Wine, and over the Candle likewise, which he was obliged to light at the departing of the *Sabbath*. And this Ceremony he alſo uſed over ſome Spices, that were provided to reſreſh any Perſon that ſhould faint for Sorrow to part with the Joy of the *Sabbath* (it is the reaſon they give themſelves); and then he pronounced the Bleſſing of *Separation*, ſo called, becauſe it divided between the *Sabbath* that was going out and the working Day coming in; and ſo he and the Company drink off a Cup of Wine and fall to their Victuals again.

This was the Feſtivity that attended upon the *Sabbath*; but beſides this there was a religious Regard paid to it above the Obſervation of common Days, which conſiſted of an additional Sacrifice of two Lambs of the firſt Year, and without Blemiſh, over and above the daily Sacrifice that was conſtantly offer'd. Whether one of theſe Lambs

was slain in the Morning, and the other added at the Evening Sacrifice, is not express'd ; but it is most probable that the Sabbatical Sacrifices were thus order'd. And as the Burnt-Offerings were double upon this Day, so a double Quantity of Flower is order'd for the Meat-Offering ; and consequently there was to be as much more Oil and Wine as was daily used. As soon as the Drink-Offering was poured out, the *Levites* began to sing ; for the Burnt-Offering was not perfect till the Drink-Offering was poured out, whereby it was compleated. They sung the Song of *Moses* in the thirty-second Chapter of *Deuteronomy*, *Hear, O Heavens, and I will speak, &c.* It was not sung all at one time, but they divided it into six Parts, one of which they went over every Sabbath ; and so in six Sabbath-days they finish'd, and then began again. Thus did they at the additional Morning-Sacrifice. At the Evening-Sacrifice they used the Song of *Moses* in the fifteenth Chapter of *Exodus*. Now at the additional Sacrifice, and Song of the Sabbath, the Priests sounded their Trumpets three Blasts more than they did at the ordinary Songs, the Singers making their Pauses and Stops in those Songs as well as in the other.

This Festival of the Sabbath (as before observ'd) was kept with great Strictness from Work and bodily Labour, which by degrees grew into a superstitious Rigour, insomuch that they would not defend their Lives upon that Day if they were assaulted, but would patiently offer their Throats to be cut rather than move a Hand in their own Defence. But the Mischief and Folly of this Principle being sufficiently evident from what they suffer'd by it in the first Beginnings of the *Maccabean Wars*, it was then determin'd by *Mattathias* and his Followers, that the Laws of the Sabbath, in Cases of Necessity, did not bind ; and therefore they unanimously decreed, that whenever they should be assaulted upon the Sabbath-day they would

would fight for their Lives, and that it was lawful for them to do so. This Decree was ratified by the Consent of all the Priests and Elders among them, and they sent it to the rest of the *Jews*, who stood out in the Observance of the Law, wherever dispers'd through the Land, by whom it was receiv'd with the same Consent and Approbation; and it was made the Rule in all their Wars which they afterwards waged against any of their Enemies. But this Decree being understood only to hold good against a direct and immediate Assault, but not against any preceding Preparation leading to it, they conceiv'd that it did not allow any Work to be done upon the *Sabbath* for preventing or destroying the worst Designs of Mischief, till they came actually to be executed against them; and therefore though the *Jews* vigorously defended themselves upon the *Sabbath* when assaulted by the *Romans*, yet they would not stir a Hand in order to hinder the Works of the Enemy, or destroy their Engines, or obstruct their erecting of them, as they did upon other Days. This Superstition was observed by *Pompey*, who order'd that no Assault should be made upon them during their *Sabbaths*, but that those Days should be employ'd in carrying on their Works. By this means the *Romans* gain'd considerable Advantages; and having without Opposition advanc'd with their Engines of Battery near the Walls, they soon became Masters of the Temple and City of *Jerusalem*. The modern *Jews* are not so strict in their Notions of the Sabbatical Rest; for they have a common Saying among them, that *Danger of Life drives away the Sabbath*.

But notwithstanding the Superstition of the *Jews* with relation to the *Sabbath*, yet they have explain'd a Precept in the Law of *Moses*, *Let no Man go out of his Place upon the Seventh Day*, with sufficient Liberty; and assert, that the Law is not violated, if a Man did not go above two thousand Cubits from the City where he dwelt, which they call a *Sabbath-day's Journey*. This was the

Exod. 16. 29.

Josh. 3. 4.

Book IV. Distance between the Ark and the Camp when they marched, and probably the same Proportion was observed when they rested, and is computed to be about the Space of a Mile. This Exposition they justify from hence; that if the *Israelites* were allow'd to go from their Tents to the Tabernacle to worship upon a *Sabbath-day*, which was the Distance of two thousand Cubits, it could be no Breach of the *Sabbath* to go so far upon that Day upon any other Occasion.

This Space of a *Sabbath-day's Journey* was measur'd every way without the Cities, that the certain Bounds might be fix'd, and that there might be no Mistake in a Matter in which they placed so much Religion. If a City was perfectly square, they measur'd with a Line of Flax the Distance of fifty Cubits on every Side: If it was round, or triangular, or of any other Shape, they reduced it into a Square, and measur'd from every Side of it.

C H A P. XVII.

The New-Moon.

Numb- 10. 10.

THERE is no express Command in the Law of *Moses* to celebrate the first Day of every Month, called the *New-Moon*, with the Solemnity of a Festival; yet because their great Feasts depended upon the Observation of these Days, and special Sacrifices were appointed upon them, they were always regarded by the *Jews* with particular Ceremonies, and as Seasons of religious Worship and Devotion. It is certain, that the Idolatry of worshiping the Sun, Moon, and Stars, prevailed in the World in the Days of *Moses*, and the Heathens at the Appearance of every Moon express'd great Joy, and offer'd Sacrifices to it; and therefore it is probable that God design'd to preserve his People from those Pagan Ceremonies, by ap-

appointing particular Sacrifices to be offer'd to himself at that time. Chap. 17.

It was the Business of the great *Sanhedrim* to give notice to the whole Nation of the Appearance of the *New-Moon*, that they might fix their Monthly Feasts, and know when to celebrate their Solemnities; for though most of the Judges were well skill'd in Astronomy, (having the different *Phases* of the Moon drawn out upon the Walls of the Court where they sat) and by their Art knew perfectly when the New-Moon should appear; yet they did not determine of the thing, till they had the positive Evidence of two credible Men that they had seen the New-Moon. For this purpose many Couples would repair to *Jerusalem*, who having seen the New-Moon set out to give Testimony of it, and were handsomely entertain'd at the publick Charge.

When they had Evidence sufficient that the Moon had appear'd, the *Sanhedrim* declar'd aloud, *The Feast of the New-Moon, The Feast of the New-Moon*, and took this Method to give publick Notice of it to the whole Country: At Night they order'd a Person to go up to the Top of Mount *Olivet* with a Bundle of the most combustible Wood and other Stuff, and there he set it on Fire (like a Beacon) and waved it up and down, and this way and that way, and never left till he saw another do so upon another Hill, and so another upon a third; and thus was the Intelligence convey'd to the whole Nation. The Country observing the Flames and Blazes, knew that the New-Moon had appear'd the Night before, and that the *Sanhedrim* had (as the Method was) fixed upon the Day past for the first Day of the Month, and they knew how to reckon forward themselves. But this Practice had often deceived them; for their Neighbours the *Samaritans*, and other profane Persons about them, would make Flames and Blazings at unseasonable Times, in order to lead them into Mistakes; and therefore

Book IV. they used another way of giving notice, which was by sending Messengers up and down the Country for this purpose.

If the Weather chanced to be dark and cloudy, and an exact Discovery could not be made, any Mistake occasion'd from hence was taken care of and amended before the Beginning of the next Month. And because in every Degree of the Change of the Moon there was a kind of mutual Participation both of the Old and New-Moon, the Jews generally observed two Days, the last of every Month, and the first of the next following. Now because the thirtieth Day was the last in their longest Months, hence *Hyrace* calls these last Days *tricesima Sabbata*; the first Days they called *Neomenias*, or *New-Moons*.

These Messengers were sent abroad upon this Occasion only upon seven Months in the Year: In the Month *Nisan*, that the People might know the Day of the Passover; in the Month *Iyar*, to give notice of the Passover in the second Month; in the Month *Ab*, because of the Fast upon the ninth Day for the Destruction of the Temple by the *Chaldeans*; in the Month *Elul*, because of the Beginning of the Year the next Month after; for *Elul* was most commonly a Month of nine and twenty Days only; and so by knowing the first Day of *Elul* they could observe the thirtieth Day for the first of *Tisri*, that is, for the Beginning of the Civil Year. If there was no Discovery made, either by the Sight of the Moon, or by Intelligence from the *Sanhedrim*, that that proved the first Day of the Month, they kept the next Day after it also for it, that they might be sure to be on the safe Side. In the Month *Tisri* the Messengers were sent upon the account of the Day of Expiation and the Feast of Tabernacles; in *Cisleu*, because of the Feast of Dedication; and in *Adar*, because of the Feast of *Purim*. This way of computing was used by the Jews as long as their Polity continued; but, since, they observe their Days of the New-Moon, not from the Appearance of
the

the Moon, but from the Time of her Conjunction with the Sun. Chap. 17.

The New-Moon was published to the People by the Sound of Trumpets; and the Day had a kind of Holiness belonging to it, but inferior to that of other Festivities and solemn Days, upon which they abstained from all servile Work, which was not forbidden at this Time, when nothing more was required but the following Sacrifices: Two young Bullocks, one Ram, seven Lambs of the first Year, without Spot, for Burnt- Offerings, with the Meat and Drink-Offerings that belong'd to them, and a young Goat for a Sin-Offering. The Burnt-Offerings were offer'd besides the daily Sacrifice, and the two Lambs, if the first Day of the Month fell out to be a Sabbath; in which Case, and all others where several Solemnities met together upon the same Day, the daily Sacrifice was offer'd first, and then the rest of the Sacrifices peculiar for that Day were to be performed every one in their Order. For Example; if the Sabbath, the New Moon, and the Feast of Trumpets fell out upon the same Day, they began with the daily Morning Sacrifice, after which followed the Sacrifices proper to the Sabbath, and after that the Sacrifice appointed on the New-Moon, and then those that belong'd to the Feast of Trumpets; and all was concluded with the Evening Sacrifice.

It is well observed by the learned *Grotius*, that the Law of *Moses* appointing at this time a Goat for a Sin-Offering, speaks expressly that it shall be an Offering *unto the Lord*; which Words, says the Commentator, were added to put them in mind of the right Object of Worship, when the *Hebrews* were in danger to offer Sacrifices to the Moon, after the manner of the Heathens. This is the more to be regarded, because a Goat being appointed to be offer'd at two other Solemnities, and for a Sin-Offering, it is not said, *unto the Lord* (tho' certainly so intended) because there was

Book IV.

Maimon.
More Nevoch,
p. 3. c. 46.

was nothing at those Times to direct their Sacrifices to a wrong Object, as there was upon the new Moons, when the Heathen offer'd a Goat unto the Moon, it being a Creature whose Horns are sharp, resembling those of a new Moon. A judicious Rabbi upon this Occasion remarks, that tho' Burnt-Offerings, being wholly consumed, might properly be said, *unto the Lord*; whereas Sin-Offerings were commonly eaten by the Priests; yet this Sin-Offering is peculiarly said to be *unto the Lord*, lest this Goat should seem to be a Sacrifice to the Moon, after the manner of the *Egyptians*. There was no Occasion to speak in this Form of the Goats offer'd at other solemn Times, because they were not sacrificed in the Beginning of the Month, nor distinguished from other Days by any natural Sign, but only by the Appointment of the Law, which makes use of these Words peculiarly concerning this Goat, to root out of the Thoughts of Men those inveterate and pernicious Opinions of the *Gentiles*, who had long sacrificed to the Moon at this time, as they did to the Sun at his Rising, and when he enter'd into the several Signs.

C H A P. XVIII.

The annual Festivals of the Hebrews.

The Feast of Pentecost.

THE annual Festivals of the Jews appointed by the Law of Moses were, the Feast of Pentecost, the Feast of Trumpets, and the Feast of Tabernacles.

The first of these solemn Festivals is generally distinguish'd by the Name of *Pentecost*, which, from the Greek Derivation, signifies the *fiftieth* Day; because it was observed upon the fiftieth Day after the second Day of the Passover, which
was

was the sixteenth of the Month *Nisan*, that is, Chap. 18.
upon the sixth Day of the Month *Sivan*. In the
Hebrew the Name of this Feast signifies the *End*,
or the *Conclusion*; because it might be said to be
the *finishing* of the Passover. The Jews in their
Writings often mention this Feast by a Word
which signifies a *refraining*, or *shutting up*; imply-
ing, that it was a solemn Holiday, interdicted
and *restrained* from Work. It was called likewise
the *Feast of Weeks*; because it was observed at the Deut. 15. 10.
End of seven Weeks, or a Week of Weeks after
the second Day of the Passover, or fifty Days af-
ter the first Day of unleaven'd Bread. They
counted the Weeks from the Day of offering and
waving the first Fruit Sheaf, which was the se-
cond Day in the Passover-Week, and the next
Day after the expiring of seven Weeks, being
the fiftieth Day from hence, was the Day of *Pen-*
tecost, as the Word imports. Now the Depen-
dence of *Pentecost* upon waving the first Fruit
Sheaf was for this Reason; because upon this se-
cond Day of the Passover Barley-Harvest began,
and from that time forward they might eat
parched Corn, or Corn in the Ear, but by *Pente-*
cost their Corn was innd, and season'd, and rea-
dy to make Bread; and now they offer'd the first
of their Bread. The presenting of the first
Sheaf was an Introduction to their Harvest. This
Sheaf was of Barley, which was ripe in that
Country near a Month sooner than the Wheat.
The Feast of *Pentecost* was a Return or Offering
of their Harvest when their Corn was reaped and Exod. 23. 16.
in the Barn; therefore this Solemnity is sometimes
called the *Harvest-Feast*, or the *Feast upon the End*
of Harvest.

There was but one Holiday instituted by the Lev. 23.
Law of *Moses* in the Feast of *Pentecost*, which is
more peculiarly called a *solemn Day*. This was
the first Day of the Solemnity, yet the Feast it
self continued for seven Days: And if any one
had omitted his proper Offerings in the Begin-
ning of the Feast, he repair'd this Negligence or
Defect,

Book IV. Defect, by making his Offerings upon any other of the seven Days. But tho' there was but one solemn Day in this Festival observed in the Land of Israel ; yet among the *Jews* in foreign Countries there were two, which also happen'd in other Solemnities. For instance ; within *Palestine* they kept but one Day holy in the Beginning of the Year, that is, the first Day of the Month *Tisri* ; but in *Babylon*, and remote Countries, they observed both the first and the second Day : And the Reason was, because at so great a Distance from the *Sanhedrim* at *Jerusalem*, they could not be exactly certain of the precise Day that had been stated by the *Sanhedrim* ; they therefore observed two Days, that by the one or the other they might be sure to fall upon the right.

More Nevoch.
p. 3. c. 43.

Buxtorf. Synag.
cap. 20.

It is observ'd, that the *Jews* most passionately desired the coming of this Festival. And upon this Occasion *Maimonides* remarks, that they were obliged to count the Days till it came ; just, says he, as a Man who expects his best Friend is used to tell the Days and Hours till he arrive. And therefore the present *Jews* begin this Supputation with a solemn Prayer in this Form : *Blessed art thou, O Lord our God, the Lord of the World, who hast sanctified us with thy Precepts, and commandest us to number the Days of Harvest ; and this is the first Day.* Thus they go on to pray till the seventh Day, when they add, *Now there is one Week ;* and so they proceed in the same Prayers to the Evening of *Pentecost*. Which Feast they being unable now to observe as the Law appoints, they pray to God every Day, after they have done counting, that he would restore *Jerusalem* and the Temple ; and then they promise to do all that the Law prescribes. This counting in some Places is perform'd in their Synagogues, yet so that every Master of a Family is obliged every Night to do it at home.

The Solemnity of this Festival consisted in observing the following Ceremonies. They were to offer two Cakes baked with Leaven of the
Corn

Corn of the Harvest now reaped, or of new Chap. 18.

Corn. And if it be enquir'd why Leaven was used at this Time, when it was so expressly forbidden at the Passover, the *Jews* give this Reason ; because these Loaves or Cakes were an Offering in behalf of the Bread which they were ordinarily to eat (for these were the first Fruits of their Wheat) ; but their Bread at the Passover was in Memory of their sudden departing out of *Egypt*, when they could not stay to have their Bread leaven'd. These Cakes were made square, each Cake seven Hands Breadth long, four broad, and four high. With these Cakes were also offer'd seven Lambs, and one Bullock, and two Rams, for a Burnt-Offering ; a Kid for a Sin-Offering ; and two Lambs for a Peace-Offering. These Lambs were the only Peace-Offerings that the Congregation offer'd ; and they of all Peace-Offerings were esteemed to be of the *Most Holy*.

Now these Peace-Offerings of Lambs were commanded to be waved up and down with the two Cakes ; and the Manner of that Action was thus : The Priest first waved the Lambs up and down while they were alive, and then slew them ; and having flaid them, he took out the Breast and Shoulder of either of them, and laid them close by the Side of the two Cakes, and putting his Hand under them, he waved them all together, upwards and downwards, and this way and that way, and all towards the East. The Intestines were afterwards burnt, and the Priest eat the rest of the Flesh. As for the Cakes, the High Priest took the one, and the other was divided among all the Courses that were then present ; for nothing that was leavened was to be burnt upon the Altar. Lev. 23. 20.

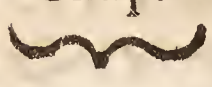
Upon this Festival all the Males were to appear at the Temple, as at the Passover and the Feast of Tabernacles. But it was not so much the Solemnity or Multitude of the Sacrifices of this Day that required this general Appearance, tho' the Offerings were many and solemn ; but
it

Book IV.  it was the Memorial which the Feast carried with it of the Delivery of the *Law* from Mount *Sinai*, which was given upon the fiftieth Day after their coming out of the Land of *Egypt*.

Levit. 23. 21. Before the Solemnities of the Day began, there was publick Proclamation made that it was to be kept holy, and that the People should solemnly meet to celebrate the Mercies of God with Sacrifices of Thanksgiving and publick Rejoicings. This was called a *Holy Convocation*, assembled partly to commemorate the giving of the Law (which was the great End, says *Maimonides*, of their coming out of *Egypt*) and partly to return Thanks for the fair Hopes they had of a prosperous Harvest.

Besides the Sacrifices and Oblations before-mention'd, at this Feast of *Pentecost* they paid their Tithes of Corn, as much as was threshed (as the Firstlings and Tithe of Cattle were paid at the Passover) and gave a *Tribute*, as it is called, of a *Freewill-Offering of their Hand*. And this Feast ending their Harvest, is the Reason why at the mentioning of it there is a Law annexed, which commands that they should not gather their Lands clean, but leave some Gleanings for the Poor; which was also a secondary Offering unto God himself. This Law, which forbids them wholly to reap the Corners of their Fields, was a merciful Provision for the Poor. The Gloss given by their Wisemen upon this Precept is, that they were to leave a sixtieth Part, and that in the extreme Part of the Field rather than any other Place, that the Poor might know where to come for it; and this whether they were in the Land of *Israel*, or out of it. So charitable were the Jews upon this Occasion, that they usually added something to the sixtieth Part, proportionable to the Largeness of the Field, or the Multitude of the Poor, or the Greatness of the Crop. If an Ear or two of Corn fell (as they cut it, or bound it up) out of the Sheaves, or from under their Sickle, they were not to gather them up from the Ground, but leave them for the Poor. But

if

if there fell three Ears at a time (say the *Talmu-* Chap. 19.
dists) they were allowed the Liberty to gather 
and bind them up again.

C H A P. XIX.

The Feast of Trumpets.

THE Feast of *Trumpets* was another annual Festival expressly enjoined by the Law of *Moses*, and was observed upon the first Day of the seventh Month, called *Tisri*; and it was the Beginning of the Civil Year, and might properly be called New-Year's-Day. It is expressly called a Sabbath, and was a very solemn Day, on which no servile Work was to be done, only Provision made for their Meals, which were usually very liberal at this Time; and among other Dishes, they served up to the Table a *Ram's Head*, in Memory of that Ram that was sacrificed in the room of *Isaac*, which they fancy was upon this Day. The seventh Month was the first Month of the Year, according to the ancient Computation, and continued so still to several Purposes; particularly with respect to their *Jubilee*, when they were to sound the Trumpets, as they did upon this Day, which was the chief New-Moon in the whole Year; not only because of the additional Sacrifices that belong'd to it, and for that upon other New-Moons they blowed no Trumpets, but because it fell at a Time when all the Fruits of the Earth were gather'd in.

It has been before observed, that all the Festivals of the *Jews* were introduced by the Sound of Trumpets; but this was attended with more Solemnity than was common; for they began to blow at Sun-rising, and continued it till Sun-set. He that sounded began with the usual Prayer: *Blessed be God, who hath sanctified us with his Precepts, &c.* subjoining these Words: *Blessed be God, who hath hitherto preserved us in Life, and brought us*
unto

Book IV.

Pfal. 89. 15.

Buxtorf. Synagog. cap. 24.

Levit. 23. 24.

Jad. Chazakah, cap. 3.

unto this Time. When all was ended, the People said with a loud Voice these Words of the *Psalmist*: *Blessed is the People that know the joyful Sound; they shall walk, O Lord, in the Light of thy Countenance.* And whereas in other Places the Beginning of the Year was sounded with a Trumpet of Ram's or Sheep's Horn, at the Temple there was that and two silver Trumpets also used, and the *Levites* upon that Day sung the eighty first *Psalms*. Such blowing of Trumpets was used by the *Gentiles*, particularly in the Solemnities they observed in Honour of the *Mother of the Gods*; one whole Day (which was the second) being spent in blowing of Trumpets, as *Julian* tells us in his fifth Oration upon this Subject.

This Festival is expressly called a *Memorial of blowing of Trumpets*; but it is not so easy to determine what this blowing of Trumpets was a Memorial of. *Maimonides* will have it to be instituted to awaken the People out of Sleep, and call them to Repentance; being to put them in mind of the great Day of Expiation, which follow'd nine Days after. This he explains more largely in a Treatise of Repentance, where he says; The Sound of the Trumpet at this Time did in effect say, Shake off your Drowsiness ye that sleep, and being awaked, watch to your Duty. Search and try your Ways, remember your Creator, and repent. You, whom the Vanity of the Times has led into a Forgetfulness of the Truth, who spend your Days wandring after empty Things, which profit nothing, bethink yourselves, and take care of your Souls. Let every one forsake his evil Way, and his Thoughts which are not good. And accordingly he says in the same Place, that the *Israelites* were used to multiply Alms, and good Works, and to apply themselves to the Precepts (as the Phrase is) from the Beginning of the Year till the Day of Atone-ment, more diligently than at any other Time, rising in the Night to pray in their Synagogues till Break of Day, &c. But tho' this be very
pious,

pious, it is not sufficiently supported : Nor has it more Foundation than the Opinion that this blowing of Trumpets was in Memory of the Deliverance of *Isaac* ; and therefore they used Ram's Horns, because a Ram was sacrificed instead of him. But why should not the blowing of Trumpets be commanded for a Preparation to other solemn Days, and in Memory of other Deliverances, as well as that of *Isaac* ? *Basil* imagin'd, that by these Soundings the People were put in mind of that Day wherein they received the Law in Mount *Sinai* with blowing of Trumpets.

Chap. 19.

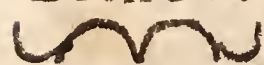
P. Fag. in
Levit. 23.

In Psal. 80.

It seems more probable, that since all Nations made great Shouting, Rejoicing, and Feasting in the Beginning of the Year, at the first New-Moon, in hopes that the rest of the Year by this means would prove more prosperous, God was pleased to ordain this Festival among his People, in Honour of himself, upon the Day of the first New-Moon (which was to be continued every first Day of the Month) that he might preserve them from the Worship of the Moon, and make them sensible that he alone gave them good Years, and renewed his Mercies daily, from Month to Month, upon them. Others imagine, that God marked this Month with a peculiar Honour, because it was the *seventh* ; that as every seventh Day was a Sabbath, and every seventh Year the Land rested, so every seventh Month of every Year should be a kind of Sabbatical Month, there being more Feasts or solemn Days to be observed in it than in all the Year besides : And upon that Account the People might be awaken'd by this blowing of Trumpets to observe them with the proper Ceremonies.

But all this does not explain what this blowing of Trumpets was a *Memorial* of, which I take to be the Creation of the World, which was in Autumn. Upon this account it was that they antiently began their Years at this Time, as the Eastern People do at this Day. By this means they also confessed the divine Goodness in bles-

Book IV.



sing all the Year past, and bringing them to the Beginning of a new Year, which they prayed that God would make happy and propitious to them.

Numb. 19. 1,
&c.

The Sacrifices to be offer'd upon this Day were, first the daily Burnt-Sacrifice, then the Sacrifices appointed for the first Day of every Month, then the proper Sacrifices, over and above the rest, appointed for the first Day of the seventh Month, which consisted of a Bullock, a Ram, and seven Lambs for Burnt-Offerings, and a Goat for a Sin-Offering.

C H A P. XX.

The Feast of Tabernacles.

THE *Greek* Word used to express this Festivity properly signifies the *making of Tabernacles*; but it is translated a *Feast of Tabernacles* from the *Hebrew*. The Reason of both is, because all the time of this Feast (which began upon the fifteenth of the Month *Tisri*, and may be said to continue eight Days) the Nation of the *Jews* remained in Tabernacles and Booths. And in this Festival there was more Rejoicing than in any of the other, and more Parts and Varieties of Solemnity.

Levit. 23. 34,
&c.

The Scripture gives this Account of the End and Intention of this Feast of Tabernacles; and expressly asserts, that the Design of it was to commemorate the Goodness of God, who protected the *Israelites* in the Wilderness, and made them dwell in Booths when they came out of *Egypt*. It was instituted in Memory of the divine Providence, which overshadowed and was a Covering to them (when they had no Houses) by that glorious Cloud that went before to conduct them: For during the forty Years in the Wilderness, it overspread them like a Tabernacle, and defended them from the Injury of the Weather, and the wild

wild Beasts, and all their Enemies ; they having no Shelter in this desolate Place, but only this. And therefore this Feast was appointed to make them sensible how very happy they were in goodly Cities, and fine painted Houses (as the *Jewish* Writers speak) when they came to the good Land promised to their Fathers, who wander'd in a howling Wilderness, without a certain Dwelling-Place.

But tho' *Moses* gives but this Reason for the Custom of dwelling in Booths at this Feast, yet some learned Men have conceiv'd that the Original of this Solemnity had a great deal more in it than this. They say, that *Moses* having by Prayer and Fasting made Peace with God about the Business of the golden Calf, and obtained a new Commission to build the Tabernacle, which had been suspended because of that Sin, upon the tenth Day of the Month *Tisri* (about the three and twentieth of our *September*) he came down from the Mount, and brought Tidings of Peace and Reconciliation to the People ; for which Reason that Day was observed for the Day of Reconciliation, or Expiation, ever after. And the People hearing that they were to build a Tabernacle, in which God was to dwell among them, and that they were to remove from Mount *Sinai* till that was finished, they applied themselves to pitch their Tents, and make Booths for their Winter-Abode, and then they set about the Work of the Sanctuary. And this, they say, gave occasion to the Observation of this solemn Feast in succeeding Times. What Satisfaction this Account may give, the learned Reader is to judge.

The Law commanded that this Festival should be celebrated in the seventh Month, in Memory of their dwelling in Booths when they came out of *Egypt*. It is certain, that they left *Egypt* in the first Month of the Ecclesiastical Year, and then they began to dwell in Tabernacles at *Suc-*
coth, and from that Place were conducted ever after under the Cloud ; which being in that

*Exod. 12. 37.
& 13. 20.*



Month we call *March*, some have thought it had been most proper to have kept this Feast at that time of the Year, and not in *September*. To this the *Jews* answer, that in *March* Summer began, when it was usual for People to dwell in Booths, as more refreshing than Houses; so that if they had observ'd this Feast then, it would not have been known that they dwelt in Booths by a singular Command of God, and in Memory of a divine Benefit; but Men would have thought that the Season of the Year led them to it; therefore God appointed it in the seventh Month, which is a time of Cold and Rain, when Men commonly left their Tabernacles and betook themselves to their Houses, that it might appear that they did not go out of their Houses into Booths for their own Pleasure, or from common Custom, but by the divine Precept, in Memory of a wonderful Mercy they had receiv'd; yet the fifteenth Day of the Month was ordained for the Beginning of this Feast; because it was upon the fifteenth of the first Month that they marched out of *Egypt* to *Succoth*.

Munster in
Levit 23.

The first Instance of Celebration observ'd upon this Festival was their dwelling in Booths, which they began to do upon the first Day of the Feast, and so continued for seven Days. Their Booths were made of Boughs of Trees, like Arbors or Bowers, in the making of which, for Height, and Breadth, and Place, and Fashion, it would be endless to trace their Curiosity and Traditions; only it may be observ'd, that they were made in the open Air, not within Doors, or under the Shelter of a Tree; they were not to be cover'd with Clothes, nor made too close by the Thickness of the Boughs; but so loose that the Sun and the Stars might be seen, and the Rain descend through them. In these they were to eat, and drink, and sleep, during the Continuance of this Festival. But sick Persons, who could not bear the Smell of the Earth, might stay at home; and the Rabbins also freed Women and little Children

dren from this Obligation. If the Rain likewise proved so great that they could not live dry, and the Cold so intense that it endanger'd their Healths, they might all return to their Houses.

In the Time of *Nehemiah* they made their Booths, *Nehem. 8. 15.* some upon the Roof of their Houses (which were flat) some in their Court-yards, and some in the Streets.

The Trees from whence they gather'd the Boughs, the *Jews* fancy, were Fruit-bearing Trees, with their Fruit as well as Leaves on them; and the particular kinds mention'd in the Law are called *Palm-trees*, *Thick-trees*, and *Willows of the Brook*. The first was a Tree with spacious Leaves, the most proper to defend them from the Inclemency of the Weather, with which *Judæa* abounded, and was so noted for them, that in the ancient Coins the Country was represented by a Palm-tree; the thick Trees the *Jews* take for Myrtles, which have very thick Leaves and Boughs close one to another, though the Leaves be small; and the Willows of the Brook, it is thought, served to twine about the rest and bind them together.

Maimonides, the Oracle of the *Jews*, conceives that the Boughs of the Citron-tree are likewise to be used upon this Occasion. And the *Jews* are so possess'd with this Opinion, that at this Day they fancy the Feast cannot be celebrated without such Branches; and for this purpose such as live in *Germany*, and other Countries, send into *Spain*, and endeavour to get one every Year with the Citrons upon it. When the Feast is over, they offer the Citrons as a great Present to their Friends.

But the Command in the Law concerning the Boughs and Branches of these Trees being express'd in a general way, *Ye shall take unto you upon the first Day Boughs of goodly Trees*, there arose a Dispute between the *Pharisees* and the *Sadducees* for what End these Boughs and Branches were appointed: The *Sadducees* held that they were for making of the Booths; but the *Pharisees* determin'd (and they carried it) that these were Branches and Fruit of

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 Trees that they were to carry in their Hands at this Festival, and that they might make their Booths of any other Trees as they pleased themselves.

Upon the first Day of the Feast therefore they prepared Branches of Palm, Willow, and Myrtle, and tied them together with gold or silver Twist, or with other Strings or Twigs; and these they carried in their Hands every Day of the Feast; let them go whither they would, to the Temple, to the Synagogue, to visit the Sick, or to any other Place, these they were obliged to carry always with them. The Willow Branches they procured a little below *Jerusalem* upon the Banks of *Kidron*, and every one got two, one to tie up with his Palm and Myrtle Branches, which he carried in his Hand, and one for the Altar; for once every Day they came into the Court and went about the Altar, and set their Boughs bending towards it; and cry'd *Hosanna*, or *save now, O Lord; O Lord, send now Prosperity*. The Trumpets sounded in the mean time, and upon the seventh Day they go about the Altar seven times; and this was called the great *Hosanna*; and every Day when they went away they said, *Beauty be to thee, O Altar! Beauty be to thee, O Altar!* The Feast of Tabernacles is called by the Rabbins by the Name of *Hosannab*; and upon the last Day of the Feast they repeat it often, as may be seen in their Book of Rituals, saying, *For thy sake, O our Creator, Hosanna; For thy sake, O our Redeemer, Hosanna; For thy sake, O our Seeker, Hosanna*; as if they address'd themselves to the blessed Trinity to save them and send Help to them.

Psal. 118. 25.

It was a Custom at first to bring their Branches upon the first Day of the Feast into the Temple, and there leave them till the next Morning sticking about the Cloister that surrounded the Mountain of the House, and the next Morning to come and take them in their Hands again. But this Practice occasion'd Quarrels and Disputes among them, about determining every Man's own;

own; so that the *Sanhedrim* thought fit to order that every one should take his Branch with him home, and bring it from thence the next Day.

Because the Law obliges them to take the *Fruit of goodly Trees* at this Festival, the *Jews* universally understand it of the Fruit of a Citron-tree; and this Construction is so generally receiv'd, that as they carried Branches in one Hand at the Feast of Tabernacles, so they carried a Pome-Citron in the other. And thus furnish'd they went to the Temple to attend the killing of the Daily Sacrifice, and staid there till it was offer'd. And now follow'd that strange Rite of *drawing and pouring out of Water*, which was a Ceremony that gave them the greatest Joy and Delight of any that belong'd to this Festival; insomuch that the *Talmudists* have this noted Saying: *He that never saw the rejoicing of drawing Water never saw rejoicing in all his Life.* The manner was thus: When the Parts of the Sacrifice were laid upon the Altar, one of the Priests with a golden Tankard went to the Fountain of *Siloam*, and there filled it with Water. He returned back into the Court through the Water-gate, and when he came there the Trumpets sounded. He goes up to the Rise of the Altar, where stood two Basons, one with Wine in it, and into the other he put the Water; and he pours either the Wine into the Water, or the Water into the Wine, and poured them out by way of Libation.

This Custom is suppos'd to be referr'd to by our Saviour, when he cried upon the last and great Day of the Feast: *If any Man thirst, let him come into me, and drink; out of his Belly shall flow Rivers of living Water.* It is difficult to find a tolerable Reason for this Practice at the Feast of Tabernacles, especially since the *Jewish* Writers afford no Satisfaction concerning it. Perhaps it might be done in Memory of that Water which follow'd the *Israelites* all the time they were in the Wilderness, without which they had perish'd;

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Deut. 8. 7, 8.

and thus they thought fit to express their Gratitude to God, who brought them into a Land of Brooks of Water, of Fountains and Depths, that spring out of Valleys and Hills.

At the time of this Libation the Musick play'd, and the *Hallel* was sung. When they came to the Beginning of the hundred and eighteenth Psalm, *O give Thanks unto the Lord*, all the Company shook their Branches; and so they did when they came to these Words, *Hosanna*, or *save now, Lord, I beseech thee*; and again at the saying of that Clause, *O Lord, I beseech thee send now Prosperity*; and so likewise at the saying of the last Verse of that Psalm, which was the Conclusion of the *Hallel*, *O give Thanks unto the Lord*.

After the Service of the Daily Sacrifice were offer'd the Additional Sacrifices, which, with the Daily Sacrifices of the Time, amounted to two hundred and fifteen, the Number of Years that the *Israelites* continued in *Egypt*. There was a remarkable Canon observ'd in the offering of these Sacrifices, that a Bullock less was offer'd every Day than had been offer'd the Day before; and yet the same Number of Rams, Lambs, and Goats, were used every Day; for upon the first Day of the Feast were offer'd thirteen Bullocks, upon the second Day (when all the Males were to appear in the Court) twelve, upon the third Day eleven, and so downward; and yet upon every Day were sacrificed two Rams, fourteen Lambs, and one Goat, without any Alteration. The Reason of this Diminution in the Number of Bullocks the *Jews* deliver to be this: The whole Number of Bullocks to be offer'd at this Solemnity was seventy, according to the Languages of the *seventy Nations*, or the whole World, (for whom they say these Sacrifices were perform'd) signifying thereby that there should be a gradual Diminution of those Nations till all things were brought under the Government of the *Messiah*, who was the Expectation and Hope of the *Gentiles*. Others imagine that the seventy Bullocks were offer'd for the

seventy

Numb. 29.

Hospinian de
Origin. hu.
Festi.

seventy Nations, to make Atonement for them; for in the Feast of Tabernacles they say that *Judgment was made as to the Waters*; that is, God determined what Rain should be for the Year following. At this Festival the four and twenty Courses of the Priests attended; and it was so manag'd, that every Course should have a Share in offering one Beast or other every Day till the Solemnity ended.

At the offering of the additional Sacrifices there were peculiar Psalms sung by the *Levites*; upon the first Day the hundred and fifth; upon the second, the twenty-ninth; upon the third, the fiftieth, beginning at the sixteenth Verse; upon the fourth, the ninety-fourth, beginning at the sixteenth Verse; upon the fifth, the ninety-fourth, beginning at the eighth Verse; upon the sixth Day the eighty-first Psalm, beginning at the sixth Verse; upon the seventh, the eighty-second Psalm, beginning at Verse the fifth.

When these Sacrifices were finish'd, the People went home to Dinner, (after they had sung their *Hosanna* about the Altar, with their Palms in their Hands) unless any of them had Vow or Freewill-Offerings to make, and then they staid. After Dinner they usually spent some time in the Divinity Schools, or in the Study of the Law, till the time of the Evening Sacrifice.

About Night they began their Rejoicing for the *pouring out of Water*. For this purpose they went into the Court of the Women, and there the Women placed themselves upon Balconies round about the Court, and the Men stood upon the Ground. There were four golden Candlesticks fixed to the Walls of a great Bigness; over these were golden Cups; and near them were four Ladders rais'd, by which four of the younger Priests went up, having Bottles in their Hands that contained a hundred and twenty Logs of Oil, which they emptied into every Cup. With this Oil, and Yarn ravell'd of the old Garments of the Priests, they furnish'd the Candlesticks, and set them a burning.

And

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And now the *Levites* with their Harps, Psalteries, Cymbals, and other Instruments, began to play ; and whoever of them, or of the Priests, that were musical, either with Instrument or Voice, joined his Musick. In the mean time the Seniors and Grandees of the People, the Members of the *Sanhedrim*, Rulers of the Synagogues, Doctors of the Schools, and all who were distinguish'd by their Piety and the Dignity of their Office, fell a dancing, leaping, and capering, singing Songs and Doxologies with lighted Torches in their Hands ; and this wild sort of Devotion held for the most part of the Night. At last, when the Night was far advanc'd, two Priests standing in the Gate of *Nicanor* blow their Trumpets, and so coming downwards through the Court of the Women they continue sounding till they came to the East Gate of the Court ; then they turn their Faces from the East to the West, and say ; *Our Fathers who were in this Place turned their Backs upon the Temple of the Lord, and their Faces towards the East, where the Sun rises ; but as for us, we turn our Faces towards God, and worship him.* Thus they conclude the Jollity of the time ; being sleepy and tir'd some return to their Houses, and others stay in the Court all Night. In this manner was the Celebration of the *Feast of Tabernacles* every Day ; only there was this Difference among the Days, that upon the Night before the Sabbath that fell within the Feast, and upon the last Night of the seven Days, they did not dance ; but upon the seventh Day they went about the Altar seven times with their Branches, in Memory of the Overthrow of *Jericho* ; for which reason, or because Palm-Branches were the chief in the Bundle, it was called *Dies Palmarum, the Feast of Palms.*

1 Kings 12. 32.

It may be observ'd, that whereas God commanded the Observation of this Feast upon the fifteenth of the seventh Month, *Jeroboam*, in order to corrupt the establish'd Worship, appointed a Feast upon the fifteenth Day in the eighth Month,

Month, which without doubt was this Feast of *Chap. 20.*
Tabernacles; and possibly, say the *Jewish* Writers, he might give this Reason for his impious Presumption: That this Feast being instituted after the gathering of their Fruits, which were sooner ripe about *Jerusalem* than in the Northern Parts of the Country, he pretended the eighth Month would be a better time for it than the seventh. But his chief Design by this Change was certainly to make a Schism in the Church, and to alienate the People from the Rites observed at *Jerusalem*.

Notwithstanding the Feast of *Tabernacles* was commanded to be annually celebrated, yet, which is very surprising, it was never observ'd, at least in the principal Circumstance of dwelling in Booths, from the Time of *Joshua*, till after their Return from *Babylon* in the Days of *Nehemiah*, which was at least the Space of a thousand Years, and the most flourishing time of their Commonwealth. Who (says Mr. Mede upon this Occasion) P. 268. would have thought but some *David*, *Solomon*, *Hezekiah*, *Josiah*, or good *Jehoiada*, would in so long a time as a thousand Years have reform'd so great a Neglect of God's Commandment? But hear what the Holy Ghost says: *Since the Days of Nehem. 8. 17. Joshua, the Son of Nun, unto that Day, had not the Children of Israel done so.*

C H A P. XXI.

The Feast of In-Gathering.

Exod. 34. 22.

TH E R E was something more design'd in the Institution of the Feast of Tabernacles than merely the Remembrance of their Circumstances in the Wilderness, which was to express their Gratitude to God for their desir'd Harvest, which they had now gather'd; for at this time all their Corn was thresh'd, and their Vintage done, and other Fruits got in; and now they offer'd their First-Fruits and Tithes of Wine and Oil, which was the Oblation of that Season, besides the Remainders of their Tithes of the Floor or threshed Corn. For this reason, besides the seven Days which were in Commemoration of their dwelling in Tents, there was an eighth added, as an Acknowledgment of the divine Mercy for bestowing upon them the Fruits of the Earth. This Day was a distinct Solemnity; yet because it immediately follow'd the Feast of Tabernacles, it has been always reckon'd as the *last Day* of that Feast.

More Nevoch.
p. 3. c. 43.

That this eighth Day was a separate Festival is evident from hence, that after the end of the seven preceding Days they return'd to their Houses; for it is expressly said, *ye shall dwell in Booths seven Days*; which being over, a great Solemnity continued to another Purpose, and was observed after another manner, not in Booths, but in their Houses. We go (says *Maimonides*) from the Feast of Tabernacles to another Solemnity upon the eighth Day; it tends to make our Joys perfect, which could not be done in Tabernacles, but in large and spacious Houses and Palaces. This Day therefore was kept with still greater Festivity; no servile Work was to be done upon it, and Praises were sung to God at the Temple with Trumpets and Instruments of Musick.

sick. Upon this Day they read the last Section of the Law, and likewise began the first, lest they should seem more joyful in ending their Sections than willing to begin them. And in the divine Service it is said that the three Psalms were used which have the Title of *Al-bagittith*; for *Gath* signifies a *Wine-press*; and therefore they think that these Psalms were sung in the time of the Vintage. Certain it is that the two last of them were sung at some great Solemnity, wherein they celebrated God's wonderful Providence over them; and that they used to sing and shout at their Vintage is evident in Scripture beyond Contradiction. Chap. 21.
Psal. 8. 81, 85.
Judg. 9. 27.

Now this being a time of so great Rejoicing led *Plutarch* into a Fancy that the *Jews* celebrated two Feasts to the Honour of *Bacchus*; for he writes in his *Symposiacks*, that in the midst of Vintage the *Jews* spread Tables furnished with all manner of Fruit, and lived in Tabernacles, made especially of Palms and Ivy wreathed together; and calls the Day which goes before the Feast the *Day of Tabernacles*. He goes on in Derision of the *Jews*, and compares this Festival with the drunken Solemnity in Honour of *Bacchus*, in which his Votaries run up and down with Javelins in their Hands wrap'd about with Ivy, called *Thyrsi*; and in this respect he calls this Feast a bearing of the *Thyrsi*. Lib. 4. Probl. 3.
Θυρσισμός. A few Days after, says he, they keep another Festivity, which openly shews it was dedicated to *Bacchus*; for they carried Boughs of Palms in their Hands, with which they went into the Temple, the *Levites* (so called, as he fancies, from *Εὐιθ*, a Name of *Bacchus*) going before with Instruments of Musick. All which may well incline us to think that the *Gentiles* corrupted this holy Festival (as they did other sacred Institutions) and turned it into the most profane *Bacchanalia*, and the most abominable Revelings.

The *Jewish* Writers in many Places speak of this Day as a Feast by itself, and for very good Reasons;

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1 Kings 8. 66.

Reasons ; for now they left their Booths, and no longer carried their Branches or Citrons, but eat them, which they were not allowed to do before. There was no Sacrifice of six Bullocks, which ought to have been if this Day had been join'd to the preceding Feast, but of one only. Upon this Day was a peculiar Song and Benediction used, called the *Royal Blessing*, alluding to what is said, *Upon the eighth Day Solomon sent the People away, and they blessed the King* : But they observed the same Solemnities about the *pouring out of Water* as they did upon the Days before.

Benibdar rabba,
sect. 21.

This last Day of the Feast grew into such Esteem in that Nation ; because upon the other seven Days they thought that Supplications and Sacrifices were offer'd not so much for themselves as for the Nations of the World ; but the Solemnities of the eighth Day were wholly in the behalf of themselves ; for thus they speak upon this Subject : “ The eighth Day shall be holy. “ Thou seest, O God, that *Israel* in the Feast of “ Tabernacles offers before thee seventy Bullocks “ for the seventy Nations, for which they ought “ to love us ; but for our Love they are our Ad- “ versaries. The holy blessed God therefore “ saith to *Israel*, Offer for your selves on the “ eighth Day.

Levit. 19. 10.

When the Law of *Moses* mentions this Festival of the eighth Day, there is a Precept annexed, which obliges them not to gather their Grapes and Fruits clean. When they had cut off the great Bunches, they were not to examine the Vine over again for the scatter'd Grapes or small Clusters ; and if a Bunch or two fell to the Ground as they gather'd them, they were not to take them up. They were bound, say the *Jews*, to leave the Corners of the Vineyard uncut, as as well as the Corners of the Field. And these Precepts obliged such Strangers as sojourned among them, who, before they were admitted to embrace the *Jewish* Religion, were examin'd whether they understood that they must observe
such

such and such Precepts, particularly these here mentioned, which were propounded to them plainly and distinctly ; and after they had promised to keep them, they were admitted to be circumcised. The Breach of these Laws was punished by scourging.

C H A P. XXII.

The Sabbatical Year.

AS every seventh Day was a Sabbath Day, so every seventh Year was a Festival, and a *Sabbatical Year* : And as the Sabbath Day signified that *they* themselves were the Lord's, and therefore they abstain'd from their own Work to do his ; so the Sabbatical Year implied that both *they* and *their Lands* belong'd to God, and were at his Disposal. The Observation of this Festival consisted chiefly in two Things ; the first, in the not tilling or manuring their Ground, whence it was called *the Sabbath of the Land* ; Levit. 25. 6. the second, in the Creditors discharging their Deut. 15. 2. Debtors, and releasing their Debts, whence it obtained the Name of *the Lord's Release*.

By this Law every seventh Year became sacred, and no Man could challenge any Right or Propriety in it. But it seems difficult to determine when this Year was to begin, whether in the Month of *Tisri*, which answers in some sort to our *September*, and was the antient Beginning of the Year ; or in *Nisan*, answering to our *March*, which was made a new Beginning of it by an express Law ; the former still continuing the Beginning of the Year for civil Things, as this for sacred. Now there is great Reason to think that this Sabbatical Year was to commence from *September*, when all their Harvest was over, which began in *March*. Then they were not to sow, as they were used to do in *October* and the following Months, but to stay till this Return of the Season

Book IV. son the next Year ; for if this Year had been to begin in *March*, they could not have reaped the Harvest of the sixth Year.

Levit. 25. 4.

The Rest of this Sabbatical Year consisted (as the Law speaks) in not *sowing* their Fields, nor *pruning* their Vineyards ; which Prohibition includes all other Things that were usually done about their Fields or Trees. And tho' a Vineyard be only mention'd, yet it is certain that Olive Yards are comprehended ; and these are mention'd only as Examples of all other Fruit-Trees, which were to be left in common as these were. *Maimonides* is very curious in what he observes upon this Subject : For inquiring why *Moses* mentions only these two Things, *sowing* and *pruning*, his Resolution is, that for these two, if Men offended concerning them in this Year, they were punished by scourging not exceeding thirty nine Stripes ; but if they were guilty of any other sort of Labours relating to the Culture of the Fields, or of Trees (as if a Man digged or ploughed his Ground, if he planted Trees, or grafted) he was punished for his Contumacy and Rebellion by Stripes without number or measure. He adds further, that it was not lawful in the seventh Year to plant any Tree, tho' it was not a Fruit-Tree, nor to cut off the dead Branches, nor to make a Smoke under them to kill the Worms, nor to anoint young Plants to preserve them from the biting of Birds ; if they did, they were liable to scourging without number. So very nice he is, as to say it was unlawful to sell to any Man any Instrument of Husbandry in this Year, as a Plough, a Yoke, or a Sieve ; yet he allows, that when they are under the Oppression of the *Gentiles*, and bound to find Provision for their Armies, they might sow so much as would conveniently support them.

If any Corn sprung up from the Seed scatter'd the last Harvest, or from the old Root, which sprouted out again, they were obliged not to reap it, that is, say the *Jews*, not to gather it
into

into Cocks, or to tread out the Grain with Oxen (if any did, they were scourged with thirty nine Stripes); but they were allowed to cut down a little in common with other Persons, to shake it out, and to eat it. The same Rule they were to observe in managing their Vineyards and Fruit-Trees: So that the Prohibition in the Law is not to be understood absolutely, but only that they should not look upon any Thing that grew this Year as peculiarly their's, because it grew in their Ground, but all was to be in common. The Owner therefore and his Family were not forbidden to take their Share, but might gather for their daily Use as well as others, only not to lay up any Thing separate for themselves.

The Increase of this Sabbatical Year was allow'd to be in common to the Beasts; but it seems probable that wild Beasts might be driven out of their Fields and Vineyards in this Year as well as others, because they made such Waste as would have very much damaged the Owner for the future. As for tame Creatures, the Jews were so superstitiously careful they should have an equal Share with themselves, that when there was no Fruit any longer for the Beasts in the Field, they ceased to eat what they had gather'd for their own Use, and if they had any Thing of it left, threw it out of their Houses. If a *Gentile* hired Land in the Country, he was not obliged to this Sabbatical Rest. There is nothing said of Gardens in this Law; and therefore it seems that every one kept them up for his own private Service, and was not bound to lay them in common.

“ This Consecration, says Mr. Mede, being as
 “ much as the foregoing of the *seventh Part* of every
 “ Man's Profits, the covetous *Jews* for many Years
 “ neglected the Observation thereof; for which
 “ Sin the Lord, as himself professeth, caused them
 “ to be carried captive, and the Land to be waste
 “ *seventy* Years without Inhabitant, till it had
 “ fulfilled the Years of *Sabbath* which they ob-
 “ served not. For their *Idolatry* he gave them

Book IV. “ into the Hands of the *Gentiles* their Enemies ;
 “ for their *Sabbatical Sacrilege* he added this unto
 “ it, that they should, beside their Bondage, be
 “ carried Captives into a strange Country, and
 “ their Land lie desolate *seventy Years*.”

Deut. 15. 1.

Another Privilege of the Sabbatical Year was a publick Discharge of Debts, by which the insolvent Debtor was released from all Obligation to his Creditors, and deliver'd from all Apprehension of Imprisonment: And this Provision was made, lest the poor *Hebrew* should be tempted to fly to the *Gentiles*, and forsake his Religion ; or forced to go a begging, and seek for Relief in strange Countries. It was an entire and full Discharge, not of Debts contracted by Sale of Lands or Goods to such as were able to pay, but of Money lent to a Neighbour, or Friend, merely to relieve his Poverty, not to carry on Trade, or to make a Purchase ; for nothing would have been more absurd than to have extinguished the Claim of such Debts, by which the Borrower was sure to be enriched. None but *Israelites*, or Profelytes of *Righteousness*, were entitled to this Benefit of Release ; for they had Liberty to make a Foreigner, and a Profelyte of the Gate, to pay their Debts.

Deut. 31. 10.

At the End of every Sabbatical Year, upon the Feast of Tabernacles, the supreme Governour of the Nation was obliged to read the Law of *Moses* publickly before all the People ; for when the Minds of Men were freed from Cares by the Release of their Debts, it was supposed that the hearing of it would make the greater Impression upon them.

Deut. 15. 12.

Mr. *Mede* is of opinion, that in every seventh Year all *Hebrew* Servants were to obtain their Liberty ; but this (under Correction) seems to be a Mistake : For tho' it be said, that if a Servant serve six Years, *in the seventh Year thou shalt let him go free* ; yet it is not meant of the Year of Release, as if he were then to have his Freedom, tho' he had served but one Year, or perhaps no more than

than half a Year before that came, but of the seventh Year from the Time of his Sale, or the Beginning of his Servitude ; for he was to serve six complete Years, unless the Jubilee happen'd to intervene, when every one, what Time soever he had served, was absolutely to be set free. Chap. 22.

The Reason of the Institution of this Festival was principally to instruct the People in the Duty of depending upon divine Providence ; and this Solemnity, as some conjecture, was a Shadow of that everlasting Sabbath expected in the Heavens. And this is supposed to be the Foundation of the Opinion of a learned Rabbi, who asserts that the World should continue for six thousand Years, but the seventh thousand should be the great *Sabbatical* Year ; the six thousand answering to the six working Days of the Week, and the seventh to the Sabbath. His Words are, Six thousand Years the World shall be, and again it shall be destroy'd : Two thousand shall be void, two thousand under the Law, and two thousand under the *Messias*. The Substance of this Prediction is certainly to be rejected as too curious ; yet since it was deliver'd by a Jew, it may serve to prove against them, that the *Messias* is already come, and that the Law of *Moses* ceased at his coming. Hospini. de origine hujus Festi.

I shall conclude this Chapter with what *Cunæus* observes upon this Subject. Such, says he, were the Laws given to the *Hebrews*, all whose Wealth lay in the Fields, according to the Increase of which they were either in Want or in Abundance. Hence it was, that when foreign Kings imposed Tribute upon them, every seventh Year brought them into so great Difficulties, that they were hardly able to raise the Sum ; for the Law would not permit them to till the Ground that Year, and to gather in the Fruits of it, which yielded all their Money. *Alexander* of *Macedonia*, having learnt at *Jerusalem* out of *Daniel's* Book that a *Grecian* should overthrow the *Persian* Empire, rejoic'd at this Prophecy, and De Repub. Hebræorum. lib. 2. c. 4.

Book IV. commanded the *Jews* to ask some royal Favour of him. They answer'd, no greater Benefit could be done them than the Remission of the *seventh* Year's Tribute. It was granted. The *Samaritans*, when they said much for themselves to obtain the same Indulgence, were absolutely denied.

C H A P. XXIII.

The Jubilee.

Lev. 25. 8, &c.

THE last Festival prescrib'd by the Law of *Moses* was the *Jubilee*, appointed to be celebrated after seven *Sabbaths of Years*, which computed together make forty-nine. They began their first Account from the fourteenth Year after their Entrance into *Canaan*; for they were seven Years in conquering the Land, and seven more were employ'd in the Division of it: So that the first *Sabbatical Year* was in the one and twentieth, and the first *Jubilee* in the sixty-fourth Year after they came into the Land of Promise. They number'd seventeen *Jubilees* from that Time to their Captivity in *Babylon*, which fell out in the End of a *Sabbatical Year*, and the thirty-sixth of the *Jubilee*. And here it may be observ'd, that as the *Grecians* reckon'd their Times by the Number of *Olympiads*, the *Romans* by their *Lustra*, the *Christians* by their *Indictions*; so the *Jews* computed by their *Jubilees*.

The Law expressly enjoins that the *Jubilee* shall be the fiftieth Year; but it is disputed whether this Festival was the Year following the forty-ninth, or the forty-ninth Year was the *Jubilee*, which, reckoning the foregoing *Jubilee* for one, was the fiftieth Year. Many learned Men are of this last Opinion, particularly *Cunæus*, whose Words are these: The *Agrarian Law* made by *Moses*, concerning the Restitution of Possessions, was observ'd with great Religion till the Desolation of the former Sanctuary by the *Assyrians*.

Lib. 1. cap. 6.

After

After that *Palestine* lay forsaken and untill'd for the Space of seventy Years, as the Prophets foretold. But when at length that fatal Time had expir'd, the *Jews* indeed return'd to their ancient Habitations, and the Temple was built anew; but never was the *Agrarian* Law reviv'd, nor the *Jubilee* Solemnities celebrated any more. No more now did every fiftieth Year give Liberty to Servants, nor restore unto the former Lords their lost and sold Possessions. Whether justly the fiftieth Year or the forty-ninth was the Year of Jubilee is made a Question. We join with those incomparable Men of our Time that hold the forty-ninth; nor can we assent to *Maimonides* in this, though for the most we religiously embrace his Judgment; for this Author has recompenc'd us for his few and little Errors with many great Virtues and very choice Observations every where. It is observ'd by this Writer, that as to the Intermision of Agriculture, there is the same Reason for the Jubilee, and every seventh Year (for the Land was to rest in the Year of Jubilee.) But now if the fiftieth Year exactly were the Jubilee, two Sabbatical Years (for the forty-ninth is Sabbatical) would without Intermision have been celebrated together: A singular, strange and unusual thing! for whereas Providence had so ordain'd that every sixth Year in *Palestine*, by its exceeding Fruitfulness, should prevent the Famine of the seventh, being the Year of Rest to the Fields, there must now be a more miraculous Fruitfulness if two Years of Rest should come together, in neither of which it was lawful to plough or sow. Therefore the divine Bounty expressed in this manner, *I will send my Blessing upon you in the sixth Year, and it shall bring forth the Fruits of three Years*, must be enlarg'd to serve for four Years, the forty-ninth and fiftieth being for divers Reasons both Sabbatical. No such Fruitfulness was ever granted to any other Land or Nation; and since none of the Prophets have given Testimony to so great a Miracle, nor any

Book IV. Histories have made any Record of it, we must not by too easy a Credulity give into it.

Schemitta ve jo-
hel, cap. 10.

In answer to this Argument the Defenders of the contrary Opinion observe, that if the forty-ninth (which is Sabbatical) were the Year of Jubilee, it would likewise be a Year of Remission of Debts, which the Jews absolutely deny. In this, says *Maimonides*, the Sabbatical Year excels the Jubilee, that it remits Debts, which the Jubilee does not. But the Jubilee in this excels the Sabbatical Year, that it sets Servants free, and restores Possessions, which the other does not. And the Jubilee likewise restores Possessions in the very Beginning of the Year; but the Sabbatical Year does not release Debts till it be ended.

So many are the Opinions concerning the Reason why this Year is called Jubilee, or in the Hebrew, *Jobel*, that it is difficult to know which to follow: *Josephus* says it signifies *Liberty*; *Aquila*, and the *Seventy*, translate it *Remission*, having a Regard to the thing, rather than to the Import of the Word *Jobel*, which never signifies any thing of that nature: *Kimchi* tells us, that *Rabbi Akiba*, when he was in *Arabia*, heard them call a Ram by this Name of *Jobel*; and thence some conceive that this Year was so called, because it was proclaimed with Trumpets of Rams Horns. But what if there were no such Trumpets, as learned Men have imagin'd, those Horns not being hollow? The most probable Conjecture is, that the Year was called *Jobel* from the peculiar Sound which was made with the Trumpet when this Year was proclaimed; for the Trumpet blowing for several Purposes, to convene their Assemblies, to give notice of the moving of their Camps, to excite the Soldiers to fight, and to proclaim this Year, there was a distinct Sound for all these Ends, that People might not be confounded, but have a certain notice what the Trumpet sounded for. And this Sound was particularly called *Jobel*; and when the Word is used absolutely and by itself, it signifies this Year of Jubilee, which

was

was called *Jobel*, from the Sound made by the Trumpet; as the Feast of unleavened Bread was called *Pesach*, from the Angel's *passing over* the Israelites when he slew the *Egyptians*. Chap. 23.

There were two Uses to which this Year of Jubilee was peculiarly dedicated, the *Manumission* of Servants, and the *Restitution* of Men to their ancient Possessions. To give proper notice of these Privileges, the *Sanhedrim* were obliged, upon the tenth Day of the seventh Month, the great Day of *Expiation*, to proclaim Liberty by the Sound of Trumpets; and this was to be done in all the publick Highways, that these Immunities might be known through the whole Nation. And now all Servants that were *Israelites*, who were sold into Servitude by themselves, by their Fathers, or by the Court of Judgment, obtained their Freedom, and return'd again to their own Family. Servants were not absolutely freed till the tenth Day of the Month *Tisri*; but for the nine Days before they did but little Work; for they spent their Time in Feasts and Diversions, and wore Garlands upon their Heads, in prospect of their approaching Liberty.

But the most remarkable Privilege of this Year was a *free Return* of Houses and Possessions to the rightful Owners, which Poverty had oblig'd them to sell. Upon this account they preserv'd a distinct Knowledge of their several Tribes and Families to which they belong'd, for which End their Genealogies were of necessity to be carefully kept, that they might be able to prove their Right to the Inheritance of their Ancestors. By this means the Estates of the *Israelites* were so fixed, that no Family could ruin itself, or grow too rich; for this Law provided against such Changes, revoking once in fifty Years all Alienations, and setting every one in the same Condition wherein they were at first. All Estates were now to return to their first Owners, or their Heirs, though they had changed Possessors a hundred times by being so often sold. And the same Law held in

Book IV. Donations as well as in Sales, as *Maimonides* observes. Yet this is to be understood only of absolute Alienations without any mention of time; for if any Man sold without Fraud an Estate to his Neighbour for *sixty* Years, it was not to return to him or his Heirs in the Year of Jubilee, which came before the Expiration of that Term; for in the Jubilee, says he, nothing returns but that which was sold for ever. This *Agrarian* Law was so famous, that the Heathens themselves took notice of it; insomuch that *Diodorus Siculus* says, that it was not lawful for the Jews to sell their own Inheritances, meaning, as Mr. *Selden* expounds it, to sell them absolutely so as to alienate them for ever from their Families.

Lib. 11. de Suc-
cess. ad Leges
Hebr. cap. 14.

Moses, in expressing the Method of Sale, took care that the Rich should not oppress the Poor, by giving less for Land than it was worth, nor the Poor require more for it than its just Value till the Year of Jubilee. The *Hebrew* Doctors have form'd a general Rule in this Matter; that if a Man bought any thing for a sixth Part less than its Worth, or sold it for a sixth Part more than its Worth, he was obliged to restore the sixth Part; but he was not bound to make Restitution if it fell short of a sixth Part wherein he had wrong'd his Neighbour. But if the Difference was more than a sixth Part, the Buyer might rescind his Contract, if the Bargain was not quite finish'd, and require his Money again. And the Seller, if the Damage was on his Side, might at any time require the thing to be return'd to him at the Price for which he sold it.

The Practice, as commanded by the Law, was to consider how many Years were gone since the last Jubilee, and then to purchase the Profits of the remaining Years till the next. The Seller was to observe that in every sixth Year there was no Fruit, and therefore for those he was to demand nothing. The Price was to rise or fall according as there were more or few Years before the next Jubilee: For example, says *Maimonides*, if there

there be ten Years to the Jubilee, and a Man buy another's Field for an hundred Pence, after which the Buyer having enjoy'd it three Years, the Seller has a Mind to redeem it, he must then give to him that bought it of him seventy Pence : So likewise if the Buyer has enjoy'd it six Years, the Seller must give him forty Pence. No Man was allowed to sell his House or his Field till the Time of Jubilee, unless Poverty compell'd him to it ; for it was not lawful to sell it to lay up the Price of it in his Coffer, or exercise Merchandize, or buy Goods, Servants, or Cattle ; but only to procure necessary Provision with it : But if a Man transgress'd, and employ'd the Money otherwise, the Sale notwithstanding was held to be good.

If a Man, whose Poverty forc'd him to sell his Land, grew afterwards so rich that he was able to redeem it before the Year of Jubilee, the Law provided that he should be allow'd to do it, and the Buyer could not refuse it. But then this was to be done honestly and truly ; he was not to borrow Money to redeem it, nor to sell other Land to redeem that which he had sold before, which they look'd upon as a Fraud to the Buyer. Therefore he had this Right only in case he was grown rich since the Sale ; otherwise he was to stay till the Year of Jubilee, when it return'd to him for nothing. There was a further Enlargement of this Liberty, that if any of his near Relations would redeem the Land he had sold (tho' he was not able to do it himself) it should be allowed. *Hebrew* Servants sold to Strangers, or into the Family of Profelytes, had this Privilege of Redemption : They might buy out their Freedom themselves, if they were able ; or any of their Family, if they pleased, might redeem them, and the Master could not detain them. The Rule was, to compute how long a Servant had served, and how long he had still to serve, and what Price was paid for him ; and then according to the Number of Years gone and to come he was to make his Demands. If he had served but few
Years,

Book IV. Years, and there were many to come before the Jubilee, then less was to be deducted from what his Master gave for him, and the Price of his Redemption was higher: But if there remained but few Years, less was to be given for his Redemption; because he had been a long time in his Master's Service. By this it appears that these kind of Servants received no Benefit from the *seventh* Year of Release, as *Hebrew* Servants who served *Hebrew* Masters did.

The Form of redeeming Land was thus: They counted how many Years were gone since the Sale, and if there remained just so many more to the Jubilee, then the Seller paid the Buyer half the Price at which he purchas'd it for its Redemption. But if the Number of Years from the Sale to the Jubilee were not equal, then he deducted proportionable to the Years he had enjoy'd it since the Purchase, and gave him as much as the Years remaining till the Jubilee were worth. And if he sold a Field at first for a hundred Pound, suppose, and he that bought it sold it to another for two hundred, he was to redeem it according to what was first given for it; because the Law says, he shall restore the Overplus to the Man to whom he sold it. So likewise if a Man sold a Field for a hundred Pounds, which in the Hands of the Buyer so improv'd that it might be sold for two hundred, the Redemption was to be according to what was first paid for it. But if he sold it for two hundred Pounds, and it was grown so much worse that it was worth but a hundred, it was to be esteem'd in the Redemption according to the present Value: And the Reason is, say the *Jews*, because the Condition of him who sold his Inheritance was always to be made better, but the Circumstances of the Purchaser to be made worse.

The Law concerning the Sale and Redemption of Houses was different: Houses within wall'd Cities, if they were not redeem'd within a Year after the Sale, were alienated for ever, and the Jubilee

Jubilee would not restore them. But the Seller, Chap. 23. if he pleased, might redeem his House the next Day after it was sold, paying the full Price that was given for it. And if he that sold it was dead, his Son might redeem it; or if he that bought it was dead, it might be redeem'd from his Son, if done within the Year. But his Kindred could not redeem it, nor might he borrow Money to redeem it, nor redeem it by Parcels; but, say the Jews, he might sell some of his Goods to redeem it. If the Jubilee fell out in the Year of Sale, it did not restore the House to the Seller, but it continued his that bought it, unless it was redeem'd within a Year from the Day it was sold. The Reason of this Law seems to be, either that Cities might be the better fill'd with Inhabitants who were invited thither when they had Hopes of a Settlement, or that *Proselytes*, who were not of the *Hebrew* Nation, and could have no Fields or Vineyards, might yet have something of their own stable and certain, and not be forc'd always to want a perpetual Possession. Houses in the Villages that were unwall'd might be redeem'd at any time, and if they were not, return'd to their first Owners at the Jubilee.

The Houses of the *Levites* that were in any of the forty-eight Cities assign'd them, if they were sold, were excepted from the preceding Law concerning Houses in wall'd Cities. These, if not redeem'd before, return'd to that Tribe at the Jubilee. If the *Levites* purchased Houses in any other Cities, they were subject to the same Law with other Men: Insomuch that a *Levite*, who was Heir to his Mother an *Israelite*, was to redeem as other *Israelites* did, and not after the manner of the *Levites*; for the *Levites* had a Right different from other Men only in the Cities of their Possessions. But if an *Israelite* was Heir to his Mother a *Levite*, he redeem'd as the *Levites* did, though he were not of that Tribe; because, say the Jews, the Right of that Redemption was tied to

Book IV.



to the Places, and not to the Persons. The *Levites* had no Power to sell their Fields that were in the Suburbs of their Cities : If any Man bought them, the Bargain was immediately void ; for those Fields were common to the whole Body of the *Levites*, who would have been undone if they had wanted Pasture for their Flocks, which were all their Substance.

The Privileges of this great Festival are fully and concisely explain'd by *Cunæus* in his learned Treatise of the *Hebrew Republick*, which, as it is a Recapitulation of what has been said upon this Subject, may properly be inserted in this Place.

Lib. 1. cap. 2.

“ *Moses*, as it became a wise Man not only to
 “ order things at present, but for Ages to come,
 “ introduc'd a certain Law, providing that the
 “ Wealth of some might not tend to the Oppres-
 “ sion of the rest, nor the People change their
 “ Course and turn their Minds from their inno-
 “ cent Labours to any new and strange Employ-
 “ ment. This was the *Agrarian Law* ; a Law,
 “ whereby all Possessors of Land were kept from
 “ transferring the full Right and Dominion of
 “ it unto any other Person, by Sale, or other
 “ Contract whatsoever ; for both they, that upon
 “ Constraint of Poverty had sold their Land, had
 “ a Right granted to redeem it at any time, and
 “ they that did not redeem it receiv'd it freely
 “ again by this Law at the solemn Feast of
 “ Jubilee. *Aristotle* recites some Edicts fram'd
 “ by most ancient Lawgivers coming very nigh
 “ to the *Mosaical*. *Oxylus* King of the *Elians* pro-
 “ hibited Lands to be mortgaged for Money,
 “ and the *Locrians* were not permitted to sell the
 “ Inheritances of their Fathers. *Maimonides* was
 “ a great Writer, and has with excellent Judg-
 “ ment collected all the *Talmudical* Doctrine, ex-
 “ cept the Trifles ; an Author above our highest
 “ Commendation, the only Man of that Nation
 “ who had the good Fortune to understand what
 “ it is to write seriously and to the purpose : We
 “ shall often make use of his Authority, and now
 “ it

Cap. 4.

“ it will help us out in the Matter we have in
 “ hand. He is much upon the Benefit of the
 “ Jubilee, consisting, says he, herein, that all
 “ Lands return'd to their ancient Lords, though
 “ they had pass'd through the Hands of a hun-
 “ dred Buyers. Neither are excepted by this
 “ most learned Writer the Lands which came to
 “ any one by Donation. These could no more
 “ than the other be retain'd from the first Pos-
 “ sessor; it is a Point of the *Talmudical* Law, and
 “ I make no question but 'tis very right. The
 “ same *Rabbin*, from the same Fountain, declares
 “ that Redemption was permitted only to such as
 “ were recover'd from their Poverty, and enabled
 “ by some Gain or Commodity that had befallen
 “ them. The Reason is plain; for to borrow
 “ Money, or to sell one piece of Land to redeem
 “ another, was to frustrate the Law that appoin-
 “ ted the Unable, and their Heirs, to wait for the
 “ Relief of the Jubilee. Yet might the Kinf-
 “ men of the Necessitous in the mean time buy
 “ off for their Money what the poor Owner,
 “ without borrowing, could not. These Jubilee
 “ Solemnities return'd every fiftieth Year, begin-
 “ ning at the seventh Month *Tisri*. No other
 “ time brought with it so much publick Joy; for
 “ besides the Re-possession of Lands that had
 “ been alienated, Liberty was proclaim'd to all
 “ Servants. Yet nothing was done before the
 “ tenth of that Month, the holy Fast of *Expiation*.
 “ The nine preceding Days were all spent in pub-
 “ lick Mirth and Feasting, like the *Roman Saturnalia*.
 “ Hear how *Maimonides* relates it: *From the Begin-*
 “ *ning of the Year to the Day of Expiation neither*
 “ *were the Servants dismiss'd, nor did they serve their*
 “ *Masters. What then? The Servants did eat and*
 “ *drink and make merry, and set a Crown upon their*
 “ *Head. After, when the Day of Expiation was come,*
 “ *the Senators of the Sanhedrim sounded with their*
 “ *Trumpets, and immediately the Servants went away*
 “ *free, and the old Lords took Re-possession of their*
 “ *Lands.*

C H A P. XXIV.

*The Feast of Lots; the Feast of Lights;
the Feast of Wood-carrying.*

TH E R E were other Festivals observ'd by the Discipline of the *Jewish* Church, than what were ordain'd by the *Mosaic* Law; for the Civil Government, when any publick Deliverance befel the Nation, thought that they had a Power (if they pleas'd to use it) to appoint solemn Feasts to be annually celebrated in Commemoration of them. But the Exercise of this Authority was at first strenuously oppos'd; for it is said that eighty-five Elders, above thirty of which were Prophets, made their Exceptions against the Feast of *Purim*, ordain'd by *Esther* and *Mordecai*, as some kind of Innovation against the Law.

Hierosol. Megillah. fol. 70.
4.

Esth. 3. 7.

This Festival was observ'd for two Days, upon the fourteenth and fifteenth of the Month *Adar*, and was called *Purim*, which signifies *Lots* in the *Persian* Language; because *Haman* cast Lots for many Days to find out one that would prove most unfortunate to the *Jewish* Nation. During the Continuance of this Feast the Book of *Esther* was solemnly read in their Synagogues from Beginning to the End; and when the Name of *Haman* was mention'd, the very Children were taught to beat upon the Benches, and stamp with as much Joy as if they had the Head of *Haman* under their Feet. They would write his Name upon a Stone, and set it up before them; and as often as it was repeated, they would batter it with Stones till it was quite defaced, crying out, *Let his Name be blotted out and accursed for ever.*

The Celebration of this Feast was the *Bacchanals* of the *Jews*, which they distinguish'd with the most extravagant Mirth and Jollity; Some put on
Fools

Fools Coats, and raked like Pickled-Herrings about the Streets, and danced in the very Synagogues while the Book of *Esther* was reading. Others disguised themselves in strange antick Dresses, Men in the Habit of Women, and Women dress'd like Men, with their Faces disfigur'd. Thus, without Shame or Modesty, they entertain'd one another with the most obscene Raillery, made horrid Mixtures, and committed all manner of Debauchery and Licentiousness: So that the fashionable Gallantry of *Masquerading* proves at last to be of *Jewish* Extraction. For the two Days of this Feast they indulg'd themselves in the utmost Luxury, especially in extravagant drinking and carousing. This they did in Memory of the Banquet of Wine that made the King merry and dispos'd him in Favour of the *Jews*; and they think themselves bound upon this Occasion to banish all Appearance of Sobriety; for it is said expressly in the *Talmud*, that a Man is obliged to be so drunk upon the Feast of *Purim*, that he is not able to distinguish between the Name of the cursed *Haman* and the blessed *Mordecai*.

Chap. 24.

Leusden. Philol.
Hebræo-mixtus
de Fest. Pur.

Buxtorf. Synag.
cap. 29.

Traet. Megillah.
fol. 7. 2.

When the Year consisted of thirteen Months this Feast was observed twice, once in the Month *Adar*, according to its first Appointment, and again in the next Month called *Ve-Adar*.

Another Feast of humane Institution was the Feast of *Lights*, or of *Dedication*. The Occasion and the Ceremonies of this Solemnity have been mentioned before. It will be sufficient in this Place to repeat, that this Festivity was appointed in Memory of the Deliverance the *Jews* received from the Tyranny of *Antiochus Epiphanes*, who had forced Idolatry upon them, and set up the Idol of *Jupiter* in the Temple. They were seized, says *Josephus*, with such infinite Pleasure in the Restoration of their sacred Rites, being after so long a time so unexpectedly possess'd of their Religion again, that they bound it by a Law to Posterity that they should celebrate the Restitution of

Book 3. p. 412.

Antiq. 1. 12.
c. 11.

Book IV. of their Worship by a Feast of eight Days Continuance.

Rosh. hash-
nah. fol. 18.

It was called the *Feast of Lights*, from the Ceremony of *Lighting Candles*, which they were so superstitiously fond of, that in what Country soever a Man was, he was obliged to observe this Ceremony. The Precept, says *Maimonides*, about the *Lights* in the Feast of *Dedication* is very commendable; and it is necessary for every one to stir up his Memory in this Matter, that he might make known the great Miracle, and contribute towards the Praises of God and the Acknowledgment of those Wonders he does among us. If a Man has not wherewithal to eat, unless of meer Alms, let him beg, or sell his Garments, to buy Oil and Lights for this Feast. If he has only one single Farthing, and should be in suspense whether he should spend it in consecrating the Day, or in setting up Lights, let him rather lay it out in Oil for the Candles than in Wine for the Consecration of the Day; for whereas they are both the Prescription of the Scribes, it were better to give the Lights of the *Encœnia* the Preference; because by this means you keep up the Remembrance of the Miracle. Now this Miracle was the Multiplication of the Oil, and has been explained in another Part of these *Antiquities*.

De Bell. lib. 2.
cap. 31.

Josephus speaks of a Feast observ'd with great Solemnity by the Jews, call'd the *Feast of Wood-carrying*, for continuing the sacred Fire upon the Altar. The Jews observe, that the divine Providence so order'd it, that the most violent Rains never put the Fire out. However, they provided for its continual burning, by fixing the Penalty of Whipping upon him that should extinguish it, and by a constant Supply of Wood for the maintaining of it. It was, says the Author above, a *Feast of the Wood-carrying*, at which it was the Custom for all to bring up Wood for the Altar, that it might not want Fewel for the Fire that was never to go out.

The *Talmud* appoints nine particular Days for this solemn Employment; and when the Wood was brought to the Temple, it was laid up in the Wood-room, and wormed by the Priests incapable of serving at the Altar. What was free from Worms was laid up in another Wood-room, and what was Worm-eaten was used either for boiling, baking, or frying the Offerings that were boiled, baked, or fry'd, or for keeping Fires for the Priests and *Levites* in their Attendance and keeping Guard in cold Weather.

There are some other Feasts to be found in the *Jewish* Calendar; one, for instance, in Memory of *Jephtha's* sacrificing his Daughter, another in Honour of *Judith's* Victory over *Holofernes*, and one or two more: But being of so small Account, they have scarce a Right to be so much as mention'd in this Place.

The End of the Second Volume.



That the Reader might be under no Difficulty concerning the Measures, Weights, and Coins of the Jews, this Table is annex'd for present Use, (till they are severally treated of in the next Volume) wherein they are reduc'd to the English Standard by the learned Doctor Arbuthnott.

Scripture Measures of Length.

	Engl. Feet.	Inch	Dec.
Digit	0	0	912
Palm	0	3	648
Span	0	10	944
Cubit	1	9	888
Fathom	7	3	552
Ezekiel's Reed	1	11	328
Arabian Pole	14	7	104
Shænus, Measuring Line	145	11	4

The longer Scripture Measures.

Note, The East used another Span equal to one third of a Cubit.

	Engl. Miles	Paces	Feet	Dec.
Cubit	0	0	1	824
Stadium	0	145	4	6
Sab. Day's Journey	0	729	3	0
Eastern Miles	1	403	1	0
Parasang	4	153	3	0
A Day's Journey	33	12	4	0

Jewish

Jewish Measures of Capacity for Things liquid.

	Gall.	Pints	Sol. Inc.
Caph	0	$\frac{5}{8}$	15
Log	0	$\frac{3}{4}$	$2\frac{1}{2}$
Cab	0	3	10
Hin	1	2	$2\frac{1}{2}$
Seah	2	4	5
Bath, Epha	7	4	15
Coron, Chomer	75	5	7

Jewish Measures of Capacity for Things dry. English Corn Measure.

	Pecks	Gall.	Pints	Sol. Inc.	Dec.
Gachal	0	0	17	0	33
Cab	0	0	$2\frac{5}{8}$	0	120
Gomor	0	0	$5\frac{1}{2}$	1	211
Seah	1	0	1	4	3
Epha	3	0	3	12	11
Leteeh	16	0	0	26	52
Chomer, Coron	32	0	1	19	4

Jewish Weights reduc'd to English Troy Weights.

	Pound	Ounce	Pennyw.	Gr.
Shekel	0	0	9	$2\frac{4}{7}$
Maneh	3	9	10	$17\frac{1}{7}$
Talent	189	8	15	$17\frac{1}{7}$

Note, In reckoning Money 60 Shekels made a Maneh, but in Weight 100 Shekels.

Jewish Money reduc'd to the English Standard.

	Pounds	Shill.	Pence
Gerah	0	0	$1\frac{5}{16}$
Bekah	0	1	$1\frac{1}{16}$
Shekel	0	2	$3\frac{3}{8}$

S f 2 Maneh,

	Pounds	Shill.	Pence
Maneh, Mina Hebraica	6	16	10½
Talent	342	3	9
Solidus Aureus, or Sextula, worth	0	12	0½
Siclus Aureus, worth	1	16	6
A Talent of Gold, worth	5475	0	0

In this Table I reckon Silver at five Shillings, and Gold four Pounds the Ounce.





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